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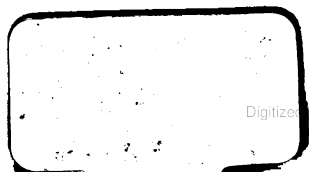
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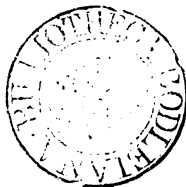
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JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

In Aid of Social Progress in India.

1879.



LONDON:
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SUCCESSORS TO THE PUBLISHING DEPARTMENT OF HENRY S. KING & CO
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IN AID OF SOCIAL PROGRESS IN INDIA.

No. 97,—JANUARY, 1879.

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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

1st.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.

2nd.—Organizing lectures on subjects connected with India.

3rd.—Correspondence with Indians practically interested in the work of the Association.

4th.—Occasional grants in encouragement of female education, and of useful institutions.

5th.—Selecting English teachers for families and schools.

6th.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress. Subscriptions are required for carrying on the work of the Association, but the Committee also ask for help in regard to the circulation of their Journal, and cordial support of every kind.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

A subscription of 10/- and upwards constitutes membership. Donors of £20 and upwards are Life Members.

Subscriptions are due January 1st for the current year. Subscriptions and Donations to the Association to be paid to the London and Westminster Bank, 1 St. James's Square, S.W., or to Mr. FRANCIS R. S. WYLLIE, East India United Service Club; or, if more convenient, to the Hon. Sec.

The Journal is the organ of the Association, and is supplied to members. Subscription to the Journal separately 5/- per annum, in advance, post free by notice to the Publishers. It may also be procured through Booksellers.

In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches.

Any Indian gentleman who proposes to visit England should obtain an introduction from the Secretary of the Branch to which he belongs in India, or from some other source, and transmit it to the Hon. Secretary, Miss E. A. MANNING, 35 Blomfield Road, Maida Hill, W., or to Mr. J. ROBINSON, 1 Adam Street, Adelphi, London, who will arrange for his being met, if requested, in London or at Southampton.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 97.

JANUARY.

1879.

THE LATE PRESIDENT.

WITH a deep sense of loss the nation mourns Her Royal Highness the Princess Alice, wife of the Grand Duke of Hesse, who died, after a very short illness, at Darmstadt Palace, on December 14. Her Royal Highness was greatly esteemed on account of her refined and noble character, and her constant unostentatious care for those who needed help and comfort. At the request of Miss Carpenter, for whom she had a warm personal regard, the Princess became in 1874 President of the National Indian Association, and she had ever continued to show a sincere and practical interest in the progress of women's education in India. All members of this Association will grieve that Her name can no longer appear among the promoters of its work, while all will keep in sad but lasting and grateful remembrance this beloved member of Her Majesty's family.

1879.

At the beginning of the new year it seems desirable to recal in a few words the objects of this Journal. They are, *First*,—to bring before English readers certain facts regarding India, which are not generally collected in a group, facts showing the advance of education in that country and general progress in connection with all parties and creeds. *Secondly*,—to give the opinions of cultivated Indians on the social state of their country, and on improvements to be attempted in the framework of its society; also, to help to spread the views of English writers possessed of knowledge and experience—such as are interested in the educational efforts that are effecting changes in India, and can assist those efforts by their suggestions and sympathy. *Thirdly*,—this Journal is the organ of an Association in aid of Indian social progress, founded eight years ago by Miss Mary Carpenter; it circulates among the members of the Association here and in India, and records the action of its different Branches and Committees. These objects all point to one general aim—that of promoting goodwill and genuine friendly feeling between England and India.

In pursuing the above objects we have received, during the past year, the valued assistance of several English writers, who by name, and some of them personally, are widely known in India, because they spend thought and energy in endeavouring to secure her well-being; among them, Miss Florence Nightingale, Professor Monier Williams, Dr. Knighton, Mr. James Routledge. By such co-operation, and that of several Indian contributors, whose aid we gratefully acknow-

ledge, we have been enabled to introduce our readers to various bright and encouraging aspects of Indian life and character that are not generally dwelt on, as well as to some of the perplexing conditions in which reforming efforts at present are often found to be entangled, but which are evidently yielding somewhat to the influences of the age. We have tried to supply continuous and accurate information as to schools, especially girls' schools, and philanthropic societies and institutions in British India and Native States; and in connection with school reports several interesting speeches by high officials of Government have appeared in these pages, furnishing valuable opinions in regard to past and future progress, dealing with the dangers to be avoided in education, and the success best worth aiming at. Books of note on India have from time to time been reviewed; Mr. P. N. Bose supplied some articles on the Caste System; and the question of the Roman-Urdu character has been brought into discussion by Mr. Frederic Pincott. To Indian students in Great Britain we are indebted for several lively and useful papers, describing their impressions of English and American institutions, which have not only interested readers here as showing the points to which their observation directs itself, but have also helped to acquaint the native educated community in India with some of the characteristics of the Western world. The chronicle of the successes of students in professional examinations has been kept up as usual. A good portrait of Miss Carpenter forms a frontispiece for the volume of 1878.

We need not refer to the work of the Association of which this Journal is the organ, as it is the subject of the Annual Report, but we cannot omit mention of Mr. Beverley's suggestive address at Calcutta to the Bengal Branch which appeared in our October number, where he spoke of the

methods of usefulness which he considered to be within the scope of this Association, some of which have been already taken up, on a small scale at present, but with determination and zeal. Rev. Dr. K. M. Banerjea's paper on Vernacular Literature for Indian Women also deserves notice here.

In looking forward to the year in which we have entered, we are very desirous that our objects may be more completely realized in it than in the year that is gone, and in order that this may be the case, we request more and more co-operation. This is a Journal where the opinions of those who in a liberal spirit care to encourage social progress and healthy reforms in India will be gladly inserted, and where practical (but non-political) subjects can receive a full discussion. We hope that we shall be favoured in the year with many articles from India, and that Englishmen who have returned thence will in these pages enlighten English readers on the causes that are at work in India for future good or evil. We shall use our best efforts to make the Journal a medium of true information on social matters. We wish, too, to bring certain educational subjects into prominence in it, which may be only beginning to attract attention in India. Not that our own systems are necessarily suited for that country. The native Oriental training, which has produced some of the very capable men that write and act there, men who have never attended our schools or colleges, has strong points to recommend it, and awakens wonder and respect. English education however will inevitably make its way more and more, and accounts of experience acquired here may assist towards ensuring good results in the same directions in India. This Journal aims at presenting a faithful picture of actual progress, and the ideals of various minds as to progress in the future.

The signs of vitality and activity among those who are

working amid opposing influences for social reforms in India animate their friends here to hopefulness, and though the year opens with some causes for anxiety, we look forward to having to record in the course of it an unprecedented amount of educational progress and of earnest philanthropic labour.

THE DUTIES OF ENGLISHMEN IN AND TO INDIA.

It has often been said that the position of England in India is one that has no parallel in human history. It has often been said also, and never more pointedly than since the difficulties of the Russo-Turkish war had their re-action on India, that the one serious drawback to the success of Englishmen as a ruling race has been their disregard for the feelings, faiths, and customs of people whom they claim the right to govern. A Russian officer, it has been affirmed, looks with complacency upon all manner of faiths and worship, go where he may as a ruler of men, whereas an Englishman is no sooner settled as a ruler in any land than he begins the huge work of transforming, and that with no gentle hand, the habits and even the very character of the people. He is indeed, according to this theory, overbearing, exacting, supercilious in his race pride—a despot while claiming to be foremost among representative freemen.

Is this true representation or caricature? And is it, in either case, believed by educated natives of India to be the former? We cannot determine the first of these points with even approximate accuracy if we do not perceive that English civilization, in the phases it has assumed since the Reformation, is essentially aggressive in its nature—not merely in its application. Self-government, the pride of the Anglo-Saxon

in his own case, he essays to teach to all mankind, and to exhibit also as a perfect theory developed in political and social life. So long as his position is that of equality the theory and the practice agree. In Australia, Canada, New Zealand, South Africa, nations are being built thereon. Once, however, bring the theory intertwined with the fact into close proximity with races that are presumed not to be equal with the Anglo-Saxon, and the civilization that rests on freedom becomes a disorganizing and disintegrating element. In old times, in Wales, Scotland and Ireland, English civilization brought not peace but a sword. In Ireland the same civilization has the same result down to the present time. The Red Man, the Maori, the Caffre, the Australian, again, have faced the same torrent of new forces, and have been year after year reduced in numbers and deteriorated in character. If we look to those parts of the globe we shall hardly be able to escape the conclusion that whatever English civilization may have done, and whatever it may be doing for Englishmen, it has not shown itself pre-eminent in its power to raise the manhood of other races, or indeed to preserve less civilized races from extinction.

India, however, and the position of Englishmen in India, stand alone. It is no exaggeration to say that they so stand—that “they have no parallel in history.” It is an error, or a calumny, to affirm that India has been wrested from the people of India for the mere benefit of foreign adventurers. The history of England in India has been, and is, a history of great crimes, of selfishness, cruelty, stupidity and overbearing pride, if the aims and acts of a class of Englishmen are alone considered. It is a history of splendid heroism, high intelligence, pure devotion to great ideas of life and duty, if the aims and acts of another class of Englishmen are considered. It is therefore a mixed history, past and present. The English

conqueror has at times been the protector of the people when no other human protector would have been of any avail. And upon the whole I think, that under the present conditions of life, we have a right in India, as the Ruling Power—a right affirmed by history, taking its bright with its dark parts, on the simple condition that we do honest duty to the people; and that in addition to doing that duty, we possess the skill and power to win the sympathies of the people, and to obtain at once their confidence and respect.

Are we doing this duty? Are we obtaining this confidence and this respect? I make bold to say that in the large mass of cases Englishmen in India are doing nothing of the kind. When the Educated Native of India speaks of England as a nation, he often speaks of it with great respect, compare it with what other nation he may. When some individual Englishmen are spoken of it is frequently with reverence and affection. But it would be a gross fallacy to say, and a gross delusion to believe, that this feeling exists with respect to the great majority of Englishmen in India. There are men who are detested, and not without reason—men whose names will remain as by-words, for the bigotry, selfishness and oppression infused by them into Indian affairs and Indian social life. A wise man once gave as a recipe for reaching and influencing human hearts—"Speak from your own." A like recipe might be given for compelling the people of India to believe that an Englishman cares for them—"Do care for them." I am positive that no one ever went to India with that noblest of all faiths—the faith in humanity, as alike, in all its varieties, the offspring of the same God—and came away without bringing back with him that noblest of all rewards—the respect and love of the people in whom he had believed, and for whom his faith had been shown by his works.

The generous non-obtrusive Missionary is not disliked

but quite the contrary. The people will endure much from him, and defer much to him, when they believe him to be higher than a mere creed-preacher, when they perceive him to possess the gift of charity, in all its grand broad meaning. He may even be bigoted, if he will only also be kind. I never saw, or heard of, save in England, any sorrows of Missionaries arising from Indian harshness and injustice. The Hindoo or Mahomedan can hardly be expected to build churches for a faith which knows no compromise. But the Missionary is fairly treated in any case, and is kindly treated when he deserves to be so treated. No people in the world are quicker in detecting the displayed kindness that is in its essence unreal. Their hearts are only reached by the man who speaks or writes, or best of all, acts from his own.

From these premises I have no hesitation in drawing certain clear and precise conclusions. I say, and say most resolutely, that if we intend to remain in India, or to deserve to remain in India, we must win the respect and esteem of the people. It is not enough to say—"I am working hard, acting uprightly, supporting right and redressing wrong." These are all noble and worthy of commendation. But you must reach a profounder philosophy than that if you would succeed in India. You must take a man's hand with manly frankness—not a Christian's merely; a man's. You must avoid impressing, or trying to impress, on the gentlemen of India that—educated—nay, learned, refined, courteous, and kind as many of them are—you are their superior. You must pay some regard to their customs. You have no right to wound a sensitive nature by abruptness and inattention to those little acts of courtesy that add so much to the charms of civilised life. You have no right to prove your superiority of life by vulgarity. You are amid the scenes or ruins of a civilization vastly older than your own. You are among a

people whose kindness to and faith in your countrymen have been abundantly proved. I deny that you are among a false or a treacherous people, taking them as a people. They have been thrown on the defensive, and many of them lie, just as many ferrymen and lodging-house keepers, and labourers, and Highland gillies, and newspaper writers, and club men lie in England. No thoroughly ignorant man can be trusted to speak truth, and many "highly educated" men (so termed) in England are very ignorant. I say, and I wish I could find stronger words in which to put it, that no man, be his minutes or reports however plausible, or his work however meritorious, is doing true knight's duty to England and India if he cannot win the respect and esteem of the people.

If the people have an ancient custom, can it possibly be an Englishman's duty to try to pull that custom down, or to tear it up, because it differs from customs which he left behind him in his island home? If they speak manfully, is it an Englishman's duty to resent that which it ought to be his aim to foster? If they dream and talk of a day when they shall have grown into nationhood, can it devolve upon a man whose nation calls itself the mother of free nations to count the patriotic dream and talk a crime? If they denounce an act or the general conduct of an officer, is it fair or just—not to say generous or gentlemanly—to term the denunciation disloyalty? No Englishman with a lofty conception of his duty in and to India will fall into these poor pitiable paths of life and action.

This is one side of the picture which I think may have been worth drawing even if it but influence one mind for good—nay, if it influence no mind, but simply remain as a record of a faith which some Englishmen cherish; if it even go forth as that alone—a waif on the sea of life. There is another side to the picture, and that side I venture to dedi-

cate to such of the men of India as may read these lines. It is not a fact that the Russian officer is more forbearing than the English officer towards faiths and customs differing from his own. If the officers are fanatics, they are about on an equality. An English Puritan bigot, loudly as he may talk of freedom and toleration, and saints, and martyrs, can be as tyrannical as any bigot on the face of the earth—provided he has the power. It is something though to have outgrown the time when he had that power, or at least dared to avow it openly. Human nature differs very little in essentials, go where one may, and it would be absurd to say that the Russian is less generous than the Englishman. The grades of civilization alone mark the difference. Even if India had lost in all her appeals to the English nation, as she has lost in many, it is something to have succeeded in some; nay, it is something to have an appeal which is not to the English nation merely, but to the civilized world. When Indian trade is, as it is, neglected; when Indian faiths are, as they often have been, the barrier to individual progress; when the poverty of India is made to yield up its poor pittance in taxation from which India has no return, and in which she has no voice, her comfort may be that England is not acting in the spirit of English civilization, and will sooner or later be brought by her own sons to a sense of her error and wrongdoing. Generations must pass before the same could be said of Russia if she held the rule that England holds in India. We cannot leave India; but we can do duties to India; and India can reciprocate those duties. We can, if we please, educate the people for self-rule. I know that this will by some people be deemed dangerous doctrine, but as I do not believe it is so, I state it as broadly as I can. A long time may elapse before the education is completed. That is not my business; I care not whether the time is long or short.

When God's time comes our raj will pass away. Our memory however will not so readily pass away. We shall have done, or have failed to do, our duty to India; and by that we shall be judged, and shall receive our award of honour or infamy. We possess India, and it is useless to this argument to consider how the possession came. It did come; it exists; we have duties with respect to it, and duties which undischarged may entail penalties on us and on those who come after us for ages; but duties which well and faithfully discharged may do more than redeem all the errors and short-comings of all the years of our existence as an Indian Power. We shall learn, or be made to learn, that India is not a mere place in which Englishmen may acquire wealth and win great names. We shall learn, or be made to learn, that to make a people happy and contented is the most glorious success that any conquerors ever gained. Lastly, we shall have to efface the name and idea of conquest, and rule by right and justice alone. That will be the highest success of modern civilization; and assuredly it is possible to men who can read the signs of the times, and who have the nerve to do what the times demand.

JAMES ROUTLEDGE.

SUN SPOTS.

Professor Stanley Jevons has again brought forward (in *Nature*, 14th November) a curious question of astronomical science with a very practical application. The fact that there are spots on the sun's disc, and that these spots vary from time to time both as to their position and their extent is apparent to all observers. More systematic observations made within recent times had shown that the maxima

and minima of these spots varied in recurring periods of *about* eleven years, and more prolonged investigations might be expected to determine this periodicity with greater exactitude. Very little is as yet known as to the effect of these changes upon the earth, but when we remember how absolutely dependent we are in this planet upon the great solar centre we shall be quite prepared to learn that the variations thus indicated there, may have very important effects here, though for all ages past we have been ignorant of them.

It was also remarked by Dr. Hyde Clark forty years ago, and by many others, that those perturbations in commerce which are known too familiarly as crises, occurred at intervals of *about* ten years. The immediate causes of these disasters were indeed very various, and connected generally with exaggerated estimates of the extent of our resources or of the advantages to be gained by some new application of them. Though sometimes associated with periods of famine and scarcity, it clearly appears that these calamities do not occur in the same regular course, at all events as far as they can be traced in connection with Europe. These crises, however, appear to be specially connected, though to a greater or less degree, with foreign commerce, which is obviously concerned with a very wide range of interests, and this gives some colour to the supposition that causes of a very general nature may turn the scale with such a strange regularity.

Professor Jevons has traced his investigations back to the beginning of the last century. During the period of nearly 170 years, say down to 1866, there have been 17 of these epochs, though those of 1742, 1752 and 1804-5 are not very distinctly marked, or of any great severity. The average term thus deduced is 10.466 years. The partial interruptions it will be seen do not permanently interrupt their recurrence, and do not therefore materially weaken the evidence as to this

periodicity for which no adequate explanation has been found. Much has been written of "manias and panics," and how and why the one must inevitably lead to the other, but that is another matter. Admitting that we do go mad from time to time, why should we do so with such wonderful regularity; so that even if we skip one period, we nevertheless fall into mischief in the next? Science I need hardly say does not conceive of these coincidences as the inscrutable decrees of a dread Fate from which there is no escape, but rather as the recurrence of some natural causes from which we suffer through our own ignorance of them, and from the effects of which we may escape by adapting our proceedings to the law of nature which we may hope to discover.

As long as the period of the sun spots was supposed to be eleven years and that of the commercial crises ten years there was evidently no reason to connect the two together, for on that supposition every phase of "sun spots" must in the course of 100 years have coincided with a "crisis." But more recent investigations of Mr. J. A. Brown have estimated the sun's period at 10.45 years, which is so close to that of 10.466 just referred to that the suggestion that there may be some common physical cause for both phenomena becomes worthy of consideration.

The professor follows up his introduction of this curious subject with a weighty recommendation for more accurate and systematic observations especially on solar radiation upon which all atmospheric changes so largely depend. Is there a variation, and if so is the variation periodic, in the quantity of life giving force which we receive from the great luminary? The reply is, Ask it and try, for this force can be measured with the greatest nicety by means under the command of the astronomer. It is quite possible that the result of these investigations may lead to the elucidation of laws of a very

different character from those which we might be prepared to expect. At present we have very little more to go upon than an apparent coincidence alleged by good and trustworthy authorities in two very different departments of knowledge. There is not strength of evidence to lead us to a conclusion, but quite enough to warrant a further attempt to find out whether the two lines of enquiry pursued together may not afford unexpected clues which may lead us out of the labyrinth of speculation into some definite field of verified "law" which may greatly conduce to "the relief of man's estate."

Professor Jevons' letter concludes with a remark in that admirable "moral" tone which truly scientific culture does so much to engender and to strengthen. The question very much turns on the fact whether in any such sense as has been conjectured the sun varies or not. If the answer to our enquiries be No, then, says the professor, "some of us must reconsider our theories, and perhaps endure a little ridicule. But if, as is much more probable, he should answer Yes, then the time will come when the most important news in the *Times* will be the usual cablegram of solar power." There is a true brave ring about this which I would cordially recommend for the admiration of all such young men of education as the graduates of our Indian universities on their entrance into active life. And I do not venture to proffer this advice because I fear they are weak, but rather because I hope that they are strong and are prepared to despise those selfish and personal risks which all who would fight in the foremost ranks of science and true progress must be prepared to incur.

As regards the practical utility of the proposed investigations, we may confidently hope that some more adequate light will be thrown upon those interruptions of the usual course of nature which are so severe a trial upon the prosperity of nations. The primary and individual wants of mankind

are continuous, while the means of satisfying them are intermittent. But already we know that these intermissions are but partial. Many years ago, when discussing the question of the Corn Laws, the late Sir Robert Peel showed that there had never been known to be bad harvests all over the world at any one period. This at once brings the question within the range of practical statesmanship, and indicates a line of action which every community may carry out with a view of securing its own economic position. The "law of average," has to be duly considered and intelligently carried into practice. To put statistics upon paper is only a preliminary step, though it may be a very useful one. If we are content with knowing that the water supply for a district is on the average of so many years sufficient for its cultivation we might find ourselves well nigh starved one year and drowned the next. We can avail ourselves of this natural law, as of all others, only by the well directed exertion of human labour. That we cannot dispense with, though sound knowledge may save the waste of misapplied energy. If, for instance, we know that the average rainfall of a district is insufficient, or even that there are doubts as to its sufficiency, we must give up at once the hopeless task of trying to support a larger population than it can permanently maintain. We may look to the development of industries which by means of export trade can bring in the supplies required, but not to the land which is subject to the condition of periodical drought, and can continuously provide for only a far less number than can live upon it in ordinary seasons. The population of savage countries is thus kept down to a minimum. They suffer from ignorance of the "law," but no "law" compels us thus to suffer.

So also as regard great schemes of irrigation which find so much favour with many. The first and most important point

to ascertain is whether the source of water supply, upon which all must depend, is continuous or whether it is subject to intermission. In the latter case we must beware lest the increase of cultivation and of population should be found to rest upon an insecure basis and inevitably lead, sooner or later, to disasters far more widespread and unmanageable than those which such works are designed to remedy. Hence it is that the enlargement of the tanks which hold the reserve of water is a work which may almost always be undertaken with safety and advantage, and as I pointed out in a former article the aggregate of work which can thus be done without unduly disturbing the labour of the country is far greater than any which the Government could undertake in specially favoured districts. It is not so much the *average quantity* as the *réserve* which should be increased if possible, and if it be not possible the alternative must be accepted that the land cannot sustain its population, and if other industries cannot be developed, even forced emigration is preferable to the certainty of ultimate famine.

R. H.

DIFFICULTY OF SOCIAL INTERCOURSE WITH THE PEOPLE OF INDIA.

On a breiling morning in the month of May, some few years ago, the attention of the loiterers lingering under the shade of a fine Peepul tree in the village of Bhowarah, in the District of Tirhoot, was arrested by the appearance of an European horseman. His appearance, and that of his horse, showed that he had ridden hard and far, and as he drew rein in the grateful shade, he held his hat above his head to allow the little air there was to play upon his heated brow. The

Hindu loungers had withdrawn to a little distance and now stood gazing at him with mingled shyness and curiosity.

"Ho, brethren," said the horseman, "what is the news in the village ?

After some little hesitation one of them stepped forward and said, "Nourisher of the poor, [by your Highness's favour all is well."

"You know then who I am," said the Englishman.

"We know that your Highness is the 'Hakim' (magistrate) and we were told by your groom, who has gone on before, that you would pass this way. Your next horse is about one koss (two miles) from this."

"Very well," said the Hakim. "You seem to be an experienced person, what is your name ?"

"My name is Sri Ram Thakoor. I am Mandul here." (headman of the village)

"You say all is well. Have you no complaints to make? Do the police treat you properly ?"

"Yes, my Lord, the police behave well. The Thamsatdar (the head of the police station) is a kind man and does not oppress us."

This was the reply to be expected by one who knew that he was recognised as the Hakim.

"Then I will go on; but give me a drink of water, as I am very thirsty."

Here ensued a long hesitation. Sri Ram consulted with his friends, and presently one of them, a lower caste, was told to run into the main street of the village. He quickly returned with a brand new earthen pot filled with water, and came to the whip-hand of the rider, who took it from him and began to drink eagerly. Sri Ram and the other villagers stood on the same side of the horse. As the thirsty rider was about to remove his mouth from the pot, Sri Ram said,

"Your Highness, be pleased, when you have finished, to throw the pot on the ground on your left-hand, it will then be broken, and no one will lose caste by using it, or his being splashed with the water."

I was the rider, and I complied with his request without any feeling of anger or sense of degradation, knowing as I did the customs of the country.

But I have thought that this anecdote would not be out of place in this Journal, whose chief object is to disseminate here a better knowledge of India and our fellow-subjects there, and bring about a more kindly rapprochement between them and ourselves.

I rode on refreshed by this village hospitality, but it occurred to me to reflect how very difficult it was to be on terms of anything like intimacy with men who looked upon my very touch as pollution. I do not wish to make any unfavourable remarks on the character of these simple villagers, who knew that I was the magistrate and were most anxious to be civil to me, yet felt compelled to act thus in accordance with the traditions of a religion far older than our own. But I am anxious to convince my brethren at home, who so frequently accuse us of want of cordiality in our behaviour towards the natives, that the absence of real close friendship between us is not altogether the result of British hauteur and reserve. I think I may state without fear that the large majority of our countrymen in India are actuated by the most kindly feelings towards the natives; and I recollect myself resolving, when I first left England for the East, that I at least would not be one of those against whom the above accusation could be justly brought; but when I came face to face with the real difficulties in the way, my resolutions were able to carry me no further than those of many hundred other young philanthropists.

It is discouraging to learn by experience that it is considered something worse than mere bad manners to ask after a man's wife, or daughter, or sister.

The fact is that the large mass of the population of those parts of the country with which I am acquainted, chiefly desire to be left alone. I believe that the security for life and property afforded by our rule is appreciated, and a native suitor with a good case would rather have it tried before an Englishman than one of his own countrymen. Indeed, I have never heard a native who had ever lost a suit tried before an English officer, accuse him of being biassed by improper motives, but I have frequently heard such an one say, "The Hakim did not understand."

They give us credit for good intentions, as they ought, for I sincerely believe that our Government in India is as just and upright in motive as it is possible to be. Yet it is even more difficult for those who have so little knowledge of the world to look at matters from our point of view, than it is for us to appreciate their modes of thought.

A native community which has lived happily for hundreds of years in a Bengali village, heedless of sanitation, and without thought of education or facilities for locomotion, or any sort of change, dreads the approach of the energetic Anglo-Saxon official, who orders jungle to be cut down, tanks to be cleaned out, schools to be established, and roads to be constructed. Under the circumstances every individual in the village is subjected to annoyance, and no one thinks that any advantage is acquired by all this bother and trouble.

I personally was endowed with my share of this energy, and on looking back I feel that as I acquired experience I became more and more chary of its exercise. In more than one case I am conscious that much perturbation has been caused to each member of a peaceful community without any

increase to their happiness. The changes, no doubt, have been improvements, but from the point of view of Western civilization only. The agent may have, but the patients certainly have not, appreciated them. And so the question arises, how far ought we to force our ideas upon this people? The answer is very difficult.

For myself I think we should persevere, but with great care and judgment, and our progress must necessarily be slow. I have made these remarks solely with the view of illustrating the impediments that obstruct our friendly intercourse with the natives. Those who have only seen the native gentlemen who have come to England for the purpose of education, will probably think them exaggerated. But they cannot possibly form an opinion from these. They are exceptions who, with great force of character, and in some cases after almost incredible difficulties, have succeeded in overcoming the prejudices of caste, and the objections of their relatives. They are increasing in number, and perhaps may be the nucleus of the leaven that is to leaven the whole lump; but it will be a very long time before that leavening is accomplished.

G. GRAHAM.

THE STUDY OF MEDICINE IN INDIA.

An interesting address on medical study was delivered last April to the newly admitted graduates of the University of Madras by Dr. Furnell, Principal of the Medical College. There was special reason for urging the claims of Medicine as a profession, for very few graduates at Madras have adopted it. While at Calcutta and Bombay many graduates become doctors, especially among the Parsees, several of whom have lately entered the Indian Medical Service, it appears that at

Madras the Faculty of Medicine has in twenty years produced only three Doctors, half-a-dozen Bachelors, and one Licentiate, in a population of about 50,000,000. Dr. Furnell remarked that some future historian, looking at these figures, might jump to the fallacious conclusion that India was singularly free from diseases during that period. As Principal of the Medical College he had been much struck by the fact that so few native students presented themselves for this study, and that the Brahmins practically held altogether aloof.

The first part of his address was occupied with proving that the Brahmins of ancient times honoured medical science, holding the doctor only second in respect after the priest, and that the present contempt was in no wise enjoined by the Shastras. The study of anatomy does not seem to have been forbidden in the sacred books. Dr. Furnell had long thought that dissection was the insuperable bar in regard to the medical profession for caste Hindus, but he had now found that, amongst other authorities, the law of Manu appears not to have prohibited it. It says: "Should a Brahmin touch a fresh human bone he is purified by bathing, and if it be dry, by stroking a cow, or looking at the sun, having sprinkled his mouth duly with water." The opinion of some learned Pundits was taken in Lord William Bentinck's time, and was favourable to the practice of dissection for the sake of medical knowledge. History confirms legend. The skill of Brahmins in old times as physicians is evident from the mention of it in accounts of Alexander's expedition into India. Again, when Bagdad became the seat of learning, medical knowledge was derived from the East, Hindu physicians were invited to settle in Arabia, and the West became indebted to India for many useful remedies.

Having thus shown that Brahmins have no cause to des-

pise the art of medicine, Dr. Furnell spoke as follows of its intense interest to the student, and its great usefulness to mankind.

"And what is this art of medicine, for the study of which your ancestors in far off times were so famous? Which your heroes and your gods cultivated so assiduously, but you deem beneath your notice? It is, I think, one of the fairest and most entrancing of the pursuits which can occupy man's time. The sciences allied to medicine—*anatomy, physiology, chemistry and botany*—are of endless interest and beauty, and for this reason, that the laws which they disclose are the laws of nature; and the crowning studies of medicine and surgery, which they lead up to, are they not equally interesting? They bring comfort and assistance, after restored health and strength, to suffering thousands of our fellow-creatures; and the laws of one, if properly understood and applied, are capable of saving whole nations from epidemics more devastating far than the most fatal war. Jenner's discovery of vaccination alone has saved more lives than even the victories of Genghis Khan, aye twenty Genghis Khans, have deprived the world of; and chloroform has assuaged more pain than perhaps even the cruel Spanish Inquisition ever inflicted.

"I could cull from history examples without number of fair cities and even provinces destroyed and blotted out from man's ignorance or neglect of what are now the most obvious hygienic law. Turn to the history of the middle ages and we find one succession of famines and pestilences, pestilences and famines, sweeping over Europe. Come down to times nearer, we find in 1656, 240,000 people were destroyed by a pestilence in Naples alone, and upwards of 400,000 perished in the Neapolitan territories, a comparatively small place. In 1663, pestilence prevailed throughout England, culminating in the great plague which carried off hundreds of thousands, until the fire of London, by destroying the dirty, ill-drained, and badly ventilated houses, put an end to the pestilence. London of the present day is most probably 30 or 40 times the size it was then, containing nearly 4,000,000 of people, but it is now one of the healthiest cities of the world, and why? Simply because the people have learnt to wash, drain

their houses and streets, and use comparatively pure water, for much remains to be done even now. But a wise regard for sanitation has borne ample fruit even of late years, and great epidemics, such as at one time it was periodically visited with—and which were ascribed to the direct manifestation of divine wrath—have practically disappeared.

“Am I wrong in saying that a state of things very much as described by Erasmus, if not worse, obtains amongst the dwelling places of your towns and bears practically the same fruit? Need we be astonished at our recurring epidemics of fever, dysentery and cholera? Take this very plague cholera, with which we are so familiar, for is not India its home? It is one of those pestilences, bred of filth and dirt, which should disappear from amongst us. Already is it beginning to show chinks in its armour and has ceased to be the dread, mysterious, unknown, and unconquerable enemy it was in my early days; before which man had nothing to do but to fling down his arms in abject terror and despair, and pray piteously to an avenging God to pardon him his sins, and avert the dread punishment he had so richly merited! Bold science—not impious,—far from it, bold only in its determined search for truth, and modest ever—has pushed home some searching questions concerning water contamination and infection of different sorts, which begin to throw much light on its diffusion, and will, before long, I think, make cholera visitations in India as few and far between as they are now in Europe.”

“These are the fair realms of study and usefulness medicine opens up to you. She has to do with everything that concerns man's material comfort and safety, not only to cure but to prevent disease, and thus the very elements form subjects of its investigation. Your ancestors here again seem to me to have forestalled modern civilization. Pure water enough and ample enough for all man's wants is the great cry now of our large cities in Europe, thanks to the teachings of modern hygiene. If I am not mistaken, your ancestors, especially the Brahmins, had grasped this fact ages ago. The careful preservation of their own wells and tanks from contact by inferior and unclean castes, the scrupulous cleanliness of the vessels used in carrying and preserving water, and the habit of frequent bathing enjoined as a religious observance, all demon-

strate the great value your forefathers attached to supplies of pure water. And now science, with its chemical tests and the microscope, demonstrates as clear as any problem in Euclid can be demonstrated,—that in impure water lie the contaminating germs of fevers, cholera, dysentery and other diseases. Unfortunately, you have, at least many of you, long lost the value of this wisdom, and not only are your wells in many places less scrupulously clean, but your habits in all large religious gatherings of contaminating the streams and water-supplies, tend in this hot climate to originate and spread the dreadful epidemics for which India is so famous.

“Air as well as water falls under the immediate attention of the physician. It is more essential even that man should have pure air to breathe than pure water to drink. Floating in the atmosphere are myriads of contaminating germs against which knowledge may defend us; and simple contrivances of admission or exclusion of certain winds may make all the difference in this country of health or sickness in a household.

“Food of all sorts; the abuse or rightful use of alcoholic drinks; impurities in food, their detection and methods of removal—all fall in the present day under the province of the intelligent physician. And how usefully such knowledge may be turned to the benefit of mankind I need not, I am sure, remind Madras, which has not yet forgotten how the bold and sagacious words of its Sanitary Commissioner spoken in time saved, during the past famine, most probably hundreds and thousands of lives of our poor fellow-subjects.

“But can I pass over the subject of food without making some allusion to the late dreadful famine which has visited this land? Pardon me the wretched platitude, but without food we cease to exist; this is too self-evident, but what does not seem so self-evident, although equally true, is that man can, by his ingenuity and the right application of science, do much to avert, if not altogether prevent, these calamitous visitations. I am not going to suggest we can put spots on the sun, if it is really owing to the non-inoculation of that luminary we are indebted to the failure of our monsoons. But the sun is not an invention of to-day, and I may be allowed, with the greatest respect for my friend Mr.

Pogson, to say I am with those who hold that that theory is not yet proven. But what history indubitably teaches us is that) whereas in the dark ages Europe, as I said before, was one recurring scene of pestilences and famines, famines under improved means of cultivation have practically ceased to exist. Some harvests, of course, are less plentiful than others, and occasionally there is partial distress, but famines such as we have had, are now, I may say, unknown. In the British Isles we have had no famine since 1847-48, when the potato failure caused such distress in Ireland. Now what was the course pursued by the people of England after this famine? I don't remember that they troubled themselves much about spots on the sun, but spots on Irish cultivation were very effectually rubbed out—the whole system of agriculture was changed. Agricultural colleges were started and an amount of attention directed to the food supply of the people which eventuated in almost changing the face of the country. Here it seems to me you have a most splendid opening for the educated youths of this country, and as Government has instituted an Agricultural College in Madras (and if I had any voice in the matter I would make the teaching of agriculture compulsory in all our Normal schools) there is no excuse for some of you not following this science. Of what may be done in this way two examples occur to me as I write, and had I time I have no doubt numberless other instances could be adduced. Thirty years ago Wynaad was a jungle, the home only of elephants, wild boar, sambur and fever. It was almost a 'terra incognita,' save to the adventurous travellers who made a short cut through it from the Western Coast to Mysore. It is now the home of hundreds of venturesome and intelligent Englishmen, who employ thousands of your fellow countrymen in the cultivation of coffee and cinchona. The dense jungles are gradually being converted into fruitful plantations, and I presume the value of the property may now be estimated at millions! And from cultivation fever flies! Are there not countless tracts of land in India waiting only industry and science to be thus converted into smiling gardens, amply repaying, as nature always generously repays, those who cultivate her? How cultivation affects even climates and calls down as it were rain from Heaven, I may cite to you the singular change

which has come over that tract of land through which the Suez Canal has been cut. Hitherto rain was quite unknown there, but now ever and again the astonished Arab is witness of what to him would have been formerly a strange phenomenon, a refreshing shower. Is it not possible and even probable that well directed industry in planting forests, damming our rivers, opening up irrigation works and making tanks, would thus beneficially change our climate in Southern India and avert our rain famines?"

Dr. Furnell went on to say that the study of medicine was one which the "shrewd, patient, clear intellects of the people" of India, "especially the Brahmins, would master and adorn." He regretted that medicine did not receive in England the honour as a profession to which it was entitled, but he hoped that "just as in the fairy tales, the resplendent Prince appears at last with the glass slipper and elevates poor Cinderella to her proper sphere, so some far-seeing and benevolent statesman, some Lord Herbert of Lea, will come and place medicine in her proper place, so that not only its sons shall be honoured (which is after all a secondary consideration), but the voices of its 'ancients' listened to when they speak of what they know, and the subjects of our Gracious Empress saved from unnecessary suffering and pestilence." He then expressed some parting wishes for the success of the graduates whom he was addressing, and concluded in the following words:—

"If any among you take up the paths I have indicated, medicine or agriculture, your foes will be pestilence and famine, and they slay myriads compared to the puny efforts of man's bloodiest wars. These be foemen worthy of your steel, and if there shall arise amongst you some one who, by his genius and acquirements, shall show his countrymen how to avoid, or amply mitigate these evils, he will, even should he escape decoration, be amply honoured in the plaudits of a grateful posterity."

BENGAL BRANCH—ZENANA TEACHING.

Mrs. J. B. Knight, one of the Hon. Secs. of the Bengal Branch of the National Indian Association, has forwarded to us the following prospectus which their Committee have issued respecting the Zenana teaching which is being started for native ladies. The list of books may be considered to be provisional. Should others be found to be preferable they will be adopted by the Committee instead, or in addition to, those already selected. If the heads of native families take up this scheme and give their support to it, it may prove very effective. Its success depends greatly on their co-operation as well as, of course, on the selection of teachers and on the organization of the work. We shall be glad to be supplied with particulars of the results of this useful endeavour to promote Indian ladies' home education.

"In opening the work of Zenana teaching under the auspices of the National Indian Association, the Committee desire to set forth the principles by which they will be guided.

"It is their wish to give a plain sound education, avoiding superficial accomplishments except as stimulus and reward.

"The advice of experienced teachers has been adopted in the selection of the course of books to be used in teaching. The gradation is easy, and as it will be continually enforced upon the teachers that the pupils must be made fully to understand each book before proceeding to the next, it is hoped that the progress will be fairly rapid and genuine.

"It is hoped that in this way the difficulty met with in fixing firmly in the minds of native pupils the knowledge acquired will be in a great measure obviated.

"The course will embrace reading, writing, grammar, geography, arithmetic, some history, and domestic needlework, including cutting-

out, making, mending and darning. Fancy needlework will be taught only as a reward for proficiency in household needlework. In carrying out this rule with regard to needlework some difficulty is anticipated from the known preference of Zenana pupils for fancy work, but it is hoped that the guardians of the pupils will support the teacher in this and similar cases.

"A list of the books to be used in teaching is annexed, from which it will be seen—

"1. That Sectarian teaching is absolutely avoided.

"2. That the books most free from impurities have been selected. At the conclusion of this course it will be the aim of the Committee to provide the pupils with pure literature for their further reading.

"It is the desire of the Committee to meet, so far as they know them, the wishes of the parents and guardians, and all suggestions and objections made by them will be fully considered.

"To further this end forms will be provided shewing in detail the subjects taught. These the teachers will be required to submit monthly to the guardian of each pupil, and it is requested that he will fully record therein his satisfaction, or otherwise, with the teaching; and *particularly* his conviction that no attempt is being made to interfere with the religious belief of the pupil, as every teacher employed by this Association will be pledged to the principle of non-interference."

Bengali Course.

1st Reader } By Satcowrie Dutt.
2nd " }
Shishu Shika, 3rd Part.
Bodhodoy.
Shishu Pât, 1st Part.
Chârupât I, II, III.
Bhugol Shutra.
Loharam's Grammar.
Histories of India and Bengal.
Bengali Arithmetic.

English Course.

P. C. Sircar's Series.
The Royal Reader.
Sircar's Child's 1st Grammar.
Douglas' Grammar.
Chatterjee's Outlines of Modern Geography.
Collier's Histories.

THE INDIAN MOTHER-IN-LAW.—REPLIES.

The paper on the Indian mother-in-law, which appeared in the December *Journal*, is said to present a one sided picture of an Indian household, and it has called forth the following replies. Mr. B. M. Malabari's descriptions are probably not overdrawn in regard to particular cases, but there must be a great number of families where the mother-in-law exercises a kindly sway, and acts in her position with gentleness and discretion. It is, however, one of the bad consequences of the early marriage system that the bride and bridegroom are from their age unfit to commence an independent life (besides that custom keeps families associated); and they are therefore always liable to be treated oppressively.

THE INDIAN MOTHER-IN-LAW.

A R E P L Y.

It is no little gratification to see the pages of this *Journal* filled month after month with much good, useful, and valuable information. Nor can the object of this Association be more effectually secured than by inviting the rising Indian generation, who have tasted the fruits of Western education and civilization, to supply through this channel to their British readers some knowledge about the social condition of the people of India, the extreme ignorance of which amongst our rulers cannot be too eagerly deplored.

That the social and moral status of India requires no inconsiderable change, according to the modern European notions, admits of no doubt, but how such a change is to be effected or brought about is another question.

If we are minded to preserve the outward aspect of a time-

honoured edifice, whilst desirous of introducing some material changes in its internal structure to suit the growing demands of our convenience and taste, we cannot carry out our scheme by indifferently using the spade without the danger or risk of demolishing the building altogether, but no doubt if we proceeded delicately without handling the old walls too roughly there is every probable chance to succeed. By parity of reasoning, therefore, whilst on the one hand we are anxious to introduce such reforms in our social circle as to raise the standard of our morality on a par with that of Europe, or so near thereto as we can safely approach, we must not on the other be too quick tempered and led away by adopted passions to decry or degrade, nay misrepresent, perhaps unconsciously, or by a sudden impulse of enthusiasm, or by a love for the change and novelty of human fashions "the whole that exists" indiscriminately. Whilst to secure and promote the happiness of the present and future generations is our principal goal, we must not be over-hasty, or over-anxious, or indiscreet in working our way towards it to wound by our actions or by our words the tendersusceptibilities of our elders. Of course I do not mean that we should show a blind reverence to all their superstitious notions, but if the desired end can be attained by such temperate and judicious means as would least ruffle their deep-rooted feelings, reason and justice demand that we should give a decided preference to those means. Above all we must in no way exaggerate or overstate our case so as to mislead or prejudice the outside world, especially when the latter is acknowledged by us to be the chief factor in the work of our future moral greatness.

It is my painful lot to bring the last indictment against Mr. Malabari's article in the foregoing number of this Journal, entitled "The Indian Mother-in-Law." I have not the pleasure of knowing that gentleman either personally or by reputation, nor until this day did I know in which of the numerous tribes of India he enrolled his name, the very fact which, I am sure, will acquit me of any ill-feeling or malice against Mr. Malabari. It is therefore heedless for me to remark that any harsh criticism which may appear in these pages, and which I shall make my best endeavours to avoid where I can with justice and consistency, will I hope be plainly understood as impeaching his writings and not his motive.

Let me frankly admit at once, and so far I am with Mr. Malabari, that the system of mother-in-law in India is one of the many social grievances under which that unfortunate country suffers. No one will rejoice more than I to see its name blotted out of the pages of its future ethical history. It is in some degree repulsive to the moral feelings of the civilized world. But I am very far indeed from sharing the wild notions of Mr. Malabari who ascribes to it a character of the most heinous oppression, unsurpassed in its rigour by any slavery of the worst type ever known to mankind. There is I say some truth in his story, but unfortunately, in describing it, instead of scrupulously confining himself to bare facts, he so recklessly overshoots the mark that what credibility and attention he might have fairly claimed in the first instance he soon forfeits by his present representation or rather misrepresentation of it.

No rational Indian or any one who has the slightest knowledge of Indian society can fail to see that by his sweeping condemnation of this system Mr. Malabari has done a great injustice, unintentionally I have no doubt, to the whole community of India. I fear it can have no other effect but to support the somewhat just suspicion of its elderly members about the "annihilating" propensity of their educated youths. Besides it is calculated to misguide the British public, for whose knowledge chiefly I presume it is intended, or else *cui bono*?

Any one who has once glanced through Mr. Malabari's article will not fail to perceive that he pays more homage to the art of writing than to his theme, and it is but fair that I should give him due credit for the clearness, lucidity and force with which he expresses himself in a foreign tongue, though he too is not quite free oftentimes from the exuberance of highflown and idle verbosity.

But my humble opinion is that a passionate and unrestrained declamation is a haphazard remedy for evils; it may have its desired effect or it may provoke resistance more stubborn than ever. Mild persuasion and good example may achieve better results. At all events you shall have rendered a great service to the society if you can succeed in opening the eyes of the people to the damaging and obstructive influence of those evils on its future

development, and depend upon it by thus awakening their conscience you shall have advanced many steps towards gaining your object.

And after all an Indian mother-in-law is not such a detestable creature as Mr. Malabari seeks to convince his readers. She is no doubt far from blameless, but this, I submit, would be the case in every society situated in circumstances identical with those of the Indians.

Nothing requires more delicacy and thought than the manner in which you criticise any social custom of a people. Historically traditional and conservative, instances amongst them are not wanting where even if a custom is proved to be an evil of the deepest dye, and its manifest harmfulness is brought home to their minds, still age and habit have helped it to take such a deep root in them that it is found impossible to suppress or abolish it in any other way but one of the following, viz. :—(1) Either by undisputed authority of a powerful despotic Government, or (2) by sanction of the majority of people under the influence of civilization. But besides these two principal remedies there is a third, which to my mind is equally effective, if not more sure, and that is for the advanced and leading members of the society to propound and propagate their newly acquired doctrines amongst their more unfortunate brethren in such moderate and inoffensive way as is least calculated to provoke their hostility and indignation, and the rule applies more strongly where the mass of population is a victim of non-civilization and ignorance, which I believe to be the case in India.

Now let us calmly consider what is this crying evil, the Indian mother-in-law—upon whom Mr. Malabari invokes the curse of the civilized world. He traces its source to infant marriage ; granted, and I go further still ; I say want of female education is another cause, but our immediate concern here is to judge the effect and not the causes of the system which, at any future and suitable occasion, I shall be perfectly prepared to go into. But, indeed, there is one remark I cannot here forbear from making, that surely the efforts of a reformer ought to be directed in laying his axe at the root of the tree which bears the evil fruit and not to waste his time, strength and energy in plucking the obstinate, evergreen

ing fruit which has its nutrition regularly supplied and re-birth secured over and over again so long as the mother tree stands unhurt.

Mr. Malabari is generous enough to concede that the miserable wife of the future is "petted and indulged to her heart's content by her mother-in-law" until she becomes a wife *de mensa et thoro* in its real sense; meantime she is quite an object of adoration, "the daughter of my heart." But woe betide the poor wife if she dares to enter the threshold of matrimony in earnest. "There is no more petting now, no more cooing song of 'she is the daughter of my heart.'" "The mother-in-law now appears in her true colours. There is grim determination on her face, never to be satisfied. Her features wear a perpetual growl. Her nose is often turned up, and fury, witch, ill-omened owl, dark-souled sorceress, such are the themes to which she tunes her conversation." Poor unearthly wretch! These symptoms sound more of lunacy than rationality, more fiendish than womanlike. No cause of provocation is as yet shown. The wild versatility is solely occasioned, so far as we can guess, by the rude intrusion of that impudent, peace-disturbing imp "Cupid." But our writer's reverie does not end here, he gives us a very succinct, graphic and interesting account of the life of slavery which is in store for the unfortunate young woman. She is to be "a slave, the slave of slaves, the meanest and most neglected of the household menials;" a slavery, I apprehend, worse than any experienced by the savages of Africa themselves, only that Mr. Malabari forgets the whipping-post, but to be sure he gives us something more soothing. "See," says the vehement moralist, "how she passes her day; she has to get up at the small hours of morning, do the kitchen work, wash the foul linen, grind corn, fetch water for drink and ablution, and work for the family. And yet, whatever she does, she does amiss. Does she get up at an early hour? oh, the midnight witch! it is to consult with the dark genii of the well for the ruin of her adopted family. Is she indisposed? the ungrateful hypocrite! it is to shirk the morning duties. Does she weep when the dear mother-in-law breaks the waterpot against her head?" (I should like to know who does not). "She is an ill-omened owl. Does she look unconcerned when she is reprov'd? she is an incorrigible wanton." Enough

enough ! even sentimentalism itself loses its charms when it oversteps its proper limit. Either Mr. Malabari is on his subject an uninformed man himself or he is too sanguine of his readers' credulity. He evidently ignores all idea of the 'classification' of a society. He totally forgets the 'degrees' of influence a system, be it good or be it bad, has amongst its different ranks, entirely in proportion to the light of civilization, education and moral truth which is thrown into them. His explanation for the moderation of the mother-in-law's oppression amongst the Parsees is purely speculative. I have known many a family where marriages have taken place between non-relatives and yet not a hundredth part of the alleged cruelty can be traced to them except amongst the lowest of the low, the most ignorant, which is no exception at all. The same observation can be applied to the majority of the Hindus, who I am sure will indignantly deny the monstrous charge hurled at their heads, more monstrous than the waterpot which crushes the tender head of the woe-begone daughter-in-law. The fact of the matter is that Mr. Malabari in his too zealous a sympathy for the "real sufferers," who are but a small fraction, totally sets at nought the ruling principles which govern the gradation of society, and thus indifferently uses the criterion which he drew exclusively from one section to the whole community at large.

In conclusion I may sum up my reply to Mr. Malabari in these few words : that the system savours of evil and is detrimental to the well-being and advancement of society nobody can deny, but it is not so terribly barbarous and shocking as he represents. That it is only one of the innumerable wheels of a complicated machine and you cannot safely suspend the individual action of one of its members unless you are prepared to remodel it as a whole. That it will die its natural death with the growth of enlightenment there is every reason to believe, but in its present existence it is in no way unnatural, because it is the Divine law of Providence that in a family where the members of more than one generation dwell under the same roof with the parents the paramount authority of the latter should be highly respected, otherwise there would be no end to the breach of peace and happiness, the rare blessings of society.

London, 3rd December, 1878.

H. N. VAKEEL.

THE INDIAN MOTHER-IN-LAW.

TO THE EDITOR.

I have read with much astonishment and pain in the last month's *Journal* an account of the "Indian mother-in-law" written, I presume, by a Parsi gentleman of Bombay, judging by the name. His account of the treatment which young Hindu wives receive from their mothers-in-law seems to me so strange and is so little in accordance with all I know on the subject that I shall be glad if you will permit me to make a few observations on the matter.

"English philanthropy," the writer says, "has done battle with many an evil genius of this country. It has considerably shaken the power of caste and custom, and well nigh exorcised the demons of ignorance and superstition. It has discovered wisdom and valour in our men, and purity and virtue in our women." One of the social evils of this country," he says, is the "Indian mother-in-law," who in this case is the "mother of the bridegroom elect." When the new made wife enters for permanent residence the house of her husband's mother, her state we are told is that of a slave, or rather of a slave of slaves, that in fact of the meanest and most neglected of household drudges. The formidable mother-in-law "appears in her true colours." There are no more pettings for her daughter-in-law, but perpetual complaints of her work in most abusive language. She is called a "fury, a witch, an ill-omened owl, a dark souled sorceress," and the like. Sometimes the mother-in-law breaks a water pot against her head, and in fine ill-treats her in a most brutal and shocking manner. The boy-husband, who has been at school for six hours of the day, coming home in the evening takes part in the trial of his wife before the court of his mother, with its jury of neighbourly housewives. The boy at the summing up of the case being instigated by the malign influence of all present becomes enraged, and ultimately joins his mother in maltreating his unoffending wife. Lastly, we are told that this treatment is the cause of frequent suicide by young wives, an evil which "we can safely trace" in many cases to the misrepresentation of the mothers-in-law, and the brutal

violence of husbands, who are said to maim, to brand, or to bite off the nose and ears of their wives ; and in fact the mother-in-law is at the bottom of every mischief.

We have no fault to find with what he states of the effects of English philanthropy ; we are delighted to accept the praise of Dr. Knighton when he says that Indian daughters are "*models of womanly excellence* ;" but if this be so, how does it come to pass that these same daughters became as mothers-in-law such brutal and pitiless tyrants, or that these despicable young husbands manage in the end to acquire the wisdom and valour with which Indians are here credited ?

The faults of this paper consist in its sweeping generalizations. As far as Hindus are concerned no exception is made. It is not a few bad mothers-in-law that are spoken of ; on the contrary, no others are implied or alluded to. Such sweeping generalizations are plainly inconsistent with nature and experience.

Surely India is not inhabited by one or two sets of people only, but there are numerous nationalities there. How then is he justified in generalizing his attack by using the term "Indian mother-in-law," while it is the Hindu people whom he has in his mind. I am glad that he has excluded the Muhammadans, although *prima facie*, people might be led to believe that they also come under the tyrannical sway of the mother-in-law ; but he says, "Muhammadans are very fortunate in this respect." As I am myself a Muhammadan you might ask me what reasons I have for interfering with the subject which does not concern me in the least, either directly or indirectly, except that in fairness and justice I wish to speak for my Hindu brethren.

Having come from that part of the empire, I mean *Bengal*, where the Hindu population is far greater than at Bombay, or I might fairly say greater than anywhere else in the empire, and having been familiar all my life with their customs and habits, and associated with them almost every day of my life, I class myself with them in fellow-feeling and sympathy, and cannot avoid protesting against the monstrous injustice done them in his writer's description of the Indian mother-in-law.

We are told that the "timid new-made wife" when she enters the house of her mother-in-law, instead of becoming an object of

affection and kind treatment, is thrown into an abject state of misery and drudgery ; instead of finding a happy and agreeable home she enters the house as a slave—nay, the slave of slaves, the meanest and most neglected of household menials, and exposed to every cruelty and ill-treatment. People dare not maltreat their servants because there is *engrejiraj* (or English government), but there is no fear as regards *this* so-called slave or meanest menial. *Engrejiraj* does not go so far, I suppose. It seems to me quite an absurd thing that those inhuman practices go on inside the house and yet neither the father-in-law of the girl, nor her husband, nor anyone related to her takes any cognizance of them. How can it be possible, or how can we trust ourselves that there ever should exist such barbarous practices ? I do not know as far as experience goes that any nation cares so much as the Indians do in the task of marrying their children. If an Indian mother has any care in this world it surely centres in her anxiety as regards the marriage of her children. I need not touch farther on this point after the interesting paper of Mr. Mankar on "Hindu Marriages."

We are not told how the writer reconciles this brutal treatment with the charming picture of beauty and grace and goodness which he previously draws of Hindu girls. We are not told how creatures so good and interesting as girls should be turned into heartless tyrants by the mere fact of becoming mothers-in-law, or how those whom they have victimised should when becoming mothers-in-law themselves repeat on other innocents the cruelty from which they have so keenly suffered. One would think that their own experience would have the effect of filling their minds with love and sympathy rather than with harshness and hatred.

He says he can cite instances which would make our skin creep, but individual instances do not cover all that is implied in the term "Indian mother-in-law." It may be perfectly true that he has had such experiences in Bombay, but if so then he ought to have confined himself to that part only, instead of indulging in sweeping generalizations.

A word about the beating, maiming, branding, or biting off of the nose or ears of wives. He asserts without hesitation that these charges are no exaggeration. I only know that I for one have never before heard of such things. Does he mean that they

are done among educated people, or in the better classes generally? If not, why not make distinctions?

O mother-in-law! have you no words to speak out in your defence? or are you to keep quiet under these aspersions? Poor woman! how badly you are treated by your own countryman! How detestably your life, which was known to be pure and simple, affectionate and loving, is misrepresented to the civilized races of the world through the medium of a Journal which is so widely spread!

I trust I have said enough to show the injustice of such sweeping accusations as are made in the paper in question. The writer himself must, I think, on reflection feel that he has not justified his positions by anything like tangible evidence, while he has failed to perceive that the praises which he has bestowed on Indian women in one portion of their lives are clearly contradictory of the charges which he has brought against them at another portion.

SYUD ABDUR RAHMAN, F.S.S.

London, 11th December, 1878.

MORAL TEACHING.

"A Thousand Life Mottoes" is the title of a small moral manual lately published at Calcutta, which originated thus. Its writer was one day visiting a native school in Bengal, and he noticed an illuminated motto on the wall. The headmaster said that it was the gift of Henry Woodrow, Esq., at that time Inspector of Schools. It was the well known old English motto, "Manners maketh man." This one recalled others that the visitor had seen in his boyhood on the walls of the Franklin School at Boston, U.S.A., "to which," he adds, "I was more or less indebted for abiding moral impressions." He began to make a collection of brief moral sentences, and printing some he distributed them to masters

of schools, suggesting that each motto might be made in turn the subject of a short moral lesson, illustrated by facts, parables and stories.

The little book we refer to is therefore an attempt to solve practically one of the educational questions of the present time—one which has a special importance in regard to India—the possibility and desirability of moral teaching in schools. There are frequent complaints made that English education in India is too exclusively intellectual. From the first day at school to the last day at College the Indian boy takes up subject after subject of graduated difficulty till his education is considered ended. He starts in a groove and is carried forward in it till he leaps out into another groove, that of his profession. A great part of his early years is spent on the learning of English, the remainder on the studies which lead up to his examinations. The result is not unsuccessful in its kind. The pupil's agile powers are hard at work ; he often surprises his tutors by the quickness of his intelligence ; and if his mental training is carefully conducted he may prove clever and capable in life. But this education has not that wholeness which would result from a less merely intellectual system. The boy's teachers devote themselves to their special field—the cultivation of his mental capacity ; but there is another field—that of conscience and the conduct of life, which is of supreme importance, and where rank weeds will spring up if no care is taken to secure the soil for better growths.

The Indian youth of the present day is in a position that must be peculiarly unfavourable to the formation of sound and firm moral principles. He is early brought face to face with most startling contradictions—antagonistic influences are working upon him. At his home one set of ideas prevails, at school and in books another. His near relations do not

help him to reconcile these opposing views, for they cling with strength and pertinacity to their traditional inheritance of thought. Nor does his schoolmaster, who may have only superficially imbibed Western ideas, or, if an Englishman, has not perhaps had much time or opportunity for looking at the matter except from his own side. The discipline that the boy receives in his home is of an uncertain kind, often directed by impulse and momentary feelings. He is the object of much affection, but his parents do not sufficiently attend to the development of his growing capacities and to the education of his will. With regard to school it is to be hoped that the cruel punishments which used to be resorted to be resorted to by native teachers—the torturing positions, &c.—are out of date, but probably temper and tyranny have not everywhere given place to a firm and just rule of pupils, who seem at times to practise most ingenious methods of showing insubordination. Under these conditions it cannot be thought surprising if the boy grows up without clear views of duty. Right and wrong must often seem to him convertible terms. Perhaps a moral apathy takes hold of him and his conduct is directed by haphazard decisions. He goes up to College and the same incessant contradictions beset him. He is now at an age to be seriously puzzled by the problems of life; he has probably already assumed domestic responsibilities, the full weight of which he has not realised; intellectual difficulties cloud his sky, assailing the faith of his ancestors. He longs for moral guidance and may find it in tutor or friend, or may not find it anywhere. Some natures of exceptional strength or religious fervour succeed in struggling through the marsh to a firm foothold. But others give up the contest and leave College without the habit of constant self-surrender to the sway of sound principles.

The question naturally arises: would not some counter-

acting benefit result, even if only a little, from systematic ethical teaching during the period of education? Moral training of the best kind, that of a well ordered home, must still at present be rare in India. It may be looked for in that somewhat far-off time when most Indian ladies shall have received a fuller culture, when child marriage shall have been abandoned, and when ideas which now only touch the surface of young men's minds shall have been adopted and applied with originality and force. Meanwhile, may not something be done in the way of directing the minds of scholars and students to the moral aspects of life, to the principles which should underlie all right action, to the order of family relations, to reciprocal duties, to worthy aims, to inspiring examples of goodness?

If it is granted that the world is at all the better for the searching questionings of Socrates, for the ideal writings of Plato, for the ethical thoughts of Aristotle, surely some practically good results may be expected from discussions with lively young minds of this day on subjects connected with the conduct of life. And is not the wide-spread influence of Christian morality in the West greatly due to the earnestness with which it has been for centuries impressed on children by continual precepts? It may be urged that among the Hindus all social relations and duties are so much more than elsewhere inextricably mingled with religious ideas and observances, that the promised neutrality of Government could not be observed if moral instruction were organised in places of education. But with all due regard to this principle many teachers agree that there are numerous points concerning right and wrong which might be successfully dealt with, and the sanction for which rests on such religious truths as are very generally accepted in East and West.

(To be continued.)

INDIAN INTELLIGENCE.

A Fine Art Exhibition was to be opened at Calcutta at the end of last month, under the presidency of the Viceroy. Among the prizes offered are two by the Mahárāja Jotundro Mohun Tagore, for the best figure subject in oil and in water colour, by a native of India; one by the Mahárāja of Burdwan for the best landscape in oil or water colour, by a native of India; and one by Dr. Rajendralala Mitra for the best specimen of fine art applied to book illustrations by lithography, wood engraving or etching, by a native of India. H. E. the Viceroy's prize, open to amateurs only, is for the best water colour picture (Indian subject). The Hon. Sir Ashley Eden offers one for the best water colour picture, either by a professional or an amateur competitor, provided that the subject is Indian, and that, if by a professional artist, it shall have been painted in India.

The *Hindu Patriot* states that the English plough is making its way in Mysore. The ryots are beginning to appreciate its usefulness, and many applications for ploughs have been received by Mr. Harman, Superintendent of the Bangalore Experimental Farm, who has lately made a tour of four months through the district of Mysore in reference to agriculture. The English plough is now used with success on the estate of a young Zemindar, at Ettypuram, in the Madras Presidency, who appears to be an intelligent and spirited cultivator. His estate, which has an area of 535 square miles, is under careful management, and includes an experimental farm, where English and American methods of agriculture are adopted. Fifty acres of land have been cultivated on this farm, and cattle breeding is carried on to advantage.

A course of lectures on Practical Botany are to be commenced at the Central Museum at Madras. After dealing with the elements of the science, the lectures will be devoted to descriptions

of the more important plants of Southern India used in the arts, or as food, or cultivated in gardens, or likely to yield commercial products, with information as to modes of culture.

At the approaching Matriculation Examination of the Madras University two young ladies will present themselves, who have been trained under Dr. Pope, of Bangalore. Application has also been received from a Tamil young lady of Jaffna, in Ceylon, who expects to be ready for examination next year.

The annual distribution of prizes to the pupils of the Albert School of the Indian Reform Association, Calcutta, took place on October 24th. Mr. C. H. Tawney, Principal of the Presidency College, presided. The Report, read by Babu K. B. Sen, the Rector, stated that the number of pupils was 639, and that in the past year three new classes had been opened, and four new teachers appointed. One point of interest referred to was the formation of a Temperance Band of Hope, the members of which appeared on this occasion to the number of fifty, dressed in white and with red scarfs. Mr. K. B. Sen made an interesting speech describing the aims and methods of the school. He considers that Indian boys devote too much time to the mere attainment of English, so he arranges, while allowing ample time for English, that science, history, &c., should be taught in the vernacular, in all the lower classes. The study of the laws of health is taken up systematically, and it is hoped that a Primer on Health will be soon published by a native doctor of experience. Ethical teaching is also attempted in the form of weekly lectures, illustrated by well-known stories from history and biography, and pamphlets on moral subjects are issued, one of which, a Dialogue on Good Manners, was recited by four boys to the audience. It is satisfactory to find that a music class has been opened, which about fifty boys attend, and that they are making progress. The introduction of music has been possible owing to the exertions in regard to musical education of Dr. Sanendra Mohun Tagore and his fellow-worker, Babu B. N. Basu. It was owing to the late Mr. Henry Woodrow that music was taken up as a branch of education in the Government Normal School, and the Albert School is the second institution

that has adopted it. Mr. Tawney, the chairman, spoke encouragingly of the condition of the school, expressing pleasure that the studies were carried on in such a liberal spirit, and without entire subservience to the system of examinations. A short address was given to the boys in Bengali by Babu Keshub Chunder Sen.

An Agricultural Exhibition has been announced for this month by Nawab Ahsanollah, of Dacca. He states that its object is "to encourage the tenants of his estates and those of the other Zemindars of the district in improving the breed of their cattle, and the productions of their lands, and their implements of agriculture and husbandry, &c." Several prizes are offered for cattle, poultry, dairy produce, rice, potatoes, and other productions. The Nawab intends to hold the exhibition annually if it proves successful this year.

The Government of Bengal have resolved to amend the law regarding the administration of native religions and charitable endowments, and an expression of native opinion has been called for on the question. Legislation in regard to these endowments began in 1810, but the provisions of the acts passed have been practically nearly inoperative.

We have much pleasure in announcing that His Highness the Mahārāja of Mysore, has become a life member of the National Indian Association, and has sent a donation of Rs. 200 to its funds.

PERSONAL INTELLIGENCE

In the Second B.Sc. Examination (Honours), in the University of London, Mr. Pramatha Nath Bose, of University College, passed Third Class in Physical Geography and Geology, and Third Class in Botany.

Mr. Pyari Mohan Gupta has passed the M.B. Examination of the University of Glasgow.

Mr. H. D. Perikaka, Mr. C. C. Vaid, Mr. F. R. Divecha and E. P. Frenchman (Bombay) have become Licentiates of the Royal College of Physicians and Licentiates of Midwifery, Edinburgh; also, Licentiates of the Faculty of Physicians and Surgeons, and Licentiates of Midwifery, Glasgow.

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Extracts from Medical Opinions.

The Right Hon. Earl Russell communicated to the College of Physicians and J. T. Davenport that he had received information to the effect that the only remedy of any service in Cholera was Chlorodyne.—See *Lancet*, Dec. 31, 1864.

Dr. Lowe, Medical Missionary in India, reports (Dec. 1865) that in nearly every case of Cholera in which Dr. J. Collis Browne's Chlorodyne was administered the patient recovered.

Extracts from *Medical Times*, Jan. 12, 1866.—“Chlorodyne is prescribed by scores of orthodox medical practitioners. Of course it would not thus be singularly popular did it not ‘supply a want and fill a place.’”

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an interest in their work, and I am to ask you to return the Queen's best thanks to them for their kind and feeling expressions of sympathy.

"I have the honor to be, Madam,

"Your obedient Servant,

"HENRY F. PONSONBY."

IS INDIA REALLY BANKRUPT?

BY PATRICK CARNEGIE, C.I.E., LATE COMMISSIONER IN OUDH.

The October number of the *Nineteenth Century* contained an article entitled "The Bankruptcy of India," which has, from the time of its appearance, no doubt attracted a good deal of attention. It is without question the work of an earnest, able, thinker, who without ever, as he candidly admits, having been in India, has nevertheless devoted much time to the study of our system of Government in that country. His arguments are culled from different official and unofficial sources, and from the reports and writings of various authorities, European and native, of more or less value, whom he quotes; and the conclusion he finally draws from them, is that the people of India are miserably poor, that they are already taxed beyond endurance, and that the proposal to increase taxation for the prevention hereafter of famine, is in the last degree dangerous and should not be allowed.

I propose to devote some remarks to the consideration of this subject, not so much with reference to figures, for in different places I have had much experience of how these are often prepared, and this has taught me cordially to concur with the old saying, that as a rule they are only less misleading than facts; these figures under the circumstances I am very happy to leave to be fenced with by home theorists who not only believe, but are also cunning in the use of them, while I confine myself to recording some remarks on the important subject under consideration,

based on a practical acquaintance of more than thirty-six years with India and its people.

Communities in India, as in England and elsewhere, are made up of various grades ; we have the upper ten, the middle class, and the lower orders. In the first of these we include the landed aristocracy of the interior, and the larger bankers and traders of the towns ; in the second we place the smaller landowners, farmers and tradesmen ; and in the third the great mass of the agriculturist and artizan population. The Imperial taxes to which these three classes are more or less subject, are the following :—(1) customs or import dues, paid by all, but in the proportion only of the articles brought by sea that they use ; (2) excise duty on native spirit, paid by those only who consume it ; (3) salt tax, paid by all ; (4) stamp tax, which falls only on those who have resort to the law courts ; and (5) land revenue, which is the rent paid for the land in his possession by the superior holder to Government, the virtual owner, or by inferior holders, farmers and tenants to the superior holder, and of which Government receives its portion from the latter, a per centage of all money so received by Government, called cesses, being devoted to educational and communicational purposes. Besides these five *Imperial* taxes, the inhabitants of the principal towns pay a small *local* tax, generally in the shape of an octroi, on the principal articles consumed by them, to provide for the watch and ward and sanitary arrangements of the place. These are the taxes which, in the opinion of Mr. Hyndman, have made India bankrupt, which cannot be increased even for the purpose of staving off famine, without danger to the Empire, and which will yet drive us out of the country owing to their intense unpopularity, if they are not soon lightened.

It must be remembered that although all taxes are alike hateful to all men, whether they be white or black, still all men go on grumbling, but paying them as a disagreeable necessity, an evil however, which yields in return peace, security and health. In this sense our Indian subjects pay their imposts perhaps just as contentedly and cheerfully as any other people, so long as we confine our demands to the levy of taxes to which they have in all time been accustomed ; and the point of unpopularity is only really reached with them when new theories of taxation are put

in force, or when native underlings, as they are prone to do, make the collection of any tax the opportunity for trying to enrich themselves at the expense of their countrymen. Mr. Hyndman in his letter to the *Times* of the 8th October, has referred approvingly to the administration of the Emperor Akbar, the contemporary in India of our own Elizabeth. But so far from any of the various taxes which I have named above being new-fangled, they one and all formed part of Akbar's famous revenue system ; and it can, I believe, be easily shown, as suggested by the *Times*, that these taxes now fall much more lightly on the people than they did in Akbar's time, while numerous other imposts which were enforced in those days have all been swept away by us. If there is one thing more than another for which the natives ought to be, and, I believe, are grateful to us, it is for our earnest and continuous efforts to put down bribery and corruption amongst their fellow-countrymen, the underlings whom we must of necessity employ in collecting our taxes, as in all other administrative matters. With these preliminary observations I shall now proceed to make a few remarks on each of the different taxes to which reference has already been made.

(1.) *Customs or import dues.*—This tax falls on those only who use European goods, and it is therefore paid principally by the English and by the wealthy classes : it only falls on the mass of the people to an inappreciable degree in connection with the Manchester cloth worn by them. In its worst form, viz., as a transit duty of the most harassing description long since abolished by us, the people had always been accustomed to it. I assert as the result of intimate personal acquaintance with the subject, that the lower orders very much prefer their own native made cloth as being both warmer and more durable than imported fabrics, and it follows that those of them who can and do procure it, do not pay this tax on imported goods at all. It is quite a mistake to suppose that weaving as a native industry has been put down, and that those who formerly engaged in it have now betaken themselves to other occupations ; for it was only last year that I left thousands of looms in full work in the eastern districts of Oudh. Furthermore, when we in England talk of people being wretchedly clad, we usually have in our minds the sufferings from cold and wet

of the miserable half-naked poor in our own indifferent climate ; but, as a matter of fact, clothes in India, so far as cold and wet are concerned, are almost redundant. Most of the provinces have no winter at all, and in others the wet season is very short, while in all of them the wet is also the hot season ; so that the amount of money required to keep an agriculturist or artizan sufficiently clad during the few weeks when clothes are an actual necessity in most parts of India, is very small indeed. A couple of large cloths, such as are used in England as dusters, constitute in India an ample wardrobe throughout the year for the peasant of Bengal, Madras and Bombay. It has long been said of India that its poverty was to a large extent due to the absence of manufactures ; but it always supplied itself with such fabrics as it required, was well provided with handicraftsmen of all degrees of skill, as those know who have seen the Prince of Wales's Indian collection, and it is now being furnished through a combination of European and native enterprise with large distilleries, foundries, and cotton and jute mills, all new industries introduced within the last few years, not to speak of the great indigo and tea undertakings of an older date, for the working up of the produce of the country, and providing remunerative labour for its people. So there seems but little prospect of the fulfilment of the idea broached by Mr. Hyndman, that the natives of India should consume on an average at least £1 worth of Manchester goods each per annum, instead of half-a-crown's worth as at present.

(2.) *The excise revenue.*—This is derived from a duty levied at the distillery on all spirits manufactured according to the native method, and it is an optional tax which is only paid by the dissipated portion of a community, with the respectable members of which it is a sin against religion to partake of anything stronger than water. This, too, is a very old tax. Under native rule almost every village had a distillery under the landowner's license, the power to grant it being included in his revenue engagements with the State, the terms of the license being arbitrarily determined by the landowner ; and as distilling was a tribal trade, it was virtually a monopoly in the hands of a class who could charge what they liked for the wretched stuff produced. All that our Government has done in this matter is to take this tax into its own hands,

license the number of wholesale and retail shops required to suit the public convenience, and fix the duty levied at the distillery on the principle of producing the largest amount of revenue with the smallest amount of drinking. This is surely the true principle to follow in such a matter, and it appears to be a mere squandering of sympathy to waste it upon those who can very easily avoid the tax, by acting up to the precepts of the religion which most of them profess, by altogether abstaining from spirituous liquors.

(3.) *The salt* is also an old native tax which used, under native rule, to be included in the land revenue arrangements entered into between the Government and the landed interests, the salt works being leased out by the latter. Many of the poorer classes often prepared for themselves their wretched unwholesome saline combinations, but the manufacture of the salt of commerce and of the people was a monopoly in the hands also of a tribal class, who charged pretty much what they liked for it. What the British Government has done in this case, is to regulate the manufacture and distribution of salt by confining the former to certain peculiarly favourable localities, by cheapening its transit through the opening out of special lines of railroad, and by equalizing the duty charged throughout the entire continent, so that the burden may in process of time be made to fall as fairly and as lightly upon all alike as is consistent with the maintenance of our system. It may, no doubt, seem hard to tax salt, for this is a tax which the poor must feel relatively more than the rich ; but then the first principle of all necessary and successful taxation, is to spread it over as large a surface, and so make it as nearly imperceptible to those who have to bear the burden, as possible. By no other means could the necessary revenue be so easily and so inappreciably realized, and as a matter of fact the payment of the salt tax, which after all does not amount to more than say sixpence a head on each adult per annum, has protected the people from other imposts with which, in the days of our necessity, they were threatened. The tobacco tax was one of these, and it was only not imposed because it was considered by James Wilson and others that it would have fallen on the same classes that already paid the salt tax, and these could therefore be more easily reached through that, an already existing tax. There is some truth in the com-

plaint that the condition of agricultural cattle is impaired by the working of our salt laws; and this is a subject on which I and others have written much, both officially and otherwise; but seeing that I demur altogether to the proposition that our taxation has reduced India to a condition of bankruptcy, I cannot believe that the Empire has become in any degree whatever endangered by the very limited supply of salt that has been dealt out to the bovine race since the country came under our rule. The cattle of British India will compare favourably with the cattle of any Asiatic province not under British rule. If there is one thing more than another for which the various administrations since that of Lord Mayo, largely inspired in that behalf by that far-seeing and really able statesman, Sir John Strachey, deserve credit, it is for the determined efforts they have one and all made, and are still making, to equalize and lighten the impost on salt by reducing the cost of manufacture and transit to a minimum; and when in the interests of agricultural cattle they have had time to devise a scheme by which the cheaper and coarser kinds of salt can be prepared, probably by placing the works under landowners and holding them strictly responsible for the article produced, a plan which can very easily be carried out, but little will be left to complain of in the working of our very much, and, I may add, undeservedly abused salt laws.

(4) *Stamps*.—This was no doubt a tax of our introducing, but it is of very old standing now, and the people are well accustomed to it. It may also now be considered as adopted into the native system of Eastern administrations, for it was found existing in Oudh when we annexed that province. It is a tax on litigation, and can as a rule be avoided by the well disposed by a free resort to the popular old tribunals of the country, viz., arbitration by the village elders, a tribunal which under our system has unfortunately been greatly discouraged. But the tax has supplied us with money to improve our Courts, and looking to the classes on whom it falls, viz., the quarrelsome and litigious, it is in the circumstances scarcely one to be much regretted.

(5) *Land revenue*.—I come now to this by far the most important and the most difficult part of our subject. It was the theory of Mr. Hyndman's famous authority, the Emperor Akbar,

and of all his Mahomedan successors on the Imperial throne whom we eventually displaced, that the land belonged to the State, which employed those who were attached to it to cultivate it and to pay the rent, which was annually determined, either to the officers of Government or to contractors employed to collect it. The rent was estimated to be from a sixth of the crop produced, which meant a very low rent, from poor backward land, to a half, which meant perhaps the very highest rent ever demanded. As civilization advanced money rents took the place of a division of the produce, and these were usually determined at the money equivalent of a third or a half of the produce of the year when the change was made. A rent roll was next prepared of a given tract, which might have an area of 5, or 500, or 5000 acres, and the aggregated rents of the fields entered therein, constituted the recognized demand of the Government for the year for that tract. This demand was collected either by the paid servants of the Government or by contractors or middle-men, and whichever of these agencies was employed, it received as its remuneration for making the collections one-tenth of the amount realized, the other nine-tenths being paid into the Government Treasury. Many of these middle-men afterwards became crystallised under native rule into virtual proprietors, and many native chiefs and heads of clans broke up waste land and created large estates for themselves, with and without royal authority ; still the principle was maintained throughout that all the annual rental except a tenth was the property of the State. This principle was in full force when we took possession of the various provinces which now constitute our Indian Empire, and the Mahomedan rulers were then in the enjoyment of as much of the nine-tenths of the rental of the land as they could lay their hands on. One would suppose from reading Mr. Hyndman's article that the British Government had made itself unpopular by being more extortionate and demanding more from the land than its predecessors ; but the fact is far otherwise, for half a century ago it of its own motion first reduced its own proportion of the rental from nine-tenths to two-thirds, and again, a quarter of a century later, it reduced its proportion still further to half only of the rental, plus a five per cent. cess for educational and communicational purposes. Moreover, the esti-

mates of the native rulers were arbitrarily made year by year by unscrupulous native agents, and in the process either the Government or the agriculturist was invariably an annual sufferer by the cupidity of those agents, which always had to be satisfied be the fate of the revenue what it might ; and nothing was then to be gained by the middle-men from any effort to improve the holding, since no consideration would have been shown for the unexhausted improvements at the next year's rent-fixing. But now all this is changed ; the estimate is made once in thirty years only, by the picked men of a picked service, recruited for the most part by competition ; speculation and dishonesty have therefore been reduced to a minimum ; and it has become worth the while of the middle-men, who under our system have all developed into full blown proprietors or sub-proprietors, and of the cultivators also, to improve their tenures, the full benefits to be derived from these improvements being left to them untaxed for the remainder of their leases. It is a misapplication of language to say that a system of this sort has reduced the country to bankruptcy ; for acre by acre we have collected relatively less than Akbar did. There is this no doubt to be said, that the East Indian, like most other people, dislikes the disagreeable punctuality with which rent-day comes round, and he knows that nothing less than a calamitous visitation from heaven, such as a famine, a hail-storm, or a flood, will enable him to escape from his engagements ; but after all this is but a small disadvantage in comparison with the higher prices for his produce and the peace and security to life and property which our system has ensured to him.

It will thus be seen from the above remarks that speaking generally the actual cultivator always receives more than half of the out-turn of his crop, three-fifths may be assumed as the general average ; and the other two-fifths are divided almost equally between the Government and the middle-men, whom we, as a convenient fiscal arrangement, have taken into partnership with us in the ownership of the land. Any small additional taxation that the humane and far-reaching policy of Sir John Strachey might now impose on agriculture, in view to the future prevention of famines, would fall in the first place on the middle-men, whom I have described above, the landowners of our own creation, and

it would be a work of time before these could spread it in infinitesimal proportions over their numerous tenants on next fixing their rents. But the increased amount is so very small that the payments to Government of the middle-men would still be considerably less relatively per acre than they used to be a quarter of a century ago, and very much less, rise of prices notwithstanding, than they were to the native rulers. As the improvement of the land is the avowed object of the proposed taxation, and as the money raised will all be spent upon and amongst the rural population, we fail altogether to see that this straw is likely after all to break the long suffering camel's back in the manner apprehended by Mr. Hyndman. Our system undoubtedly does foster a rapid increase of population, for there is now no infanticide, no sutti or any other recognized form of human sacrifice ; nor is there the continuous and wholesale bloodshed that used to lay so many low. Moreover our hospitals and sanitary operations are everywhere tending to the preservation of human life, while the flower of the male portion of the peasantry are not so frequently carried away from their homes by our recruiting agents to strengthen our much curtailed native army, but are left peacefully at home to beget children and till the soil. It necessarily follows from this civilizing system that population is rapidly increasing and must continue to increase, and much new land has been and is being broken up, not only to provide the necessary additional food but also to meet the requirements of the newly developed and profitable trade in the exportation of wheat. I can positively affirm from personal knowledge that in one of the Oudh districts in which I was but recently employed, both population and cultivation had increased at least 25 per cent. during the ten years to which my inquiries there extended. All this does not point to agricultural bankruptcy ; very far the reverse.

•A tax on trades is no novelty in the East, where looms and other implements of labour used to come under contribution, and where even the prostitute, strange though it may seem, did not escape the extortionate contractor ; the proposed tax on non-agriculturists cannot therefore be considered as a British innovation. It will at the same time remove what has long been a taunt against our administration, viz., that although ours was truly the trades-

men's rule, (bunniya-ke-raj!), under which bankers and dealers of all sorts were beyond all other classes prosperous, yet these were the only classes which contributed nothing in taxes towards the peace and security which our Government gave them. If in Europe we have long been derided for being a nation of shopkeepers, so have we been scoffed at in India for the inability and injustice which has heretofore exempted the prosperous Eastern shopkeeper from permanent taxation. This stigma the government of Lord Lytton has very justly and properly removed, and it is deserving of all praise for having done so. The corn dealers of India have alone fattened off famines, and they of all others should be made to lend a hand in preventing them in future.

The extravagance of our system of Government is much dwelt on by Mr. Hyndman. In his view our European agency is needlessly expensive, so is our army; the Public Works Department is extravagant beyond all endurance, and the home charges are perfectly ruinous. The first of these charges has been very sufficiently answered by the *Times* leader of the 8th October. Good government of necessity costs much money, and a conquered nation that enjoys so much security and prosperity also, should not grudge what they have to pay for it. As to the army, the cost of that is no doubt great, but the time is scarcely opportune for saying very much on that point. Still the government of Lord Lytton will do well to enforce economy on this head when it has it in its power. So also as to Public Works. That is a branch of the administration which I cannot conscientiously defend, and its exculpation I must therefore, leave to others; yet, I have this to say, that if much money is spent by Government, and if some of it is wasted on its army, and more especially on its Public Works and Commissariat Departments, which are so intimately connected with that army, and which constitute the chief sources of expenditure, a very large proportion of the money so spent remains in India, goes into the hands of its people, and contributes greatly towards their comfort and happiness. I do not of course argue that we should do evil that good may come of it; but what I do say, is that if some money is wasted in the two Departments mentioned, which are chiefly in the hands of natives, and which are pro-

portionately difficult to control, still we have the comfort (from, I should perhaps say, Mr. Hyndman's special point of view) of knowing that it is the Indian community in the main that benefits from this. It is of course unquestionable that a good deal of Indian money finds its way to Europe; but then, as pointed out in the leader already referred to, that is only the interest of the skill and capital which Europe has supplied to India, and it is also the return that India has to make for being a conquered country. Supposing that England had not conquered India and that the Moghuls had remained paramount, the money that now comes to Europe would not really have circulated amongst the rural classes, the rent and revenue payers of the country, but would have been drawn into the different provincial capitals to be squandered in such dissipations as in all time have made Eastern Courts infamous, while the rural districts would have been left impoverished and unreclaimed as before. Under our much belied system but a fifth of the produce reaches the Government, while four-fifths remain absolutely in the locality in which (and with the people by which) it was raised; the country is therefore, Mr. Hyndman to the contrary notwithstanding, being made into a garden; it is being opened out everywhere by railways and canals, for the construction of which the natives, who are alone employed, are being liberally paid; and if notwithstanding all this there is still a percentage of money left to gladden the distant homes of those who are giving up their lives to the superintendence of the good work, who has any right to complain? Certainly not those whose highest ambition it may be is to stay at home at ease to criticise the labours of the working bees of the family, but with which they have had no means of becoming personally familiar. The salary of European employes during their years of work is mostly spent on the people of India, and it is only their petty savings and by no means over adequate pensions that ever, it must be remembered, reach Europe.

The home charges are a branch of this subject which I have not made my special study, and on which therefore I will not dwell. I believe that they are excessive, and that every effort should be made to reduce them; but to this subject also a good

deal of attention has already been devoted in the way of utilizing local products whenever they are found suitable. Still, much more requires, no doubt, to be done in this direction. The coal and iron industries more especially require development at the hands of the Government itself, so that the money spent in sending out large supplies of these useful materials in connection with the railways, which sooner or later will all become Government property, may be saved.

The last point on which I shall comment is one on which Mr. Hyndman more especially dwells, viz., the poverty and condition of the people of India; and on this subject the high authority of Lord Lawrence is quoted, while we are asked, somewhat defiantly it may be, to explain the words away if possible. They are as follows: "The mass of the people in India are so miserably poor that they have barely the means of subsistence; it is as much as a man can do to feed his family, or to half feed them, let alone spending money on what you would call luxuries or conveniences." To this I reply that poverty is altogether comparative. An Indian menial is passing rich and probably maintains a family of four or five in what to them is tolerable comfort, on ten or twelve shillings a month; but then their wants are proportionally small, frugal fare and but little clothing. An English menial in the same position would require three or four times the wages, and would have to be found in food besides. The poverty with which we have at present more especially to deal is not that of classes one or two mentioned at the outset of this paper, the upper and middle orders, but that of class three, the rural and urban populations of the country. No doubt Lord Lawrence is right when he says that the people of India are poor; but is the class to which we now refer relatively poorer in India than in the British isles? There is quite as much abject misery in our English as in our Indian cities; read the London experiences of Mr. Greenwood, the "amateur casual," on that point; and as to the country labourer, the man who raises the rents which furnish the Indian land revenue, I doubt if he is at all worse off relatively than the agricultural labourer of our own country, who in endless cases lives in a hovel which is not only shared

by all the members of his family, but by poultry, dogs, cats and very probably a cow or a pig as well. I very much doubt whether on the whole the misery and poverty of the corresponding class in India, the tenantry, including artisans, for in the rural districts these last all grow their own food besides working at their trade, are relatively greater, if indeed they are so great, as those of the Scotch and Irish peasantry. Would not Mr. Hyndman do more good by endeavouring to alleviate the misery that is festering under his own eyes than by harassing his soul and the minds of others with matters on which, from the absence of personal observation and experience, he is but imperfectly informed?

The great difficulty with which we in India have to contend is the utter absence of frugality amongst the people; they simply will not make the effort to provide against a rainy day. All our Indian seasons are not bad, and the soil is fertile even as in Egypt. A bumper season comes and they eat, drink, attend fairs, feed their priests, and act very fully up to their notions of being merry; and when seed-time comes off they have to go, as a matter of course, to the village banker. Well has Sir Henry Elliot, than whom we have had no higher authority, said that the native of India would squander an inheritance any day to celebrate a wedding! We have been preaching the doctrine of economy in marriages, and so have the natives themselves, any time these thirty years, but the effect as yet produced is astonishingly small; nay, it is imperceptible; the very disciples of the cause do not practise what they preach. The melancholy condition of indebtedness of the cultivators has long been a subject of special consideration by many others as well as myself, and numerous remedies have from time to time been suggested and tried to alleviate it; but it would seem that the Ethiopian will change his skin and the leopard his spots almost as soon as the Indian will learn frugality. However, here is a worthy field of enterprise which an enthusiast like Mr. Hyndman may make his own, and if from the depths of his moral consciousness he can evolve a practical scheme for teaching the natives frugality and emancipating them from indebtedness, so that the cultivators may secure the fruits

of their own labour (their three-fifths of the produce), which at present are so extensively devoured by the village banker, he will indeed entitle himself to be considered as the very first amongst the regenerators of the people of India.

In conclusion, I am far from wishing to treat lightly the very serious subject which Mr. Hyndman has so ably handled ; much good may possibly come from the attention which his article has, no doubt, directed to it ; but I do regret the time which he has chosen for the publication of his essay on Indian misrule, as also the tone of his remarks, and the exaggerations with which the paper, very probably unintentionally, undoubtedly abounds.

VILLAGE LIFE IN INDIA.

Of a village in old India, and of the daily life of its inhabitants, there are two widely different pictures that history, or such history as we have, has presented to us. The people are represented as living in perfect tranquillity, recalling the scenes of Arcadia or the strains of Pan's pipe, and living in the fruitful lands watered by the lucid stream of the Sarasvati. This river excites the same feelings of joy and reverence in those who are versed in ancient Indian lore, especially if they be natives of India, as the name of the Jordan excites in the hearts of the distressed children of Israel. Another picture brings out the old rural communes as engaged in a perpetual conflict with the wilder and more uncivilized races. So far from meditating on things divine, and on the mystery of man's mortal life—questions that have agitated and perplexed the bravest of mankind—they had to struggle for their very existence ; they were troubled by fierce wars with the aboriginal races among whom they had settled, and into whose plains and mountain fastnesses they had penetrated, and whom they regarded with a bitter disdain as a people inferior in colour, in virtues, and in intellect.

Whether it was a life of repose or a life of trouble and disturb-

ance, the descendants of those fair races, and the children of the primitive inhabitants whom those fair races drove before them into the hills and mountains, form the population of modern India, and they live in homesteads planted on the slopes of hills, on level plains stretching as far and wide as the eye could reach, on wide expanses of sand, in the groves of the mango, the tamarind, and the fig tree, or on the banks of rivers that at one time dwindle to silver threads, and at another time roll in magnificent volumes of water into the sea. To this great population may be added the Indian Mussalmans. Society in India is formed of a composite people, the noble Aryan race mixed with the aborigines, but not so thoroughly assimilated as the English with the Normans, who now make up the powerful English nation.

If we cast our eyes for one moment over the face of India, we behold before our mind's eye from side to side groups of homesteads—small groups and large groups—as on a fair night there are stars in the heavens for multitude. Besides these countless villages, there are towns and cities; and how a majority of these towns are formed, amidst the hurricanes of conquest that have swept over India, is best described in a noble sentence in Sir Henry Sumner Maine's *Village Communities in the East and in the West*—a sentence of matchless beauty too long to be quoted in this place. Some towns are only villages more extended, or a collection of village communities, as the town of Balasore, or the town of Cuttack in the province of Orissa. Here village life reigns supreme, and the village system is the only system of internal government known to the inhabitants.

Indian villages vary greatly in size and in population, and in the material condition and character of the people; and there is an endless variety of them, from the simple Khand village with a single street in it, from a group of four or five very poor hovels, to the interesting collections of hamlets in favoured situations in Gujerat or in the valley of the Ganges.

Leaving Panchganny, a station as beautiful as an English parish in the season of spring, or as the sweet Irish Auburn, made immortal in equally sweet verse, before it became a prey to the spoiler's hand, we come to a range of hills where Mahbleswar rises in all its solemn dignity and pride. There is grace and

female loveliness here—the moon's beauty, with the moon's soft pace—gathered from a hundred places for the enjoyment of the summer season, and side by side with glowing mansions may be seen little hamlets, very humble sheds, in which whole families live in contentment from year to year in favourable times ; and in years of plenty their simple joys and cheerful countenances show how few their wants are, and how easily those wants are supplied. There is one main street which contains at one end the post office and a public news-room ; at the other we come near the roofs of half a dozen basket makers. In the middle stands a small police station. The occupants of the houses in this street are for the most part shop-keepers. Behind these well-built shops on both sides are small lanes, two on one side of the main street, and one on the other, in all of which about a hundred leaf huts may be reckoned whose owners are chiefly the agricultural people and day labourers. It is a substantial village, for instead of a hedge school here there is a good school building in which about a hundred little boys learn arithmetic and the Marathi alphabet. A dozen houses which are constructed of better materials than straw or leaves of trees may be easily discovered from the rest. The comeliness of the mild Maratha women that live in them may be contrasted with the worn out hands and feet and looks of the female labourers who work in the heat and in the cold all day long for three or four pence a day. Half of the daily wages is not more than sufficient for the purchase of only grain, the staple article of food, for a day. Six or seven Maratha women are sitting on the ground near the door of a house ; before them at a distance lies on a large mat a heap of grain to be cleaned or gathered into the garner. An English lady is also seated among them on a footing of equality with her native friends, and while her countrymen are gone to those parts of this delightful station where the strains of music are sweetest heard, or where the scenery is most beautiful, she takes pleasure in discoursing in an Indian language of things that are divine, speaking to Indian women in their own vernacular, and finishing her interesting expostulation with a song, in the same language as her discourse, sung with a voice and delicacy of tact that has a peculiar kind of enchantment for the native ear. Before the morning sun is far above the horizon, the blind beggar takes

his rounds, while all the males and a large number of females seem to have gone away to their daily work. Excepting the class of wandering beggars, here as well as elsewhere, every able bodied man is engaged in doing something or other, whether he is of a high caste, or traces his descent from the humblest of the aboriginal tribes.

The division of labour is the most remarkable feature in the village system. The artificial division of the Hindoos into four classes is in no part of the country to be found, as is shown recently by most competent authorities, but there are two distinct classes—the Brahmins and those that are not Brahmins. With the exception of the Mussalmans the people of the villages are—some of them—Brahmins, and the others are those that are not Brahmins; and in the second class we may include, for the sake of simplicity, the pure and the mixed aboriginal races, of which a great many preserve up to this day in hilly regions their languages and their customs, which have suffered little or no change from any external influences whatever, and which remain nearly as intact as they were probably in remote antiquity. The non-Brahmins of the villages are not all of them the aborigines, but the difference between the pure aboriginal races and the other non-Brahmins is that the latter have had much influence exerted over them by contact with the Brahmins, who in their turn have also been much influenced by contact with the primitive races. Nor are Brahmins in all the villages of one kind. A pious Brahmin of superior rank, repeating his prayers on the banks of the sacred Ganges, hardly recognises another of the south or of a different part of the country as a member of the same class, or of the same religious persuasion. Of the Brahmins there are fifty or more classes, and the non-Brahmins are divided into many more than fifty classes, and the name of the class represents the occupation of its members, although in many cases that occupation is forsaken in favour of another and a more lucrative one, as it is inevitable under a government where strict justice and impartiality prevail, and where perfect protection is extended equally to the superior and to the inferior race.

Take any one of the populous villages either in the northern plains where the scenery is most noble, or where the sun shines

with a mild and beautiful ray, or in the east, or in Lower Bengal, but not one in a hilly tract where an aboriginal people peacefully live according to the ways of their ancient fore-fathers. Here there may be five hundred men, making up a community whose leader is the Patel, and the Patel has for his assistant an accountant. The sixty or seventy homesteads form the centre of a large circle which embraces the cultivated fields and the waste lands of the village. There is the grain dealer, the grocer, another shop-keeper or two ; and the shoemaker boasts that all the men of the village walk upon his handiwork. The potter, according to usage, supplies the villagers with earthen pots, and gets a return in corn. The smith repairs the implements of husbandry, and assists the children in their sports. In addition to his own duties the barber performs the duties of a musician, and he plays the pipe or beats a drum on occasions of rejoicing or marriage.

But the division of labour in an Indian village is not the division of labour such as is understood in political economy. In the village the whole operation is performed by only one man ; all the different stages of the work are to be gone through by one man, and not as in the making of a pin in which a great many men are employed, one over each branch of the work, in order to produce the grand result. These five hundred men perhaps belong to fifty different castes, and the caste principally determines the trade which a man should follow. The hedge school is as regular a feature of the village as the Patel. Europeans are not well impressed with the way in which the hedge school is managed, but, although the boys repeat their lessons in an imperfect and sing-song way, much practical instruction, likely to be of great use in the various transactions of life, is given by the masters ; and above all the scholars are made to sing in a loud and vehement strain, at the conclusion of the day's work, as a stimulus to study, the inexpressible charms of the Goddess of Learning.

The office of the Patel is hereditary, but in some villages, if the man to whom the hereditary title descends is unfit for the performance of his duties, he is quietly passed over, and the office is bestowed, with the consent of the elders, on that near member of the family who is likely to do credit to it. The Patel is like a member of Parliament who stands for a constituency. His con-

stituents are not householders, or occupiers of houses paying to the amount of ten pounds or so, but all the men, women and children are his constituents, whose interests he is bound to represent to the ruling authorities, and though he is sometimes a corrupt man, as the greatest political assemblies are not free from some men who betray the interests of those who have sent them there, yet very often he is as a father to his people, and his opponents are none ; he is a man of great authority among the villagers, who honour him for his father's virtues and his own.

Some thousands of villages have a poor and mean appearance—so mean and poor that from a distance they look like houses of sand that children for their amusement have raised upon the shore. Wild elephants in times not remote have trampled upon tens of thousands of such houses, as if they were the playthings of children. This was in the districts on the western frontier of Lower Bengal immediately after they were visited with a dreadful famine. That famine was so intense that in its devastation it could be compared only with the Irish famine which destroyed Irishmen by thousands, and whose horrors floated across every ocean and in every gale, before the corn-laws were abolished by Sir Robert Peel. Lord Teignmouth to his latest day had fresh in his mind the horrors the famine left after it, at the very commencement of his virtuous career, after ten millions of men were sent to their last account. This is what John Shore, or Lord Teignmouth says in verse—a man whose verse, according to a most able critic, is as faithful to facts as other men's prose—and a man, too, who was one of the brightest gems that England ever sent to the East, out of her wealth of honour, integrity and virtue :—

“ Still fresh in memory's eye the scene I view,
 The shrivelled limbs, sunk eyes, and lifeless hue ;
 * * * * *
 Dire scenes of horror which no pen can trace,
 Nor rolling years from memory's page efface.”

One hundred village systems crumbled to pieces like structures of sand, and a population equal to thirty times the population of Birmingham were mingled in the course of a few weeks with the mother earth. This immense destruction of human lives, without many parallels in the history of the states of Europe, occurred

shortly before Hastings commenced his glorious career of conquest and administration. Thus in one part of the country the poverty of the villages, and the melancholy fate of the fathers of the present inhabitants, offer a theme of heartfelt sorrow and of loud-toned patriotic lamentation.

In another place a village stands even in the midst of poverty a pleasing object in the landscape. The sounds of busy life are there which are sweet and agreeable. Nothing is more dear, more congenial to the heart than the native charms, the verdure of the fields, the beautiful prospect of the distant hills, the abundant vegetation all around, and the cool shades of the noble trees. The shepherds feed their flocks, and in order to shun the heat of the day take them into the midst of trees older than the Mogul Empire—that Empire which has been and is not. All this is a matter of patriotic pride, for in the solemn stillness of this place one may call to mind the scenes whose delicate portraiture in verse by Kalidasa takes a foremost rank among the flowers of classic genius. The pure air of the plains, happily not saturated with decaying vegetable matter, warms the genial current of Amrat's soul, or the soul of the sweet-faced Ganga who washes her feet in the silver stream that murmurs by the side of her lowly home. She long preserves her delicate features, and resembles in the splendour of native charms the heroines of old whose description remains with us in the most perfect language of tenderness and power. It may be worth while to stand by the house of Amrat in which the furniture consists of brass vessels, neat and clean, earthen pots, wooden boxes, manuscript books, plain mats and cots. Silver ornaments adorn the hands and feet of Amrat; a garland of flowers plays round her neck, herself the fairest of flowers and an ornament of the house of the landowner. The supper is eaten, and two or three men sit out in the verandah, who are presently joined by a few neighbours. Conversation ensues; the petty details of life form the chief part of it, and engross the attention, while by some accident allusion is made to the acts and power of the merciful Deity. The subject is taken up with enthusiasm by one in the medical line, whose drugs the villagers have unhesitatingly used in case of illness. His heart probably has been softened by witnessing the sufferings and the

miseries of the sick persons whom he has treated to the best of his knowledge and experience throughout his whole life. His arguments on the wisdom of Providence are expressed with force of language and conversational eloquence, and are supported with many proverbs of ancient date and maxims of prudence that have stood the test of time. If perchance a young member of the company, in a thoughtless moment, ventures to ask "the explanation of that explanation," the old man rebukes his impertinence, and presses his arguments with double strength. He only can give such exposition, for he has worked somewhat with his brains, while the others have worked more with their hands. On matters of this kind the ordinary husbandman vouchsafes no such explanation. The inquirer is told that the only thing the husbandman knows is to do what is right, and to worship the village gods. The rural population worship the powers that preside over small-pox, famine and flood. They are in a land where nature plays her most wanton freaks, now at one place, now at another. But the doctor winds up his harangue with an exhortation to the young for virtue and truth, and the argument is as much as to say—

"Golden lads and girls all must
Like chimney-sweepers, come to dust."

The shortness of the present time and the uncertainty and our doubts as to the future—those obstinate questions which have troubled the heart of Shakespeare, and ceaselessly pressed upon his mind, and baffled at last England's greatest genius, as they have baffled also England's greatest orator—are a matter of deep meditation with the Indian sages of both ancient and modern times. At another time, in the heat of the day, the wandering Fakcer stands outside the door, urging the claims of Jagannath to veneration and tribute, and the necessity of a pilgrimage to that shrine which rears its hoary head on the Puri sands. The humble matron has for a long time all her thoughts bent upon the project, and the young mind of her lovely daughter is fired with the hope of beholding new scenes, and the hope of an absolution from sin, unmindful that in her progress through hard ways and malarious districts, seeds of corruption may find in her a lodgment, and may grow there until her final and very likely premature dissolution.

With regard to the immortality of the soul and future life the villagers have some beautiful notions. But in the Khand villages which contain a manly race, and a pure aboriginal race, as soon as a man dies, his body is removed out of sight ; as the mourners perform their last duties, so far are their views from a possible union in a happier world that their final utterances are—" You have eaten and drunken with us, you can do so no more ; we shall not come to you ; come you not near to us." Northward in the highlands of Berbhoom, fifty miles west of Plassy, a land of hill and dale, a land of forests affording a barbaric wealth of jungle produce, we meet with the interesting Santal race, who are aborigines, and who believe that the ashes of the dead mingle in a happier region with the ancient fathers. The most interesting of their ceremonies is connected with the funeral of a dead body. Dr. Hunter tells us in his admirable " Annals of Rural Bengal " a story of a Santal, whose parent was carried off by a tiger. The Santal waited for days together near the animal's den, under circumstances of no ordinary difficulty and danger, in order to have an opportunity of killing the animal, and in some way at least to obtain a fragment of his parent's skull to be thrown into the stream which has for countless generations carried the ashes of the Santals into the sea, there to unite in one body, and to meet the waters, out of which, according to their explanation of the creation, the great mountain arose, and out of the mountain the birds of the air, and the beasts of the field, and man and woman.

Cicero and his eminent contemporaries, Gibbon says—and Dr. Hunter agrees with Gibbon—are not known to have been guided in their public or private acts by any belief in future reward and punishment. Of the simple and poor population of the rural districts, or large majority of them, it can hardly be said that they have no notion of future reward and punishment. Infidelity to husband or wife in a rural commune is unknown or extremely rare, and inquirers have often expressed their astonishment at the remarkable absence of crime among the people. Prisons are needful even in countries the most favoured, and in a district jail in India there is only one man in prison to thirty or forty rural communes, and out of a population of ten thousand persons only one woman is in prison for a crime. The umpire conscience has

dominion over them just as over the hearts of refined Englishmen. Are they not distinguished for their hospitality, for industrious habits, and for their devotional zeal? Have not those that are best acquainted with them written that their gratitude is of a nature that descends from generation to generation? The language of justice and mercy is a language that the peasant or the village shop-keeper comprehends readily, and in each of the two hundred dialects of India, their voice, their potent voice, can be heard. The people worship, it is true, both the powers of good and the powers of evil. Their forms of worship are rude, and the distressed peasant offers his prayers to his village god of clay, who is however an image of a being who has his place beyond the skies, and his prayer may be that the tiger or any other wild beast may eat away the money-lender, or the unscrupulous owner of land. But if the forms of worship are rude, and his supplications rude, all this is in a line with the lowliness of his dwelling, the meanness of his food, and with the surrounding circumstances of his whole life, from the day on which he sees the light to the dismal and doubtful day on which the lamp of life is extinguished. The question which the poor peasantry that form the bulk of the Empire of the Queen have to solve is not why they exist, but how they are to exist. The husbandman tills the land to the extent perhaps of eight or nine acres, pays a tax which usually amounts to the net results of his two months' severe labour, and is at last in a condition to spend twelve shillings a month for the maintenance of his family, which is almost the whole income of thirty days. The cost of the roof under which he lays his head may be calculated at 19s. 6d. ; it is made of such materials as the workman finds ready at his hands. His implements of husbandry may be worth twenty shillings, and sixty shillings may be the value of the oxen that draw the plough. Rice, salt, and vegetables, oil, fuel, and a little tobacco are exchanged for his four or five pence a day. In thousands of villages the peasantry is in no better condition than this. One-fourth of the whole tenantry in a district is perhaps involved in engagements with the money-lender or the landlord, and the rest earn a precarious livelihood as agricultural labourers on a penny and three-quarters a day, or on the rude produce of the jungles. This state of things is perhaps beyond a remedy. It might have been worse

in some parts of the country in the days of the Mogul Empire ; but even now, though we may not see around us hungry and exasperated multitudes, but only poor and patient multitudes, observant Englishmen and high-minded and noble Englishwomen like Harriet Martineau, Mary Carpenter, and Florence Nightingale, have long since come to the conclusion that little better than pauperism is the lot of countless millions of my countrymen from their cradles to their graves.

NASARVANJI J. RATNAGAR.

MORAL TEACHING.

(Continued from page 41.)

The instruction of which we are urging the importance would consist in opening the child's eyes to the truths of the moral world—making him feel that he has, and cannot help having, a moral existence, and leading him to discover his duties through the study of the relations to his fellow creatures in which he is placed. Without entering on metaphysical and psychological problems, simply starting from the proposition that there is for every one an *ought*, something that is *owed*, and from the fact that we are beings endowed with sympathy ; in other words, assuming that we should do to others as we would that they should do to us, the teacher may lead his pupils into an endless variety of topics bearing upon right feeling and right action, and religious sanctions need not be ignored though special creeds are not to be taught. The lessons could include points like the following : such virtues as truthfulness, honesty, sincerity, obedience, industry, kindness, self-control, &c., the different relationships and responsibilities of

life, and the duties which they entail; faults, as pride, cruelty, intemperance, &c., and subjects which concern the dignity of life and work, time, influence, expenditure, and many others. If the scholars are encouraged to illustrate the lesson out of their own experience, and through imaginary instances of life which their fancy can easily produce, and if biographical facts and similes from nature are largely introduced, the instruction will give delight at the time, and may leave a deep impression on the minds of the class. The lessons should follow each other at frequent and regular intervals, and thus the children will get accustomed to take a moral view of their everyday existence, and they will be less likely to choose the evil instead of the good. We are presuming that the schoolmaster's own character and dealings are in harmony with his teaching. If he is known to govern by principles of fairness and kindness the lessons will have a greatly increased force, for personal influence is one of the most important factors in regard to moral instruction. But while example should inevitably support precept, it is also of great use that precept should accompany and explain example.

One great difficulty connected with this question is that many teachers who succeed well with general subjects have not the required skill for imparting moral truth. To give such lessons as we have referred to *well*, especially under the peculiar conditions of Indian life, demands some exercise of imagination and considerable judgment. Besides a well-stored mind, the teacher should have readiness in applying all available illustrations and stories, a determination to keep up the interest of the class, a lively manner, and he should be able to lead the children to look with their own mental eyes instead of merely listening to what he describes. Time for preparation is also most essential. What is to be done if the teacher happens not to have this needed aptitude? In this

as in other lines, aptitude may in a measure be attained by effort and practice. If, however, the educational authorities recognised that the teaching of ethics was desirable, they would easily find means to encourage teachers to cultivate this study. Perhaps the subject would be added to the Normal School course. Some help would be gained from carefully compiled manuals. No lesson will be so fresh or useful as that which is spontaneously prepared by the teachers, but collections of anecdotes and accounts of others' experience might afford valuable suggestions. If the production of such works were stimulated there might soon be a good supply. Already reading books are much improved, and are composed so as to lend their aid towards the inculcation of right habits and conduct. It appears that the Directors of Public Instruction in Bengal have not been indifferent to this question. More than twenty years ago a Moral Manual was under consideration. Probably in some Indian schools moral teaching is systematically given. Teachers who have never tried to give such lessons cannot know how interesting they may be made, and how the power to impart moral truth improves by practice.

We have not touched on what might be done in Colleges, but there it would be also an inestimable advantage if the students were accustomed to devote occasional time and thought to practical ethics. They might be required to collect the sayings of ancient thinkers, eastern and western, on the duties of life—to discuss and write on moral subjects, under the guidance of some more experienced mind—or to give lessons to boys' classes, a means of great mutual benefit. Discussions on moral philosophy and kindred subjects will be difficult to control, but it must be very important that speculation should be wisely met, and that students should be attracted to the positive rather than the destructive side of

moral thought, and helped at the most critical period of life to side with what is good and right.

We desire, in calling attention to this subject, to draw forth opinions on it. Perhaps some who feel its importance may be induced by our remarks to consider whether and how ethical teaching could be practically managed. We shall be very glad to receive any communications that may help to throw light on what is possible in the matter, feeling strongly that the time must come when the usefulness of moral lessons will be acknowledged, and when they will in some way form a part of the school course. The intellect has its share in the guidance of conduct, and it needs to be assisted to do its part fully. In the words of the writer of the little Manual which we referred to in the beginning of this article "The natural order seems to be to *see* the truth and do it."

HOME EDUCATION IN INDIA.

"Chicanery, perjury, forgery are the weapons offensive and defensive for an Indian." In one of his brilliant essays so deservedly popular Lord Macaulay speaks of the Indians as I have quoted above. Allowing of course for literary exaggeration, when one looks back to the history of those troubled times of which the author speaks, one cannot help acknowledging that Lord Macaulay had some reasons for writing in this harsh strain. If the great essayist was writing now perhaps he would not use the same severe language towards the Indians, for under British rule as civilization and education progresses vice disappears, and the Indian mind tries to grasp

at something healthier and more profitable than "chicanery, perjury and forgery." But with all my partiality to my country and my countrymen I cannot with truth say that there are not even now some deep-rooted failings and harmful prejudices among the Indians, particularly among the lower middle classes. To my mind the one great and I might say the only cause is the want—the utter absence of home education, home education which a child ought necessarily to receive when he is budding into boyhood. English parents consider it their first and paramount duty to impress their children with a fear and reverence for God, a strict and religious regard for truth, a love of everything good and noble, and a dread of everything bad or wicked. In his young age, from the good sense of his father, an English child learns many a lesson in honesty and probity of conduct which he scarcely ever loses sight of in his future life. From the tender and loving solicitude of his mother he learns the value of kindness of disposition and leniency to the failings of others, which in after life makes him loved and esteemed by all. By all this I do not wish to infer that Indian parents are entirely devoid of filial affection, or are wanting in the performance of parental obligations, but I do say that in most cases the religious and moral education which ought to be given at home is delegated to the schoolmaster or the religious instructor of the child, and alas! it is often neglected, or it has not the same effect it would have had if it had proceeded from the loving lips of his parents. When the knowledge is put before them it often comes in scarcely a very agreeable form (for as a rule a child dislikes and fears his master till he arrives at the age of discretion, and then alone he appreciates his effort and respects him for it) and it is either totally disregarded or at least makes but a faint impression. Again, an Indian child's religious education is far from being satis-

factory. To my knowledge religion does not form a part of their school studies, and what imperfect knowledge he does possess he derives from home. If he does not take the trouble to search after that knowledge himself when he attains a maturer age, he lives in ignorance of the tenets and doctrines of his peculiar religion. The expounding of the deep and hidden meaning, and sometimes of the contents themselves of the book by the masters does not form part of the ceremonies of the religions of India.

I do not wish, nor if I did wish, could I cast injurious reflections on the religions of India, for I know that the doctrines of these different creeds, so fraught with moral teachings and so full of seemly sentiments, require only to be understood to be appreciated; but my great complaint is that the votaries of these creeds grow up in ignorance of the real value of their religions because it is never properly taught or even explained to them in their young age. It is therefore an indisputable fact that home education, particularly moral and religious education, is sadly wanting in India. We have nothing akin to the Sunday schools or bible classes so numerous in England, and it is incumbent on every school-master in India to make religious education a part, and not an insignificant part, of the studies of the Indian schoolboy. If these remarks jar on the ears of any of my countrymen, my only apology is that he himself will come to the same conviction on reflection, and that these convictions are as painful for me to write as they might have been for him to read.

DINSHA D. DAVAR.

A HINT TO LADIES OF LEISURE (IN INDIA).

BY AN ENGLISH LADY.

(The suggestions in this short article, which has appeared in a Calcutta paper, are such as need not be confined to Bengali ladies. We are glad to give it further publicity, in case the "hint" can be adopted by others who have leisure. It supplements the article called "A Voyage of Discovery," which appeared in our December number).

We promised in a recent article to point out a way in which educated Bengali married ladies could make themselves useful in the education of their country-women. We are quite aware of the very small number of such ladies, but we are also quite aware that within Bengal there are a few, some dozen perhaps, who answer to our description. However much engaged any one of these few ladies is in performing her household duties, we think she can spare at least two hours in each week for duties beyond these, her first and most important ones. Now in these two hours we would have her bring together to her house any girls she can influence and teach them something. We know that in some of the places where an educated Bengali lady lives, there is either no school or there is only a most elementary one, and that it is easy enough to find pupils. The best plan is not to attempt to teach many things, but as much as possible of one subject. If our lady has read Mrs. Bray's "Philosophy, for the use of schools," and Miss Blackwell's "Laws of Health" so much the better, she can the better explain her subject. If her pupils are married women and mothers, what could be more useful than to teach some of the first rules for infant management, rules of health, *e. g.* about food and protection from cold, both subjects which seem painfully little understood in this land of fevers. She should take a particular book for a text book and explain it chapter by chapter, so that her teaching may be systematic, and she should frequently question her pupils so that the often-repeated facts may become familiar.

Perhaps our lady-teacher may prefer to give lessons in geography; she cannot choose a more enlightening or more

interesting subject, for there are no limits to what she can teach both of the earth itself and of the peoples upon that earth—if she herself will read books of travel. Another more domestic but most useful thing is to teach sewing—not wool work which is usually tasteless and useless—but plain sewing. Many a sharp and weakening attack of fever would be spared to a child if its mother could make it a jacket to wear in chilly, damp weather. She perhaps cannot afford always to call in a tailor, but would take pleasure in preparing the little garment herself. Sewing (not in excess) should form a part of every girl's teaching—it is so easy and so useful. What is more painful, after actual uncleanness, than a ragged *saree* or torn socks? Besides this, sewing is excellent discipline, for it cultivates order, attention and industry.

Now, any of these subjects taught in the way I suggest, can be taught at home, and consequently will interfere little with domestic work,—they will indeed probably fill in a very interesting fashion a few idle hours. We hear naturally enough many discussions and lamentations about education and progress, but let every one remember that whenever two or three children or girls are gathered together and are learning something, there education is in practice and there progress is being made.

The plan we have suggested of holding classes at home is by no means too difficult even for a lady who may feel that she is not proficient in any of the subjects we have named. As for sewing, practice alone can fit any person to teach it to others, and the best means therefore would be one which will be as useful to the teacher as to the subsequent pupils—we advise a strict overhauling, darning and patching of all household stores of linen and clothing. As to the other subjects for instruction, health and geography, there are several easy text books of both which the would-be teacher could first study and which will quite fit her to give the elementary instruction she is likely to need for her pupils. We know from experience that a lady who should thus simply and quietly try to help her less instructed neighbours will find much happiness in the work, and that if she lives in a dull and remote village she will look forward as to a pleasant entertainment to the assembling of her little class.

INVESTITURE OF THE PRINCESS OF TANJORE.

A grand Durbar was held by His Grace the Duke of Buckingham and Chandos, Governor of Madras, at Tanjore, on November 14, for the purpose of investing Her Highness the Princess of Tanjore with the insignia of the Imperial Order of the Crown of India. All the civil, military and naval officers were present on the occasion, and all public offices in the district were closed for three days on account of the Durbar. When the Duke arrived in the Durbar Hall the Princess, dressed in cloth of gold, with rich jewels, and without her veil, came out of a room near and received him. The throwing off the veil has been remarked on as a new proceeding in one of such high rank and caste, but we are informed by the Princess's Secretary that it is not uncommon among Royal Hindu ladies at an important Durbar to appear unveiled. The Duke took his seat in a silver chair made for the occasion, with the Buckingham family crest engraved upon it, and the Durbar having been formally opened, His Grace delivered a letter of congratulation from the Viceroy, after which the Royal notification was read, commencing "Victoria Regina Imperatrix, to Her Highness Vijeega Mahana Muk-tamba Bai Ammani Raje Saheba of Tanjore," and granting full power to wear the decoration of the Order, with which Her Highness was duly invested, the Duke affixing the royal insignia to the Princess's left shoulder. Her Highness then made a short speech, in which she referred to the surrender of territory made by her grandfather to the E. I. Company, which, she said, had not been enough considered by them in the settlement after her father's death, ending by an expression of her sense of justice of the Government of the

Queen Empress. She then presented a letter to the Duke which was as follows:—

"My Lord Duke,—I heartily thank your Grace for the personal interest you have taken in conferring this mark of Royal favour bestowed on me this day, and sincerely request that your Grace will be pleased to communicate to Her Most Gracious and Imperial Majesty the expression of my deep gratitude and devotion to the British throne. The decoration that has been conferred on me to-day will be preserved in my family as a precious memento of Her Majesty's love and mercy towards me, and I shall remember this day as an important event in the history of my life and of the ancient Royal Family of Tanjore. With my fervent prayer for the long life and prosperity of Her Imperial Majesty and her beloved family, I remain your Grace's faithful friend,

"THE PRINCESS OF TANJORE."

The proceedings closed with the chanting of a Sanskrit ode.

On the day of the Durbar the Princess opened a Girls' School in which there are about 40 pupils, and an asylum for the poor. It is well known that Her Highness exerts herself much for the spread of education. We are glad to report that the Sanskrit College which she established and its branches are in a flourishing state.

NEW BOOKS BY PARSEES.

Very shortly a valuable contribution to medical science will be published, entitled "A Digest of the Principles and Practice of Medicine, with a short account of the history of Medicine and tables of Indian Materia Medica." It is

the work of Rustomjee Naserwanjee Khory, M.D., Licentiate of Royal College of Physicians, London, &c., &c. (Smith, Elder and Co., Waterloo Place). Dr. Khory was a pupil of Dr. Birdwood at the Grant Medical College, Bombay, and one of the earliest Licentiates in Medicine of the Bombay University. He has practised in Bombay for the last 15 years, during such time he has prosecuted his studies with great zeal. The late well known Dr. Bhau Daji was learned in regard to native drugs, and helped to bring many into notice, and to this object Dr. Khory has also devoted special attention. He has prepared himself for the preparation of the above mentioned volume by an extended course of reading and observation of the methods of medicine in several parts of India, as well as in London hospitals and those of Paris and Brussels. We are glad to learn that Sir Joseph Fayrer, M.D., F.R.S., has expressed himself as much pleased with the work and considers it worthy of support and encouragement, and that Dr. Birdwood also has written most favorably of it. In his preface Dr. Khory describes his book as "essentially an embodiment in a convenient form of the contents of standard medical writers, and of the hypotheses and facts which modern research has given to the world." The introductory portion deals first with symptoms in a classified manner, then with the principles of diagnosis and prognosis, and with treatment from both a practical and a theoretic point of view, while the greater part of the book is taken up with descriptions of various diseases, each systematically dealt with in regard to causes, symptoms, &c., and appropriate treatment. The volume concludes with an account of the growth of the observations and hypotheses which are contained in its pages, and a series of tables is given of valuable "bazaar" drugs, of the efficacy of which Dr. Khory has obtained satisfactory proofs. We have great

pleasure in calling attention to this useful work, the result of persevering study, liberal-minded observation, and patient practice, and we hope it will have the wide circulation which medical authorities consider that it deserves.

The second book (two vols.) to which we wish to refer is one that is likely to prove useful in a different line—among the mercantile community. It supplies correct tables of calculation (with progressive increases of a quarter of an inch) by which the solid measurement of packages can be at once ascertained. The title is “Calculator of Measurement of Solid Packages, with fractions of an inch,” by Manekji Kavasji Todivala. Many European firms have given their approval to it, and favourable opinions as to the utility of the book have been expressed by the Presidency Chambers of Commerce in India. Merchants who use this “Calculator” will find not only that time and trouble are saved, but they will be gainers pecuniarily also, as the present methods of treating fractions are accompanied by considerable loss to the shippers. Each volume contains about 800 pages. Price (to subscribers) rs. 15. London publisher: Charles Wilson, 157 Leadenhall Street, E.C.

We have received the first part of the “Parsee Prakash,” compiled by Bomanjee Beyramjee Patell, a record of important events in the growth of the Parsee community in Western India, chronologically arranged from the date of their immigration into India to the present day. The preface is in English, and it supplies so good a sketch of the subject of the work—the history of the Parsees since they landed from Persia in India in the eighth century—that we shall give the greater part of it in the next number of this Journal.

THE EVILS OF EARLY MARRIAGE.

BY A BRAHMO.

It is really very strange to find that the educated Bengalis, though fully aware of the manifold evils arising from early marriages, are yet unwilling to keep their daughters unmarried after the completion of the ninth year of their age. While on the one hand these educated Bengalis of Calcutta and of its vicinity distinctly admit the most pernicious effects of early marriage, on the other hand they practically do not try to remove the evil, and try to excuse themselves by saying that they cannot break loose from the customs observed by their forefathers because it would bring upon them some sort of social degradation in the eyes of their uneducated fellow brethren or clansmen. It is most pitiable to observe that education has so little effect upon the minds of these so-called educated Calcutta Baboos, who boast of their knowledge of Shakspeare and Milton and that of Hamilton and Reid. These gentlemen, in order to avoid an imaginary social degradation in the eyes of the ignorant class of people, prefer the greater evil of marrying their children at a very premature age, and the result of such early marriage is that their children undergo the most anguishing life-long miseries, which make their whole life unhappy.

The following account by an educated Bengali gentleman, relating the unhappy life passed in consequence of early marriage, will certainly show the greatness of the evils of such pernicious customs:—

“I was the only son of my parents, and consequently my mother was dotingly fond of me. Before the completion of the sixth year of my age my dear mother had been thinking of my

marriage. At my seventh year she actually began to seek a handsome bride for me. My father also followed the advice of my mother in this affair. At last at my eleventh year I was married to a very handsome intelligent girl whose age was nearly seven years. After this marriage I used to look upon my wife as an intruder in the affection of my parents. Even when I became older I knew not my duties towards her. Before reaching the twentieth year of my age our marriage was blessed with a child. This circumstance considerably tended to depress my youthful spirits and aspirations; I found that I should have to make provision for the maintenance of my family; some of my high aspirations were given up and I was thinking of getting some appointment. At last I succeeded to secure a moderate livelihood, but alas, my poor wife before the completion of her thirtieth year had given birth in quick succession to seven children. Her health has been gradually ruined. Formerly her memory was so sharp that she could learn by heart even several pages from her book within the very shortest time. Now her memory has entirely failed her. When at her thirteenth year of age she could be expected to understand very easily any difficult problem of Euclid, but now her intellectual power has been so much affected that she is I think at present not capable of grasping the rudimentary principles of algebra. At her fifteenth year she was really "a paragon of beauty"; but what is she now at an age below thirty years?—an old emaciated woman, with sunken eyes, and not strong enough to walk thirty paces. Such is the deplorable state to which she has been reduced in consequence of her early marriage. Habitually she is still very mild, pious and devout, as well as exceedingly self-sacrificing; but as she is now a constant prey to all sorts of diseases there can, I think, be no doubt that very soon she may become somewhat cross and petulant. Thus one of the most intelligent and the most beautiful, the most amiable and the most self-sacrificing daughters of Bengal is hastening to her grave at a very premature age in consequence of early marriage."

How hard hearted the educated Bengalis must be that notwithstanding so many instances of premature death in-

cidental to early marriage, yet they remain apathetic and indifferent as regards this social evil. The account given above is the true history of the miseries which are being suffered by many Bengali gentlemen who had the misfortune to be married in early life. Even the members of the progressive Theistic Church of Bengal do not enough discountenance this evil. For they sometimes marry their daughters at the thirteenth or fourteenth year, before the education of such daughters is completed.

It is also quite evident that owing to the prevalence of early marriage the girls of our country cannot get proper education. They are withdrawn from the school at the early age of nine years, and consequently they cannot be properly educated. The only gentleman among the progressive Brahmos of India who has up to this period married his daughter at a proper age is, I think, Babu Durga Mohun Das, of the Calcutta Bar, whose eldest daughter has been lately married by a very reputable scholar, Dr. P. K. Ray, who has studied in England.

I shall revert to this subject again.

THE JIHAD.

Some of our newspapers lately asserted that the *Jihad* was proclaimed in Kabul, and that certain Pathans in British regiments, sympathising with their co-religionists of Afghanistan, committed treason, deserted, were apprehended and punished in consequence ; one of them having been executed in the presence of the regiment.

So much misconception exists, both in Europe and India, relative to this *Jihad*, that it appears to me to be useful to

give some explanations regarding it. The term is usually applied to warfare carried on for the propagation of the Mohammedan faith, and therefore the majority of people, even of those acquainted with India, appear to think that any war in which Mohammedans are engaged with unbelievers may be a *Jihad*. But this is a gross mistake.

If the *Jihad* could be proclaimed in ordinary wars with states not of the Moslem faith, then surely Turkey would have availed herself of religious fanaticism and its enthusiasm amongst wild tribes in her recent struggle with Russia—a struggle in which her very existence was at stake. The Sultan of Constantinople professes to be the Khaliph, or religious head of the faithful. He, if any could, would surely be able to call the body of the faithful together in a war against the unbelievers. But even when the Russians had conquered at Plevna and were marching upon the capital the *Jihad* was not proclaimed. And why? We shall be able to answer this question when we know what the *Jihad* really is. But in the meantime it must be apparent that any attempt in Kabul to proclaim the *Jihad* would be futile.

In the first place the *Jihad* cannot be proclaimed against any people with whom the Mohammedans have made treaties. The world is divided into two great parts, the believers and the unbelievers—the *dar-ool-islam* and the *dar-ool-hurb*. All countries professing the Moslem faith, however much they may differ in opinions, government, or national characteristics, belong to the first, and all others, Christian, Hindu, Buddhistic and Fetish worshippers are included in the latter class. In other words, the faith of Islam is one, and the enemies of the faith are the other class, for *hurb* means enmity.

As long as treaties are in force between a Mohammedan nation and another not Mohammedan, no *Jihad* is possible against that nation with which the treaty has been concluded.

The Imam, or head of the faith, must first give ample notice that the treaty will no longer be observed, that no obligations of any kind will be maintained with the unbelievers, before a *Jihad* is possible. And secondly, a *Jihad* can only be waged for the propagation of the faith, not on account of any ordinary political quarrel, or in defence of any political privileges.

The Mohammedan faith is divided into two great sects, the Sheeahs and the Soonies—the Roman Catholics and Protestants of Moslemism. The Sheeahs maintain that the presence of the Imam is indispensable to the waging of the *Jihad* or religious war. They do not recognise the Turkish Sultan, who is a Sunni, as the head of the faith. The Imam is at present concealed from the faithful, and his advent is anticipated by them something in the same way that the Millenium is anticipated by a large portion of the Christian world. According to the Sheeahs therefore no *Jihad* is possible at present. The Soonies believe that the chief religious authority in Moslem countries can proclaim the *Jihad*, but only in accordance with the law, and the law requires that no treaty should be made with the unbelievers summoned to receive the faith, and to pay the *jizyut*, or poll-tax. If the religious authority, complying with these conditions, has reason to believe that conquest is sure, he can summon the unbelievers to become Mohammedans, and on their refusal, after a reasonable interval, he can call upon all true believers to aid him in subjecting, or if need be, in exterminating the recusants.

A *Jihad* must of necessity be a war of aggression. That of Turkey against Russia, and that of the authorities of Kabul against the Anglo-Indian army invading Afghanistan, can therefore have none of the characteristics of the *Jihad*, for both are defensive, Russia and England being the aggressors.

Under whatever aspect therefore we regard the present war, the idea of a *Jihad* being preached in Kabul is equally absurd. None of the conditions under which alone a *Jihad* is possible are to be found in the military demonstration against Kabul and its rulers.

People in India often speak and write as if the proclamation of a *Jihad* in India itself were possible. Now it is laid down in Mohammedan law that any country which receives the faithful to live in it, as traders or otherwise, is entitled to respect, as long as the Mohammedan residents are protected in their persons and property. Any action against such government by the believing residents would be perfidy, and the punishment for perfidy of this kind is impalement. Besides, the majority of Mohammedans in India are Sheeahs, and where are they to find their *Imam*? Until he appears all religious warfare is impossible to them.

Nor would the enlightened Mussulman population of India be disposed to acquiesce in any such pretended *Jihad*, either emanating from India itself or coming from Kabul. The jealousies of the Sooni and Sheeah population, who are continually at enmity with each other, and who have about as much affection for each other as the Roman Catholics and Protestants in Ireland, would effectually prevent any *Jihad* being recognised generally if emanating from India itself. If, on the other hand, it came from Kabul, India must be regarded as *dar-ool-hurb*, that is, as a country inimical to the faith. No alliance with Russia would be possible on the part of the authorities of Kabul, and if India were conquered, all the property of the inhabitants, Moslem, Hindu and British, would equally become the property of the followers of the Imam preaching the *Jihad*, and who would be himself bound to accompany the army. The enlightened Moslem population of India know too well the rapacious character of the Afghan

Pathans to welcome such a prospect as this. A few wild devotees, without anything to lose, might be glad to strike a blow for the faith, and to merit heaven by cleaving the skulls of the Feringhees or the Hindus around him, but the men of influence and of substance would be found on the side of the British Government, ready to drive back the wild mountaineers to their fastnesses amongst the hills and valleys of the north-west, and to curb the no less wild fanaticism of their *fakirs* and *dervishes* by the severest remedies, and plentiful blood letting if necessary.

W. KNIGHTON, LL.D.

MANUFACTURING INDUSTRIES FOR INDIA.

In the Paper of Information for Indian gentlemen proposing to study in England lately published by the Committee of the National Indian Association, no detailed information was given relating to the study of manufactures. The Committee have however since been requested to supply some information in regard to the processes of such branches of manufacture as might with advantage be introduced into India, and to which educated Indians might apply themselves while in England at no great expenditure of time or money. It is well known that the professions (especially that of Law) are becoming overstocked, and on many grounds it would be very desirable that more Indian students should give attention to practical subjects in connection with the development of the valuable natural resources of their country. The Committee therefore have taken into consideration the preparation of a pamphlet which might prove suggestive in this direction. It is not easy to procure definite information as to terms of

apprenticeship, &c., for manufacturers usually only admit students to their works and factories under special arrangements, differing for each individual. In some cases, however, an approximate idea can be given of the time and fees required for obtaining an available acquaintance with certain manufactures. It is intended therefore in this Journal to publish from time to time a short sketch of manufactures and trades suitable to India, the practical study of which here might enable an Indian of energy and perseverance to direct and employ workmen in his own country in the carrying on of such occupations.

But we would especially impress two points on students who may think of applying themselves to the study of manufactures. First, *that they should take care to be preliminarily well grounded in the scientific principles on which all manufacturing processes depend*; and secondly, *that they must be prepared to undergo severe labour of a manual kind*. Unless they comply with these conditions—unless they can look with scientific eyes on what goes on around them, and also will learn personally the actual processes even in detail, they cannot expect to conduct manufacturing establishments with any hope of success. To students coming to England for this line of study (and provided with proper introductions) the Committee will supply friendly introductions to manufacturers, and they request suggestions from those interested in the subject in India as to what information is requisite in order best to aid the object in view.

We give this month a short account of the glass manufacture:—

The manufacture of glass is carried on in all parts of Europe and in the United States, but nowhere is so high a quality produced as in England, as has been proved at all the International Exhibitions which have been held.

The manufacture is divided into three distinct branches, viz., plate and sheet, bottle, and flint glass making. By far the most interesting process is the last named, "flint glass" or "crystal," in which is included all articles of use and luxury, such as table glass, chandeliers, lamps, &c.

The best flint glass is composed of silica, in the form of fine sand, red oxide of lead and alkali, in certain proportions, rendered fluid by heat and solidified by cooling. The materials are melted in large clay crucibles, known as "pots," at a temperature of from 2700° to 3000° Farh., and the glass worked when in a molten state, it being gathered out of the pot on the end of a hollow iron rod, and whilst upon this "blowing" iron, it is worked into the various forms required, the exactness or beauty of such forms being entirely dependent upon the skill of the workman or "blower."

The men employed as blowers are very skilful artisans, who must commence as boys and give their life to it, and it is an exceedingly rare thing for a glass manufacturer to be able to make any single article with his own hands, his time being fully occupied in directing the blowers and in the general management of the furnaces and factory. As soon as the various articles are made they are placed on trays in the annealing furnace and are gradually allowed to cool down by being drawn slowly from the fires. This slow cooling or annealing is necessary to render the glass homogenous and to fit it to withstand changes of temperature and the vibration consequent upon the subsequent processes of cutting and engraving.

The "cutting" of glass is a process quite distinct from the blowing, and is done upon steam lathes, the pattern upon the glass being first ground off with iron wheels with sand and water, and then smoothed with stone and polished with wooden wheels. The excellency of the cutting depends mainly upon the skill of the cutter, who requires as long practice to be a first class worker as the blower.

These various products may be seen in full operation at Messrs. Pellatt and Co.'s, Falcon Glass Works, Pomeroy Street, Old Kent Road, London, on any Tuesday or Wednesday (11 a.m.)

The details of the management of a flint glass works can be

mastered with attention in from 18 months to two years by a student giving his mind to the work, but of course as in all other businesses matured experience is a matter of time. A knowledge of chemistry and the laws of heat would be of considerable service in learning the business, and of drawing and designing in carrying it out successfully.

THE INDIAN INSTITUTE.

We are glad to learn that the success of the Indian Institute at Oxford, for the establishment of which Professor Monier Williams has so earnestly laboured, may be now considered assured. His Royal Highness the Prince of Wales has lately contributed 100 guineas, and in all £12,000 has been subscribed by supporters in England and India. The Institute will not be a College, but simply a centre of union, intercourse, inquiry and instruction for all engaged in Indian studies. It will help to draw together the selected Indian probationers who are now required to reside at a University ; it will adapt itself to the needs of natives of India, some of whom are already students at Oxford, and it will afford opportunities to Englishmen and Indians for better acquaintance and closer sympathy with one another. It will also give an impulse and encouragement to Oriental research. The nucleus of a library and museum is now forming in temporary rooms, and active co-operation and support have been promised by the Master and Fellows of Balliol College, at which most of the selected candidates for the Indian Civil Service at Oxford are at present resident. The Professor hopes shortly to hand over to the University a sum sufficient for the building, when the management of the institution will be committed to a body of trustees. Further subscriptions to the amount of £8000 are required.

A STUDENTS' SOCIETY FOR HELPING OTHERS.

There is an unpretending useful little society at Calcutta to which we are anxious to call attention, as there are several points in its action which seem to be of a very sound and healthy character. It is the Backergunge Hitoishini Sabha, an Association founded and conducted by some students in Calcutta whose home is in East Bengal, at Backergunge, a district of the Sunderbunds, watered by the mouths of many streams and abounding in tidal creeks and lagoons, and jungles full of wild animals. The Society has only existed two years. It is an effort on the part of students from Backergunge to improve the social condition of their native district. The suppression of intemperance is one of the objects in view, but at present the students have directed their endeavours chiefly to promoting female education. First they gathered information as to what amount of education for girls existed, and then they began to aid in the education of poor girls who would otherwise have been left uninstructed, to grant rewards and prizes at examinations and to give grants to schoolmasters who increased the number of their pupils. In the first year of their existence the Society arranged for 93 girls to be sent to schools, or *Patshalas*, affiliated to itself, and of this number 35 depended wholly on its funds. They also adopted measures for improving schools, and two new ones were opened by their efforts at the end of the year, and they conducted an examination in which out of 73 candidates 49 passed and were rewarded in order of merit. In last year the Society affiliated six more schools, or girls' sections of schools; one school, which is in the centre of an "orthodox" community and has 17 girls on its rolls, has its entire cost defrayed by the Society. The expenses include books, maps, slates, &c., the whole fee for a Pundit in one school, sometimes the building of a house to accommodate a newly formed girls' section, and the fees of pupils where they are considered necessary. To meet expenses, the students collect subscriptions

from resident and non-resident sympathisers (amongst others the beneficent Maharani Surnomoye has sent a contribution) and they expect in time to apply for a Government grant. More money is needed to extend the work into other districts than those already undertaken, but the Society gratefully acknowledges the support and encouragement it has received. The following seem to us the special points of interest in this little Association:—First, that the students themselves do the work of the Society, inspecting the schools personally during the College vacations, reporting of their condition to the Committee in Calcutta, and conducting the necessary examinations, thus giving up their holidays to work for the good of others. Secondly, that these young men, who themselves enjoy the benefits of education, exert themselves to extend the same benefits to their own neighbours at home in the very district in which they live. Thirdly, that they are anxious to make the Society as independent as possible and not to rest on Government grants. All this seems to indicate a right kind of philanthropic spirit, of a kind which requires extension in India, where the claims and needs of the lower classes have not yet been much considered by those who have the advantage of education. Mr. Sasipada Banerjee's efforts for the improvement of working men at Barahanagar afford another instance of work for good in the immediate circle round home. We wish all success to the students' labours for their own district. We shall be glad to hear further of this useful work from the Secretary of the Sabha, Mr. Harā Nath Ghosh, to whom we are indebted for an English account of its proceedings.

EDUCATION IN MADRAS.

We have received Col. R. M. Macdonald's interesting Report on Public Instruction in the Madras Presidency for 1876-1877, with the Government Order upon it, dated October 23, 1878. The year was rendered disastrous by the famine, nevertheless education received no severe check. Under more prosperous

circumstances there would doubtless have been greater progress, but the fact that there was some advance is regarded by the Government as "a most satisfactory indication of the hold this great forward movement has taken upon the minds and sympathies of a considerable portion of the population of Southern India." The Director reviews in succession the Inspecting Agency, the University, Arts Colleges, Collegiate Schools, Higher Class Schools, Middle Class Schools, Elementary Education, Female Education, Professional Colleges and Technical Schools, Normal Schools, Books and General Statistics. A large increase had taken place in the number of candidates for the University Examinations; the number of Mahomedans who went up for Matriculation, though still small, had increased threefold, and the whole Matriculation number (1,250) was nearly double that of the previous year. A large proportion passed, but in regard to this some allowance must be made because the standard of Examination had been "improperly lowered." Mr. Porter, Principal of the Presidency College, gives an encouraging account of the average success in life which he has traced in the careers of the Madras University Graduates, and the Government make the following remark in this connection:—"The assertion that Government are filling the country with discontented young men, even if true, would from many points of view be a favourable circumstance; for it is unquestionably from the class of men whom a liberal and high-toned education has made dissatisfied with their position, whether social, intellectual or moral, that the true progress of a country springs, and that life and energy are imported to the State. The man whose intellectual and moral power is stronger than that of his fellows, will certainly strive to better his condition in some other line, if Government service is denied to him, and will soon forget his disappointment in the work of life; whilst the State gains indirectly, by his cultivated intelligence and extensive knowledge, in the long run, more lasting advantage than it would have gained directly by his service in some official capacity." One is struck at the vast and energetic educational labour carried on by the various missionary agencies in Madras. With regard to girls' education, however, which used to be almost entirely in their

charge, Government and other schools now share the work with them nearly equally. The total number of girls under instruction was 28,151 (exclusive of the Mahárájah of Vizianagram's Schools which furnish no returns), the number being 4,000 above that of the previous year. In general the number of children under instruction in elementary schools, except among the Mahomedans, had increased, especially in the districts that had escaped famine, but the want of qualified teachers is much felt, and of trained female teachers in girls' schools. An interesting report is supplied of the School of Arts at Madras, the School of Agriculture at Sydapet, the Government Female Normal School, Madras, the Black Town Industrial School, and many other institutions, which we have not space to remark on at present. We are glad to observe that the Madras School Book and Vernacular Literature Society continues its useful work, and that that Society's Magazine in Tamil and Telugu, to which we have often referred (edited by Mr. V. Kristnama Charriar), is steadily extending its circulation. The Director is trying to encourage gymnastics in the schools. The Central Institution of the Free Church of Scotland at Madras appears to have developed greatly, and it is now to become a College only (with no school department), and not to be connected with any one Missionary Institution, but to be supported by the combined funds of several societies.

LETTERS OF THE LATE MISS CARPENTER.

We are glad to be able to state that a Memoir of the late Miss Carpenter is now in preparation. The aid of her correspondents in India is earnestly invited. Any of her friends and fellow-workers who may possess letters from her are requested to forward them, at their earliest convenience, to her nephew, Rev. J. Estlin Carpenter, 4 Oppidans Road, London, N.W. All letters thus sent for perusal will be duly returned to their owners, should it be desired.

INDIAN INTELLIGENCE.

A Factory Bill for the whole of India is to be introduced into the Supreme Legislative Council, and opinions have been desired as to its provisions.

An Agricultural Class (a three years' course of study) has been attached to the Civil Engineering College at Poona, and the Governor of Bombay proposes to establish agricultural schools in some of the high schools in the several districts of the Presidency.

Some cotton mills near Calcutta, under a company called the Empress of India Cotton Mills Company, were publicly opened last autumn. They are managed by a Parsee, Mr. R. D. Mehta, and Mr. H. Watson, who came to England a few months ago to purchase the necessary engines and machinery. The mills contain over 20,000 spindles, and are worked according to the latest improvements.

A "Higher Class English" School for boys, called the City School, was announced to be opened on January 6th at 13 Mirzapore Street, Calcutta. In the advertisement of the school, signed by Mr. A. M. Bose, it is said that while the utmost regard will be paid to all the requirements of the University examinations, the Committee will attend earnestly to "the enforcement of proper discipline, the healthy development of the mental faculties, and the improvement of character of the pupils entrusted to their charge."

The Lieutenant-Governor of Bengal is urging on magistrates and road committees to encourage the planting of indigenous fruit-bearing trees along the roads of every district, and he desires that the subject may receive special notice in the annual reports. It is thought the income from the trees would well repay the cost of tending them, and that in times of famine they would materially add to the resources of the district.

A new series has been started of a Bengali Journal, called *Abala Bandhub*, or the Women's Friend. The editor, Mr. D. N. Ganguli, states in the first number that he undertakes the work in order to urge the importance of a more liberal education for

women and because he wishes the broad question to be discussed as to how Indian ladies can be enabled to take a higher position and thus help to improve domestic and social life. The second article is founded on some facts related by Dr. Knighton in the August number of this Journal. The third relates to Kindergartens and the desirability of introducing them into India. The "learned Roma Bai" is also one of the subjects. The second number begins with "How to teach and what to teach," and contains popular accounts of some of the recent scientific inventions. In the miscellaneous information approving mention is made of the activity of the Hon. Sec. of the Bengal Branch of the National Indian Association, Mrs. J. B. Knight, in regard to literature for Bengali ladies and secular Zenana teaching. The Journal states that one of the ladies studying in the Boarding Department of the Bethune School, Miss Kadumbini Bose, was to present herself for the Matriculation Examination.

At a meeting of the new Society, called the National Mahomedan Association, held in October last at Calcutta, it was proposed to establish a *Serai* for the convenience of visitors to Calcutta of the middle and lower classes. The want of such an institution was said to be greatly felt. The President, Nawab Amir Ali Khan Bahadur, suggested that other societies, such as the British Indian Association, should be asked to join in the undertaking, and this proposition was agreed to. It was also decided to found and collect funds for fifty scholarships to enable deserving Mahomedan students to prosecute their studies at some College after passing the University Entrance Examination.

Dr. Atmaram Pandurang has been made Sheriff of Bombay for this year. The appointment gives great satisfaction to his many friends.

PERSONAL INTELLIGENCE.

The following gentlemen have successfully passed the Examination in Common Law, Equity, and the Laws of Real and Personal Property, held in Hilary Term:—Mr. Rishibar Mukerji and Mr. Wopendro Mohan Das, of the Inner Temple, and Mr. Nanda Lal Haldar, of the Middle Temple, and they have also been called to the Bar this term.

Mr. Mohammed Hossein Hakim has satisfactorily passed an Examination in Roman Law.

NATIONAL INDIAN ASSOCIATION.

The Annual Meeting will be held on Friday Evening, Feb. 7th, at the Langham Hall, Great Portland Street, W. Lieut.-General Sir Henry W. Norman, K.C.B., will take the Chair at Eight o'clock.

The Committee are requested to take notice that the ordinary day of meeting is changed to the last WEDNESDAY in the month, instead of Tuesday, at 4 p.m.

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CAUTION.—Vice-Chancellor Sir W. P. Wood stated that Dr. COLLIS BROWNE was undoubtedly the inventor of CHLORODYNE: that the story of the Defendant, Freeman, being the inventor was deliberately untrue, which he regretted had been sworn to.—See *Times*, July 12th, 1864.

The Public, therefore, are cautioned against using any other than

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Diseases in which it is found eminently useful—Cholera, Dysentery, Diarrhoea, Colica, Coughs, Asthma, Rheumatism, Neuralgia, Whooping Cough, Cramp, Hysteria, &c.

Extracts from Medical Opinions.

The Right Hon. Earl Russell communicated to the College of Physicians and J. T. Davenport that he had received information to the effect that the only remedy of any service in Cholera was Chlorodyne.—See *Lancet*, Dec. 31, 1864.

Dr. Lowe, Medical Missionary in India, reports (Dec. 1865) that in nearly every case of Cholera in which Dr. J. Collis Browne's Chlorodyne was administered the patient recovered.

Extracts from *Medical Times*, Jan. 12, 1866.—“Chlorodyne is prescribed by scores of orthodox medical practitioners. Of course it would not thus be singularly popular did it not supply a want and fill a place.”

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JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 99,—MARCH, 1879.

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C. KEGAN PAUL & CO.,
(SUCCESSORS TO THE PUBLISHING DEPARTMENT OF HENRY S. KING & CO.),
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NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, Mr. FRANCIS R. S. WYLLIE, East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches, or direct from England, by application to Mr. ARROWSMITH, 11 Quay Street, Bristol.

. The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

JOURNAL

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NATIONAL INDIAN ASSOCIATION.

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HER ROYAL HIGHNESS THE PRINCESS OF WALES.

MEMBERS of the National Indian Association will learn with gratification from the announcement made at the Annual Meeting that Her Royal Highness the Princess of Wales has graciously consented to be their Patroness. Her Royal Highness' Secretary was directed to write to the Committee that the Princess, anxious to repair as much as possible the loss which the Association have sustained through the death of their late President, is ready to lend her name to the undertaking as Patroness, in the hope that her doing so may contribute to the objects of the Association. The visit of the Prince of Wales to India had the effect of uniting him to the people of that country by strong and lasting ties of mutual friendship, and it is very gratifying that the Princess, whom India would have so warmly welcomed on that occasion, should give this kindly proof of interest in Indian progress, and should thus help forward by her influence the cause of female education and social reform.

ANNUAL MEETING.

THE Annual Meeting of the National Indian Association was held at the Langham Hall, Great Portland Street, W., on Friday evening, February 7th, at 8 p.m. There was a good attendance of members and friends of the Association. Lieut.-General Sir Henry W. Norman, K.C.B., occupied the chair, and was supported by Sir William Muir, K.C.S.I., Sir Arthur Hobhouse, K.C.S.I., Mr. G. S. Fitzgerald, Mr. J. J. Gazdar, Mr. Hodgson Pratt, Mr. Satyendra Nath Tagore, B.C.S., Mr. Massey, Mr. Tyssen, Abul Hassan Khan, Mr. P. N. Bose, &c.

The CHAIRMAN, who was received with applause, began by referring briefly to the excellent objects which the Association had in view. He then spoke of the heavy loss that the Association had recently sustained in the loss of its President, Her Royal Highness the Princess Alice, Grand Duchess of Hesse, who had been mourned by the English nation, and by thousands in another land. Her Royal Highness took a deep interest in the operations of the Association, and it would be long before its members ceased to mourn her loss. Within the last few days another loss had been sustained in the death of Lady Anna Gore Langton, one of the Vice-Presidents of the Association, who had recently spent a considerable time in India with her brother, the Duke of Buckingham, the Governor of Madras, and who had the objects of this Association deeply at heart. Having performed the mournful duty of calling attention to these sad events, it was now his

(the Chairman's) pleasing duty to announce that her Royal Highness the Princess of Wales had consented to become Patroness of the National Indian Association, and had joined it as a life member. He was sure that nothing could be more gratifying than that one so beloved and respected as the Princess of Wales should thus give countenance to the Association. Her doing so would have a good effect in India, for it would show the kindly feeling which she feels towards that country in common with the Prince of Wales, who had derived so much pleasure from becoming personally acquainted with India through his late visit. The Chairman then called upon Miss E. A. Manning, the Hon. Sec., to read the Report.

As the Report has been circulated among members, we will only summarise its contents. The main objects of the National Indian Association were stated to be, to encourage and promote by practical means educational and social progress in India, and to spread a knowledge of India among English people, and thus to increase mutual sympathy and goodwill between the two countries. The work of the Committee was described : 1st, as it regards Indian students in England ; 2nd, in the encouragement of female education and other movements bearing on social progress in India through the agency of the Branch Committees of the Association ; and 3rd, in the diffusion of knowledge and opinions about India through the *Journal*, lectures, &c. In regard to Indian visitors to England, the Committee explained that they had continued to give information and friendly help to students and others having introductions, who applied to them, and to try and render their stay in England agreeable and profitable, encouraging them in visiting our institutions, &c. The pamphlet of information published as to professional examinations, was mentioned as having proved useful in India. In regard to education of women in India, the Committee

referred to the Scholarships which they had this year granted in connection with various girls' schools in Calcutta, Bombay and Madras ; also to the two useful endeavours lately started by the Bengal Branch, greatly owing to the earnestness and energy of one of the Hon. Secs. at Calcutta, Mrs. J. B. Knight, for preparing a series of reading books of an interesting kind for Bengali ladies, to be called the " Mary Carpenter Reading Books," and for making arrangements for secular Zenana teaching. Both these efforts if well supported by the native community might lead to most valuable results and to work on a larger scale in the same direction. Mr. Sasipada Banerjee's Working Men's Club and Schools had been again assisted. The increasing activity of the Bombay and Madras Branches was referred to, the former subscribing now for nearly 500 copies of the *Journal*, and through its Hon. Sec., Mr. K. M. Shroff, keeping up constant correspondence with the Committee in London, giving introductions to students, &c. The newly established Local Committee at Bangalore, established by the exertions of Mr. V. C. Moonesawmy Moodeliar was referred to. It was stated that many parcels of books (some of which were kindly presented by the publishers) and presents for prizes, &c., had been sent out in the past year, and the Committee had been able to render some assistance in regard to selecting English teachers, &c. The circulation of the *Journal* was stated to be increasing. The Report expressed the deep regret of the Committee at the loss of the President of the Association, the Princess Alice, who had contributed to the Indian Girls' Scholarship Fund, and had constantly expressed a warm interest in the objects of the Association. The addition of several members to the Committee well known in connection with India was mentioned, and that of three Indian gentlemen resident at present in London. The Princess of Tanjore and the Maharaja

of Mysore, had become life members in last year, and the Maharani of Surmoye has contributed liberally to the Bengal Branch, of which she is one of the Vice-Presidents. The Report concluded by an appeal from the Committee for increased support, and we will give the last paragraph:—

“The Committee have the satisfaction of finding that the National Indian Association is becoming gradually more widely known and meets with more active sympathy. No other Society has the same aims, viz., the promotion of goodwill between English people and Indians, and the encouragement in India of educational and social reforms on the Government principles of religious non-interference and with special reference to native efforts. Here, as well as in India, the Association is gaining more members, but its development must necessarily be a work of time. The past year has seen the beginning of several new endeavours. It remains to be seen how these will be supported by the public. The Committee believe that this Association is calculated to fill a real need of the times, but without larger funds they can very inadequately carry out their objects. They would, in conclusion, earnestly urge on all who care in a friendly spirit for the social progress of India to give them their hearty support, and thus to help to increase union of feeling and co-operation in worthy aims between England and India.”

Sir ARTHUR HOBHOUSE, K.C.S.I., moved the first resolution for adopting the Report, “with an expression of satisfaction at the good progress made during the past year in carrying out the important objects of the Association.” The speaker said, that of the three objects specially put forward in the Report that dealing with the visits of Indian gentlemen to England seemed to him the most important. No one who had reflected on our relations with the natives of India could refrain from agreeing that personal intercourse and mutual understanding would be the strongest bonds, and perhaps the only bond which could knit England and India together. A great many Englishmen go to India to carry on their various callings; they

are mostly very busy men, from the moment they go out to the moment they come back, and thus they have very little intercourse with the natives of India—our fellow-subjects. But very few Indians come to England, because of the numerous obstacles in their way, some of which Sir Arthur described. It was desirable to try to remove these obstacles, to do anything that we can to make life easier to these young men, to keep them out of temptations and idleness and dissipation, and to enable them to profit by their stay here. This object the Association had in view, and if it could help towards making the student go back to India, not only a better man but more kindly disposed towards his English friends, it would have done much in regard to extending a better feeling towards England among the people of India. And not only so, but parents may become more inclined to send their children to England, and thus intercourse between the two nations would be promoted in the future. On this ground especially he urged that the Association deserved greater support. Sir Arthur Hobhouse remarked that the balance sheet showed that while Bombay had contributed £45 and Madras £24 towards the expenses of the *Journal*, Bengal had only sent £12. He suggested, as many Bengali gentlemen were present, that all who had friends at Calcutta should look them up. There ought to be a strong Branch at Calcutta, which should give at least as much as Bombay in support of the Association. Sir Arthur referred to the Zenana teaching and the preparation of Bengali reading books for ladies undertaken by the Bengal Branch, and concluded by calling attention to the fact that the working expenses of the Association were less than those of most other Societies.

Mr. SATYENDRA NATH TAGORE, B.C.S., seconded the resolution. He said the object of the meeting was such as to commend itself to everyone. He would refer only to one

portion of the Association's work, the treatment of natives of India in this country. That there was room for a better understanding between England and India could not be denied. English people can have no idea of the wide gulf that separates the two peoples in India. It was to bridge over this gulf and to establish a better mutual understanding that the Association was labouring, and he was sure those present would join with him in wishing it success. It needs not much argument to persuade enlightened Englishmen that it is desirable to cement the ties of friendship between the two nations. He was sure that England does not wish to rule India with a rod of iron, but rather to bind the hearts of her people by the silken chain of affection and sympathy. Of the causes of estrangement one was perhaps the natural pride of race. The Englishman in India feels himself a member of the ruling race, and from this point looks down upon the natives. He did not make this remark in a spirit of animosity; the feeling was natural, but any Association that helps to bridge over the gulf that exists claims sympathy and support. Another cause of estrangement is the insular habits of John Bull and his refusal to forego his customs and habits. The speaker further remarked that Indians who come to this country find the same people differently disposed towards them; there was no trace here of any such feeling as to difference of race, &c., the hand of fellowship is extended, hospitality shown, goodwill prevails: Mr. Tagore again referred to the usefulness of the Association as helping to impress the natives of India with the real good feeling that enlightened English people entertain towards them.

Sir WILLIAM MURR, K.C.S.I., moved the second resolution: "That the aims and work of the National Indian Association are such as to deserve the support of all who wish for the welfare of India and for increased sympathy and good under-

standing between her people and the people of Great Britain." Sir W. Muir said that no doubt there are great obstacles in the way of a good understanding and close sympathy between Englishmen and the people of India, but he trusted that those mentioned by Mr. Tagore were by far the least. He considered that the customs of our Indian fellow-subjects, the habits not easily broken down, are chiefly in the way. If we could but get into their families and thus bring heart to heart the estrangement would be lessened. We cannot get close to their hearts, because we cannot get close to their families. The difficulty is to get at them and for them to get at us. When Indians come to England there are many who are ready to open their houses to them, and he considered this Association to be very useful in helping to increase mutual good feeling. He looked on its object as a political and social and Christian object. If Indians who visit us carry back a knowledge of English society and a knowledge of English institutions, they become a source of strength to Government and of benefit to their countrymen. Female society in India is enclosed within the walls of the Zenana. Those who come to England for study cannot fail to be impressed with the advantages of female education, and thus they go back to India holding views which must have the effect of elevating the society in which they move. To whatever movement tends to this result he wished God speed. Sir W. Muir then referred to the efforts of Professor Monier Williams to establish an Indian Institute at Oxford which will supply collegiate control to students, and where English and Indians will be brought into a common atmosphere. That institution he thought will do great good in conjunction with a Society like this. It was gratifying that the Queen had lately offered forward to promote the objects of the Indian Institute by a donation of £200.

Mr. J. J. GAZDAR, in seconding the resolution, said that after an experience of eleven years' residence in England he was able to speak with knowledge of the practical working of the Association, and was proud to bear his testimony to its usefulness. A great deal had been said about the differences of customs between the two nations, and how useful it was to try to bridge them over; in the effort to do this this Association deserves the sympathy and assistance of the people of this country. If Indians were enabled to get nearer to the hearts of the ruling people its greatest object would be accomplished. Mr. Gazdar said he had seen many Indians come and go; he thought they may easily go back, if they see little of English society, with the impression that this is not the country that ought to govern India, but when they come to know the power and resources of England, and the good feeling that exists here towards India, they go back and inform those connected with them of their experiences; hence this Association, though keeping aloof from politics, does a political work in promoting a better understanding between the rulers and the ruled, and thus giving additional strength to the British Empire.

Mr. HODGSON PRATT, in supporting the resolution, spoke of the great desire of the Committee of the Association to promote female education in India. The Indians who sojourn in England cannot but be impressed with a sense of the value of education for women, as shown in our own social life, and all must go back with an enhanced sense of its indispensability to true progress. By education he meant education in its widest and best meaning, such as should enable a woman to sympathise in her husband's efforts, aims and occupations. There would have been little progress in any country if women had been kept in a condition like that of women in India. This Association had granted scholarships for girls and young

women, some of whom were widows. He hoped in time to see widows in India, who occupy at present an exceptional position, taking part in educational work. If girls' schools could be provided with efficient female teachers a great work would be accomplished. In arrangements for scholarships, this Committee always desire to encourage a corresponding effort on the part of friends of the girls helped. Another object of the Association was to strengthen the hands of Indian philanthropists who are promoting education and other useful objects—sometimes at great personal sacrifices. Mr. Pratt said he had found Indians zealous about reforms and desirous to promote them. The Committee were anxious to have sufficient funds for making occasional small grants to philanthropic institutions. In places where the workers in a good cause are weak and isolated, they are strengthened by feeling that friends in England extend to them the hand of fellowship. The speaker also referred to the importance of securing trained English teachers for India, in which work the Association was anxious to help. He next mentioned the attempt made by the Bengal Branch to start secular Zenana teaching. So long as religion is made an essential part of education numbers are shut out from the benefits of education. Our Association takes up an exceptional position in this matter. It would be a great step if a good moral secular education could be provided. Indians were a religious people; they will have religion—but let that be kept to special teachers. All teaching that lifts up the life of human beings is indirectly religious, though there may be no theological basis for it. The aims of the Association are, he contended, such as to deserve the support of every one, for they tend to render our rule in India acceptable to its people, and, as has been remarked, unless that rule be made acceptable it can never be secure.

Mr. ABUL FAZL ABDUR RAHMAN urged that the noble objects of the Association merited the hearty support and co-operation of all who are interested in Indian matters. One of its objects is to promote goodwill between English people and Indians. He considered that the future of India depends a great deal on improvement in that direction. He spoke of the usefulness of the Association to young men who, like himself, were staying for a time in England for study. It is good for such to have opportunities for the interchange of ideas and to be received into society, and he said that Indian students felt indebted to those gentlemen who opened their houses to them here. He then referred to the desire of the Association to promote female education in India, an aim not without difficulty, as in India nearly half the population are still opposed to female education, but he considered the efforts made admirable and such as to presage successful results in the course of time. Sir W. Muir had spoken of the difficulty caused by the present barriers. Time alone will break down those barriers, will remove those prejudices. English people and Indians must work hand in hand to promote the desired end. A few years ago people here knew little about India. Knowledge of India in England was increasing. Mr. Abdur Rahman thought lectures and discussions on Indian matters of great benefit. He suggested that in addition to the visits arranged to institutions, longer excursions might be carried out, so that the students here might get to see real English country. In conclusion the speaker referred feelingly to the death of H.R.H. Princess Alice and that of Lady Anna Gore Langton, and expressed great gratification at hearing that the Princess of Wales, the future Empress of India, had consented to be Patroness of the Association. He hoped the cause of social progress would be pursued with renewed vigour and strength.

These resolutions having been carried, Mr. DHAIRYAVAN was called upon by the Chairman to read his paper :—

MUSICAL TEACHING FOR GIRLS' SCHOOLS IN INDIA.

SIR HENRY NORMAN, LADIES AND GENTLEMEN,—You have been taking interest in Indian subjects and your presence on this occasion, you will permit me to say, is a decided proof of it. As parcel and part of social subjects you have directed your attention to the present state of female education in India. But you have not stopped there. You have thrown your heart and soul, not to speak of your liberality in the shape of donations and contributions, into the work of emancipating my Indian sisters from the thralldom in which they are found, owing to the darkness of ignorance which overshadows the whole of their existence. The chief motive that I can see underlying your noble work in the cause of female education in India is that of bringing things to a level. It is no flattery when I say that it has been your desire to bring to the level of English ladies their sisters in the distant East. Education you look forward to as a means to an end. It is one of the branches of that education that I to-night intend calling your attention to. It is musical teaching for girls' schools in India. Better persons than myself would no doubt do greater justice to the subject and enlighten you more upon it; but I do not consider it a strong reason to deter me from doing my duty on this occasion to my Indian sisters by laying before you, as well for their sake as for the noble work you have taken in hand, the difficulties they are labouring under, and the disadvantages they are surrounded by while striving to attain to that position of social equality with men which ladies enjoy in Europe.

I think I could not have a better beginning for this subject

than if I gave you an idea of the musical knowledge which the ladies in India possessed when schools for girls were not deemed a necessity, or even cared for. You will please remember that my knowledge is confined to the Hindu ladies of Bombay. But what is true of Bombay is more or less true of the whole of India, and what you find in Hindu ladies is what you are sure to find in Mahomedan and Parsee ladies. Indian ladies of the age of seventy or eighty are able both to read and write if they are in the enjoyment of sound vision. But to find these ladies you will have to go to the higher strata of society, viz., the rich and middle classes. The number of these ladies will not, however, be large. My opinion is that these ladies were initiated into the art of reading and writing, not as a matter of accomplishment indispensably necessary to grace the human mind, not as a matter of knowledge acquired with a view to help them in the management of their domestic affairs, or the education of their children, but as a matter of pure accident. In poor families girls are helpmates to their mothers in the discharge of their household duties; they are nurses to their parents in hours of illness. Sometimes they have to eke out by hard labour not only means of their own livelihood, but have also to contribute to that of their parents. But among the well-to-do and rich classes the girls have nothing to occupy them in the house; they are a source of frequent annoyance and trouble to their mothers. They are innocent communicants to the whole neighbourhood of the slightest of the incidents in the family. They are too young to be corrected. They in fact "find some mischief still for idle hands to do." Their brothers go to school. The schoolmaster, or the pedagogue, as he is significantly called, is sent for, and told to admit the girls into the school and teach them whatever he can. Thus they picked up the knowledge of reading and writing. Was it not

a matter of pure accident? In those parts of India in which the ladies are confined to the Zenana there may be scruples as to sending the girls at all to schools. I do not know whether you will find among them ladies of the description I have given above. Some of my Indian friends present here will, I have no doubt, enlighten you on this point.

The reason why I have brought in these ladies is twofold. It shows that the education at present given to Indian girls is not of a much higher nature. The only difference is that at present there is a larger number of girls taking advantage of schools. These elderly ladies have played a prominent part in handing down to the generation next to them the musical lore that they had received from their elders. You will perhaps say, and justly say, that musical lore is too dignified a term for the songs they had been conduit-pipes of. When I carried back my audience to three-fourths of a century my critics might find fault with me for not having traced the account from the mythological period of Indian history. I think mythological personages have barely exercised any influence upon the present taste of Indian ladies for music, though they have given a diversified variety of subjects for the composition of songs. I have therefore refrained from launching myself into the sea of mysticism and obscurity. It may be wondered in connection with the facts I have just now related how the knowledge acquired during early years was kept up till an advanced age. The female members of every family are expected to know a certain number of songs, which are communicated orally. While so taught, the art of writing, which helped the ladies to put the songs on paper for the convenience of future reference, was thus incidentally retained. The necessity of so doing arose whenever the communicant was not a close relative, nor a member of the family, nor living in the neighbourhood.

But the acquisition of the art of writing was neither considered necessary, nor its retention indispensable, since one lady could do the work for a score of her friends, as the work was by no means either frequent or elaborate. Purāns in the vernaculars and Sanskrit were not only listened to when read by a Brahmin, but were read by the ladies themselves by reason of the thousand-fold greater merit which their personal reading was supposed to bring for the purification of the sins committed in this world and the security of bliss to be enjoyed in the next. The knowledge of reading and writing began spreading over a greater area of the Indian female circle, but it was not progressing with rapid strides, nor was it extended over a wide range of books and subjects, till some educated native gentlemen began to feel interest in female education. These gentlemen were no doubt countenanced, nay, I might say, actually assisted by some of their philanthropic rulers. These were the two factors that succeeded in time in giving existence to girls' schools, independently and apart from what they did in strenuously striving to direct the attention of the Government to female education. Efforts were thus no doubt made for a wide spread of knowledge by those native gentlemen who appreciated its blessings. But there was not much sympathy shown by their fellow-countrymen as a class either by diverting the course of their liberality into this channel, or by encouraging the attendance of the girls from their families at these schools. As a matter of policy, the teachers had to go round to the houses of the girls and take them with them to school every day at the school hour. Later on a great stimulus was undoubtedly given to those efforts by Miss Mary Carpenter, whose name is so fast linked to the progress of female education in India that it shall ever be remembered by the rising generation of girls.

But in all these endeavours and efforts which I have given

an account of, I cannot help noticing that no attention was paid to what may really be called musical teaching. If you be present at girls' school examinations you will see the girls answering questions in history, geography and mathematics as rapidly and as accurately as could be desired. You will hear them singing verses. Then you will find that they are never taught the use of any musical instrument, nor what may be really called singing. Let it not be attributed to absence of music or musical instruments in India. Indian music is carried to its perfection, as persons proficient in the art have so often said. To name the musical instruments would be tiring your patience with a long list. Can we say that the people of India as a nation have no taste for music? What they say of Hindu religion with regard to every action in a Hindu's life may be said of music with regard to every religious ceremony; every religious ceremony has to be attended by vocal or instrumental music, or either. As for instrumental music, it is never the members of the family that take part in playing on the instruments, men are as a rule hired for the purpose. Vocal music, if I may term it so, is generally undertaken by some of the ladies of the family or some of their relatives and friends. Sometimes while ladies sing in the house instrumental music goes on contemporaneously outside on the verandah or in the compound; one does not form the accompaniment of the other. The birth of a child is celebrated not without men being hired to play on kettledrums and fifes. The celebration of a birthday, a wedding and a variety of other things does not pass away without bringing into the expense an item for instrumental music of some kind or other. A girl is engaged to sing and dance for the amusement of the male guests invited on the occasion. The ladies of the family with their choicest friends and nearest relatives have to locate themselves behind

screens, venetian blinds or lattice-work to enjoy such high-class music. Though screened from the gaze of the male guests, and though they get much fewer opportunities for enjoying such pleasure, they have very often evinced taste for high class music; in some rare cases you find a girl engaged specially for the entertainment of the ladies. I think I might avoid being guilty of an omission by telling especially those ladies and gentlemen who have never been to India that the ladies of some communities have to sing while they walk in marriage or other processions, or while they drive in carriages in company with the person who has been the cause of the celebration of the ceremony. In order to spare you from the tediousness of a long paper, I have not mentioned to you anything about the taste of men for music. I hope my silence will not be misconstrued. Ladies and gentlemen, would you not like to know what is the capacity of Indian ladies for composing songs, though they have not had even so much as rudimentary knowledge of the art? The introduction of railways, telegraphs and other novelties, sensational and exciting news, the significance of which they understand, persons of note and historical personages, find in some of them ready composers of songs. Unfortunately these songs are not adapted to musical instruments nor can they at all be classed under high-class songs. When one or more members of a family are attacked by that dreadful contagion which you call small-pox, but which in India is known by some or other religious term, songs, unmusical as they are, form in many communities the amusement of the ladies; most of them are of home manufacture.

If a full and frank description of the artistic nature of the songs were given it would not be complimentary, but the fault does not lie in the ladies, but in those pioneers of female education who have not recognized the necessity of what may really

be called musical teaching. It is difficult to give you an exact idea of the neglect in which it is left. It has not found its proper place in the programme of studies in schools which teach everything that they teach through the English language. As you would naturally expect they teach European music, of which I shall speak presently in connection with the difficulties of its general introduction. It is a well known fact that the vernacular languages have a large number of metres. This variety is mostly due to the adoption of Sanskrit versification; these verses have more music, harmony and melody than English verses; when sung they are like your hymns; like your hymns they can be made more melodious by a little training in the art or by a natural gift for it. It is only such verses that you hear chanted by school girls, whether at home or in the school-room, whether the time be that of periodical examination or of the distribution of prizes.

All this account which I have given you has been given in support of the view I hold: that musical teaching, both vocal and instrumental, should go hand in hand with the teaching of the arts of reading and writing and the communication of general knowledge. I have shown you how singing is indispensable to Indian ladies from the time they are married. I did not mean to insinuate that it would be practicable to introduce high-class music on all ceremonial occasions. I meant to assert that teaching music to girls is not doing anything that would shock the minds of their parents. It would be teaching them on better and well regulated principles what they know and practice only in its crudest form. Then I pressed on your notice the points which clearly show the capacity and aptitude of Indian ladies to learn high class music. I have pointed out to you the eagerness with which the girls learn the art though in an

undeveloped and uncultivated state. I have not left unnoticed either their taste for it. Under such circumstances my view cannot but find favour with every right thinking person.

But my advocacy of the subject cannot very well end here. I must point out to you the difficulties that the advocates and followers of my view will have to labour against. First, let me treat of the feasibility of introducing European music. It is very well for schools like the Alexandra Girls' School in Bombay to teach Western music. In the first place, the girls in such schools as a rule learn English, it is therefore easy to teach them such music. In the second place, these schools are attended by girls from rich families, who can very easily secure the expensive luxury of a piano. But these two are conditions which are not satisfied in the case of other schools which are intended for girls of all classes. Though the liberality of some benevolent gentlemen might provide schools with pianos, the parents of the girls would find the expense intolerable. In fact no such expense will ever be incurred by them. And such families may be numbered by millions.

Now, when I turn to the introduction of Indian music, a difficulty stares me in the face from another direction. Who is to teach the girls Indian music? Female teachers of respectability cannot be found. At present it is the tendency of all those that are interested in the working of female education to entrust the pruning of the female mind to one of the same sex. Male teachers of music, on account of their associating with people entirely wanting in respectability, on account of the degraded tone of their own life, have got a bad odour about them. It makes them unfit "to teach the young idea to shoot." So far as musical instruments are concerned the Indian instruments will not be found so expensive

as the European ones. The difficulties I have narrated will not be cleared away unless a beginning is made by introducing the teaching of music in girls' schools. I must confess that the introduction of native music will be more practicable and sooner bear good fruit, looking at it from a pecuniary point of view, and if an attempt were made some respectable teachers might no doubt be found to suit the scheme. The knowledge of European music in girls from rich families will no doubt result in still more developing the native art.

I shall with a few words more bring this paper to a conclusion. It will not be out of place to point out to you the social advantages resulting from the scheme I have been advocating. In India music in its real sense has not at all been a domestic institution. The girls are being educated no doubt, but with the excellent powers of reading and writing that they may acquire, with the good fund of historical information they may have, with the accurate knowledge of the geography of the four continents that they may possess, with all the rapidity that they may command for casting up accounts, how can they fulfil all the duties of life-long companionship if they cannot call to their assistance any science or art in order to please and give comfort to their husbands during hours of relaxation and rest? Will not the knowledge of the art for which I have taken a brief do it? What else would a doctor like better after a round of visits to his patients and the trouble of an operation or two? Would an engineer prefer anything else after he has done with the theodolite or left his ink and pen? What would a barrister appreciate better after a heavy case in court, and what else would a merchant think of? Go to whomsoever you like he would be every day anxiously looking forward to spending the evening with his wife. But it is not for the husband's sake that I thus argue. The knowledge of scientific music

will open a way to the social meetings of families; it will bring about social intercourse between men and women of India; it will give to the Indian woman the right place in society; and this is the time to make a beginning, when music halls, daily-going theatres, clubs, restaurants, cafés and billiard rooms have not gained a firm footing on the Indian soil, when a current of opinion has commenced to run against hiring the dancing-girl, whose life is anything but respectable.

This is the time, Sir Henry, ladies and gentlemen, to adopt means to secure to your Indian sisters the blessing of the company of their husbands and sons every evening, and more than that to secure to them a position of equality and usefulness. This is the most proper time to commence giving Indian girls musical education while they are still at school.

Mr. FITCH proposed a vote of thanks to Mr. Dhairyavan for his thoughtful and interesting paper, referring to it as a useful contribution, germane to the general objects of the Association, and said that nothing is more advantageous than to know in what direction educational progress is desired. Mr. Fitch called attention to three important points which the paper read rested on. That as home ought to be the centre of the life of a citizen, there is value in whatever tends to make home beautiful and attractive. That nothing does this more than the love of music. And that placing the highest opportunities of culture within the reach of women is our greatest safeguard for the happiness and well-being of society. He was glad that sympathy was expressed on these points. Mr. Fitch spoke with approval also of the general objects of the Association. In regard to educational institutions he said that our own may not be suited for exact reproduction in Asia, but if what is best and truest in the aims of English philanthropists is to be reproduced in India,

it can only be by offering public opportunities to those Indians who come here of becoming acquainted with what we are aiming at.

Sir ARTHUR HOBHOUSE seconded the vote of thanks to Mr. Dhairyavan, which was carried unanimously.

A cordial vote of thanks to the Chairman for his kindness in presiding was proposed by Mr. Fitzgerald and seconded by Mr. Gazdar, which having been acknowledged by Lieut.-General Sir Henry W. Norman, the proceedings closed.

IN MEMORIAM.

No member of our Royal Family has been better known or better loved by the English people than the Princess Alice, Grand Duchess of Hesse-Darmstadt, and, with the exception of the Prince of Wales, whom the Indian people have now seen in their midst, there is probably no child of the Queen of whom Indians know so much as of her whose life on earth has lately closed.

It was a life that must do us good, if we will but dwell upon it, so simple, womanly, bright and useful was it. Even as a baby she seems to have been a pleasure to all. The Queen, writing to King Leopold in the year of the Princess' birth, says:—"She is a pretty and large baby, and, we think, will be *la beauté* of the family. . . . Our little baby, whom I am really proud of, for she is so very forward for her age, is to be called *Alice*, an old English name, and the other names are to be *Maud* and *Mary*. . . . Our christening went off very brilliantly and I wish you could have witnessed it . . . and little Alice behaved extremely well."

The Princess was fortunate indeed in having the teaching and guidance of such a father and mother. She was a girl of only fifteen when her eldest sister married and went to live at Berlin, and the vacancy thus caused in the home was gradually filled by herself. She was drawn into close companionship with her father, the late Prince Consort, who directed her studies and influenced her whole character, as only one with an intellect and heart such as his could do. She seems to have inherited much of his ardour for good works and practical sense in carrying them out, and to have made him her ideal through life. In one of her letters she speaks of her father thus:—"Living with thinking and cultivated Germans, much in Papa has explained itself to me, which formerly I could less understand, or did not appreciate so much as I ought to have done." And she speaks of his life, "spent in the highest aims and with the noblest conceptions of duty," as the "leading star" to her own.

When, in 1861, this father died, her strength and courage were put to a hard test, but they stood the test. The *Times* of that date contains these words:—"Of the devotion and strength of mind shown by the Princess Alice all through these trying scenes it is impossible to speak too highly. Her Royal Highness has, indeed, felt that it was her place to be a comfort and a support to her mother in her affliction, and to her dutiful care we may perhaps owe it that the Queen has borne her loss with exemplary resignation and a composure which, under so sudden and terrible a bereavement, could not have been anticipated."

In 1862 the Princess Alice was married to the Prince Louis of Hesse-Darmstadt, and went to make her home in Germany, a model of what a happy home should be. Those who had the privilege of seeing her home-life, describe her as a perfect wife and mother, while at the same time her presence

and influence made the Court of Hesse-Darmstadt a centre of enlightenment and culture.

When, in 1871, the Prince of Wales was attacked by the same disease that had proved fatal to his father, the Princess Louis of Hesse came to his sick bed and took her share of the watchful care and nursing which happily resulted in the recovery of the Prince. No words can show what she was as a sister so well as his own to Lord Granville:—"She was so good, so kind, so clever. We had gone through so much together—my father's illness and then my own."

Indeed she went through much. Little more than a year after the recovery of her brother a terrible calamity befel her. Her second boy, climbing up to an open window in a room next to that in which she was, lost his balance, and was killed almost before her eyes as she rushed to save him. She bore the sorrow nobly, but those who knew her say that the expression of her face saddened from that time.

On the 6th of November last fresh anxiety fell upon her. Her husband and all her children were attacked by diphtheria. Bravely she nursed them all, and even when the youngest, the Princess Marie, a child of four, was taken from her, she bore up herself, that she might conceal from her other children that their playmate was dead. The doctor, when permitting her to nurse her family, warned her that she must under no circumstances allow herself to kiss one of them. Through the crisis of their illness her self-restraint enabled her to obey him and, so far, to escape the disease, but it became necessary to tell her only son of the death of his youngest sister, and the boy wept so sadly that his mother forgot the physician's warning, and, in embracing him, received her death. Surely a death worthy of such a life.

But not in domestic life only was the Princess a source of blessing. As with her father, so with herself; no good work

appealed to her in vain. In the Franco-German war (1870 and 1871) she placed her own palace at the disposal of the soldiers, to be used, if necessary, as stores or hospital. She formed a committee of ladies to receive and distribute the contributions of bandages, soaks, mattresses, pillows, &c., which were supplied in great quantities for the use of the sick and wounded. Under the Princess' direction, refreshment was supplied to the wounded soldiers as they passed through Darmstadt in the trains, temporary hospitals were established and aid was given to the families of those who were away on the battle-field. Every day the Princess herself passed hours in the hospitals, stations and stores, directing, helping and cheering all. After the war was over, the Association for the care of the sick and wounded, of which the Princess was the moving spirit, founded a hospital of twenty-four beds, and it is called the Alice Hospital. In connection with it is an Association for the training of hospital nurses, also founded by the Princess and bearing her name.

The Princess took a deep interest in the subject of education. Her own education, directed at first by her father's fine intellect, was of the best, and her self-culture never ceased. By constant study she kept abreast of the times, and followed with keen interest all the latest results of science and of thought. Her children's education was directed and superintended by herself, even in the minutest details, and she had read the best that has been written on the subject of education, both in English and German. She followed with interest all that is being done in England for the better education of women; and, on more than one occasion, she sent for ladies who are actively engaged in furthering this cause, and talked over in detail with them the means employed for its promotion.

Her Royal Highness established in Darmstadt the Alice Association for the education and training of women, and it

has branches in all parts of the Grand Duchy. She also established the Alice Lyceum, where lectures are given every winter to women who wish to carry on their mental culture after leaving school.

A few years ago an Act was passed making the teaching of plain needlework compulsory in elementary schools throughout the Grand Duchy of Hesse-Darmstadt. This Act was due it is said to the influence of the Princess. She also took a deep interest in all efforts to improve the condition of the poor. Her motto was: "We must become the friends of the poor in order to be their benefactors." When in England, she enquired into the working of the Charity Organisation Society. Accompanied by Miss Octavia Hill, who has done so much to improve the dwellings of the London poor, she privately visited some of the poorest homes that she might see for herself what the life of the poor is and how it may be improved. When Miss Hill advised Her Royal Highness not to go when the men were at home, for fear that she might be exposed to noise or roughness, she replied that it was when they were at home that she wished to go. After her return to Germany the Princess translated into German Miss Octavia Hill's book entitled "The Homes of the London Poor," and she published it with a preface written by herself "in the hope that the principles which had been successfully carried out in London by Miss Hill and her coadjutors might be applied to some of the great German cities."

In 1872 a Congress was held at Darmstadt, the object of which was to discuss various branches of women's work, especially those of which social improvement was the special aim. Among the subjects discussed were the higher education of women, nursing, Kindergartens, soup kitchens, the industrial and technical employment of women, reformatory work, the boarding-out system, &c. The Princess took an active

interest in the Congress and accepted the post of President. It was held in a building very near the Palace. By her desire an invitation to attend it was sent to some of her countrywomen. One of these was Miss Mary Carpenter, whom the Princess invited to be her guest at the Palace, giving her permission to bring another lady with her. Miss Carpenter invited Miss Florence Davenport Hill to accompany her, and we are indebted to that lady for the following interesting reminiscences of her visit. Miss Susannah Winkworth and the late Miss Catherine Winkworth also attended the Congress by the Princess' invitation.

Miss F. Davenport Hill writes:—

"I had the privilege of accompanying Miss Carpenter and had thus opportunities of seeing the Princess in the intimacy of private life. Earnestness and simplicity were perhaps the characteristics of that life which struck me most. Of herself it is impossible to speak without an appearance of exaggeration. Her shrewdness and common sense, her gracious manner, her enjoyment of fun, her genial voice and most joyous laugh, together with her hard work in her numerous enterprises, and her devotion to her husband and children, impressed one deeply with her genuineness and her exceeding loveableness.

"In an hour's *bête-à-bête* conversation which I had the happiness of being admitted to, she related particulars of different branches of social work in which she was occupied, and said she 'cared for these things because of the interest her father had taken in them.' She spoke with almost reverential admiration of 'Mutter Simons,' as, she said, the excellent woman (present at the Congress) was habitually called, who, the wife of a small tradesman, had felt so deeply for the soldiers in the Prusso-Austrian war that she left her home to help in providing food for them. She and her soup apparatus, the Princess said, was always on the field directly the fighting ceased; indeed I believe she was often within shot range.

"The Princess held Miss Carpenter in great respect, and her bearing towards her was that of a young person to one who is

honoured for age and for services. She was anxious about her health, and asked me to mention if Miss Carpenter's rooms were not kept at the right temperature for her, and to see that she was properly equipped for going across the street (to the Congress) in rain. The first afternoon that we were at the palace the Princess had all her children brought into the library for Miss Carpenter to see. Princesses Victoria and Ella (Elizabeth), pretty and very lively girls of eight and nine; Princess Irene, a chubby and remarkably good tempered looking child; Prince Ernest (now hereditary Grand Duke), a sturdy, independant boy of four; Prince Frederick, delicate looking, and who about a year afterwards met with so sad a death; and Princess Alix, of four months old, very fat and very merry looking, 'whom Mamma has not yet seen,' the Princess said. We thought this baby had been named after herself, but she said it was after the Princess of Wales. She had told me that she had her children constantly with her, and this was evidently the case.

"One evening, speaking of what women could do in England, the Princess said to Miss Carpenter and me, 'I envy you English ladies.' I said I hoped that she would always consider herself an English lady, for we could not give her up. She seemed pleased, and rejoined very earnestly that 'she hoped she should never be forgotten in England.'"

"In November, 1876, when I last saw her (in London), the Princess was much out of health. In October, 1872, she was blooming. Her figure was slender but not thin, perhaps a little above the middle height, her bearing combined dignity with perfect ease and grace. When grave, there was a pathetic almost sad expression in the face, but her smile was brilliant. Her hands, white and finely shaped, were, I think, the most beautiful I ever saw. They were not small, and gave the impression of *efficiency*. That perhaps was the expression of her whole person and manner; but with it was combined a most sweet and gracious attractiveness."

It was probably on the occasion of Miss Carpenter's visit to Darmstadt that the Princess Alice was first led to take a special interest in the progress of social reform in India. She had a strong personal regard for Miss Carpenter, and at her

request became President of the National Indian Association. The name of Her Royal Highness as President was of signal service to the young Association, and it encouraged Miss Carpenter to ask high officials in India to become Vice-Presidents, but it was not in *name* only that the Princess was the President. It has been well said of her that "her patronage meant a great deal more than merely her name and a subscription; it meant steady personal trouble and interest."

On the occasion of Miss Carpenter's last visit to India, in 1875, she carried with her to each of several girls' schools, founded chiefly through her efforts, a copy of Her Majesty's book "Our Tour in the Highlands," presented to those schools by Her Majesty the Queen, and also gifts from the Princess Louis of Hesse-Darmstadt and from the Princesses, her children. Miss Carpenter created great interest among the Hindoo women and girls by suggesting that she should take charge of little offerings in return from them to the Princess' children. At first they could scarcely believe that anything they could send would be acceptable, but when they were reassured on that point their enthusiasm and interest in preparing the gifts were great. A school at Benares sent some needlework, and some ladies of Benares sent some gold work, and the pupils of one of the Madras schools spent nearly a whole night (Miss Carpenter's stay being short) in dressing dolls in the costume and adorning them with the jewellery of Southern India, for the little Princesses, whose photographs Miss Carpenter had not only shown to them but presented to the school. It is said that the Princess expressed a wish to Miss Carpenter that a girls' school should be called by her name. If this is so, we trust that it may yet be done.

When she, whose name is now a household word in India as in England, passed away, the Princess did not fail to

express the sympathy which she felt. She was deeply interested in the Mary Carpenter Memorial and subscribed £50 to its funds, requesting at the same time to be informed of the amount subscribed and of the manner in which it was expended. When the memorial was completed, a summary of the accounts was sent to the Princess, with a description of the homes that had been purchased, and a photograph of the memorial in the Cathedral at Bristol, and a letter was received from Her Royal Highness' Secretary "expressing her great pleasure at the way in which the money had been laid out."

When the scheme for establishing the Mary Carpenter Scholarships was set on foot the Princess sent a donation of £15 to the fund, and expressed her entire approval of the scheme, saying that she cared the more about it that it promised to carry forward Miss Carpenter's aims for improving the education of the women of India.

Thus, throughout her noble life, she counted "no truth indifferent, no way to truth laborious." May not her life be taken as an ideal, not by English women only, but also by the women of India, in whose true advancement she took so deep an interest?

ISABEL BRANDER.

LINES SUGGESTED BY A PHOTOGRAPH OF
THE PRINCESS ALICE.

O heart of truth! of earnest living truth,
That spent itself, in joyous streams and fair,
On self-sought trust and gladly-welcom'd care,
Till constant drains dried up the spring of youth—
O pensive eyes! alive with trembling ruth;
Whose light of hope could gild the soul's despair;
Whose calm of faith could stolid doubt outstare,

And glancing deep the storms of grief could soothe—
 O winsome hands! whose touch of health could thrill
 The frozen blood in death-invested veins;
 Could "smooth the brow of pain," and thus fulfil
 The highest trust that Heav'n to Woman deigns—
 Hands, eyes and heart! blest agents of the will
 Whose strength was truth, O whence this false suspense?
 Alice! meek mistress of stern duty; true
 To self, to Heav'n, and to thy sex and age;
 The husband's hope, the parents' pride, the sage
 Sure guide of brothers, sisters, friends adieu!
 Farewell, dear faithful heart! tho' few, too few
 The days of this thy earthly pilgrimage,
 Yet will their mem'ry green for e'er engage
 Three nations' love, who live thy loss to rue.
 Thy People's Princess, England! miss and mourn,
 And Darmstadt! watch thy guardian saint at rest;
 Thou, alien Ind! weep, weep thy fate forlorn,
 For still's the voice that sought thy interest.
 But moan, nor watch, nor tear may reach "the bourn
 Unknown," to make the missing manifest.
 Yet, useful is the grave's responsive calm—
 Its whispering hush, its silent eloquence
 Unfolds the tale of life-long truth intense.
 It breathes of her who, living, bore the palm
 Of womanhood, and, dying, laid the balm
 Of martyr'd love on suffering innocence;
 And thus awake the glad united sense
 Of wond'ring Israel into a psalm
 Of praise: O may this homage pure unbought
 The infant heirs sustain and sorrowing line;
 O may it raise the mother's brooding thought
 From seeming loss to where true gain begins;
 And may it still the husband's grief distraught,
 And win to peace unhappy Hesse's Prince!

Bombay.

B. M. MAHASAN.

OUR VILLAGE SCHOOLS.

BY A PARSİ.

Few outsiders can have an idea of the working of a genuine village school here of twenty years ago. The school I am about to describe is now becoming a thing of the past: yet a description of it from personal experience may not come amiss to those who are watching with interest the educational progress of India. It may afford scope for comparison of past with present.

The day of going to school was an event in the pupil's life; nor were the parents less proud of the day than their little "hopeful." The village schoolmaster was all bustle on the eventful morning. He attended school very early, got the room swept and cleaned and the floor plastered over with cow-dung or river mud. These delectable offices were entrusted to the head-boy—it was his peculiar privilege (I was never a head-boy at that school). At about eight the pedagogue would sally forth; attended by the rank and file of his school *infantry* and armed with the insignia of his order—the bag and the ferule. The visitors were received at the door of the pupil-expectant's by the parents and the friends assembled for the occasion. After some simple but affecting ceremonies the boy was handed over by the father to the *mehetaji*, who introduced him to his other pupils. Then followed presents to the *mehetaji* and his pupils. The former usually got a turban cloth, a couple of rupees, a green cocoanut (indispensable at all Indian ceremonies), a wreath of flowers, etc.; the boys each got a pottery inkstand, a reed pen and some sweets. Then commenced the march schoolwards. This was the liveliest part of the morning's affair. The whole street was alive with gaping spectators—the happy young matron initiating her three-year-old firstborn into the mysterious delights of the school-going day, the lonely widow peeping through corner-holes and blessing the merry procession in secret because she is denied that privilege in public, and the childless wife in the corner (she works under the same social disabilities as the widow on such occasions) cursing her fate and asking herself

in bitterness of heart if she will ever witness such a day at her doors. The duration of the schoolward march depended on the quality and quantity of the presents to the mehetaji. If it made up a good round sum the march was leisurely and long, the boys reciting a code of instructions for the edification of the new pupil. These instructions are composed in smart epigrammatic verse, and read most like those glum bits of Chinese poetry which we occasionally meet with in an English garb. I wish I could quote some of those droll things, but that may not be.

Arrived at school the mehetaji would set about his business, collecting the presents made to himself as well as to the pupils and huddling them away into his box. This done, he would turn to the pupils, saying, "Well, boys, this has been a happy morning; in memory of it let each of you bring me from home, after tiffin, a handful of wheat. Mind! no *bajri* or *juar*, I want good succulent wheat." At these times we would often hear a shrill voice exclaim, "Sir, my mamma told me the other day we do not use wheat; we have only *bajri* at home." The master would think for a minute, and then say blandly, "Well, my boy, your papa and I are old friends. Bring us *two* handfuls of *bajri*, that may make up one of wheat; if not, I must take the risk for your father's sake." And new began the work of the school. There was no more to learn at a village school than the alphabet and the numbers. We did it in this wise: each boy went to school with a fine linen rag, a wood board and a small pointed stick. The stick served for a pen, the board for a slate; but what was the fine rag for, you ask? Well, it was used for a sieve through which the street dust was spread thick on the board; and on this dusty surface the little fingers traced letters and figures. While this quaint work was in progress the master would snatch his forenoon nap, the boys had to speak aloud whatever they wrote, and the louder the noise they kicked up the sounder would the pedagogue sleep. The moment the noise ceased he sat bolt upright, with a thick short bamboo in his hand. Surely that bamboo was not for the delinquent's back? No, it was not so bad as *that*. That bamboo had a peculiar office. If the master approved of the work submitted to him he would touch the edge of the pupil's board with the end of his bamboo, and of course at the touch of this magic wand the whole world of figures

with which the board had been alive a minute ago would vanish out of sight. That meant that the lucky boy might retire for tiffin. The afternoon was devoted to oral recitations. The mehetaji would require the weakest and most diffident boy to retail what he was supposed to have picked up in the morning in a loud sing-song voice; and to encourage him the whole school would repeat the lessons. The louder and lustier the boys' shrieks the broader would be the grin of satisfaction that lit up the pedagogue's face. Any pause or stammer, or any indication of failing memory (and memory is very treacherous where figures are concerned) was visited by summary punishment. There was no standing on the bench, for the bench was nowhere in the village school of the day; the culprit had instead to kneel on his knees for hours together with small pointed pebbles under the knees, while at times the bent back received a slab of stone proportionate in weight to the gravity of offence. This was a terrible mode of discipline, and I have seen boys faint under it.

Our mehetaji was quite a clever Hindu in this way—a Brahmin of course—with an astonishing amount of proficiency in arithmetic, a smattering of Sanskrit jargon, and an extensive reputation for mastery over the occult arts. He was looked upon as a many-sided genius—a farmer, a mendicant, a doctor, a teacher, an astrologer, a wizard, and a match-maker! He brought about more matches than a hundred housewives put together. I must now hasten to briefly sum up what we acquired under this man:—a wonderful facility in ready reckoning, in impromptu calculations of all sorts, and a bold well formed hand. These two are inestimable benefits to the merchant and the public man; they are rarely acquired under the present improved mode of education. We also acquired at this school a hoarse voice, an unusually dusky countenance, a bent back and weak dust-encumbered lungs. The genuine village school is almost a thing of the past; the dust powder exercise is going out of vogue, though even now in an out-of-the-way village one is sometimes edified with the sight a dusky little Hindu lad deliciously enjoying that exercise. But on the whole the dust powder is fairly superseded by chalk water; advanced pupils are allowed the slate, and the student will not be satisfied with less than ink and paper.

But in our time boys were not considered ripe enough to receive the secular training I have above described before they had undergone a course of so-called religious study. I cannot say what the Hindu or Mahomedan boy had to do at this stage, but I can fairly guess it was no more than the mumbling of some Sanskrit or Arabic jargon. But I can speak freely of my own class. I remember having been first put under the care of a Parsi priest—a venerable patriarch who had taught three generations before me and one after me. He was a leader in his order, and to his fame as a religious teacher added a reputation for mathematics and astrology, and the respectable though now neglected calling of a weaver. He kept a lodging and boarding school, and gathered under his wing all candidates for initiation into the mysteries of the Magian faith. Paul was not so proud of his Gamaliel as were we and our fathers, and their fathers before them, of old Mancherdaru. We would squat before the ancient gentleman about 10 feet on either side of his loom. Then we used to recite the *Nirang*, a smart wordy onslaught on the author of evil; for half an hour or so every morning we did battle with our shadowy enemy, howling out in broken Zend, “Defeat, defeat to thee, thou Satan.” Ablutions followed the *Nirang*, and breakfast (the only exercise we enjoyed at school) followed ablutions. Then came the regular studies. Each boy had to recite what he had crammed the day before, of course in the approved nasal twang, with a constant swinging of the body backwards and forwards. The recitation kept time with the swift motion of the master’s shuttle. After each boy had said his lesson the master taught us a fresh piece. His eccentric Zend phraseology fairly bewildered us; but manfully did we manage to save appearances by loud and learned shrieks while worthy Mancherdaru said his say and wove his web. Long and fresh were the silk webs he wove for his benefit; equally long but infinitely drier were the Zend tales he wove for our edification. Flogging was no pastime with the dear old man. The utmost he did in this way was to order the culprit to lie flat on the ground and to sweep across his back an old piece of cane, with his shaky hands. This mysterious mode of punishment was a standing joke among us, and we have not yet fathomed the philosophy of it. Old Mancherdaru was gathered to his fathers.

but a few years ago. His pupils loved him well and are not likely to forget the pleasant memories of their first school-days. I believe a perusal of this little paper will give the reader a clear idea of what elementary education was twenty years ago; that it has vastly improved under a fostering and intelligent rule cannot be denied by the gloomiest pessimist; but it will be my endeavour to show in another paper that the results of elementary education, as imparted for so many years under the auspices of generous rulers and benevolent citizens, have fallen far short of the expectations of those who know what mighty efforts and what enormous sums of money have been expended on it. I shall also attempt to show that the higher education of the youths of this Presidency has failed to give us a generation of more *useful* men, and that consequently it has brought both ruler and ruled to an awkward pass. Female education is, and ought to be, an almost all-absorbing social question of the day, and it may be interesting to discuss what has been done in that direction after years of strenuous perseverance. My opinion, of course, will go for what it is worth.

INDUSTRIES FOR GUZERAT.

At a time when depression of trade is the general cry from one end of the country to the other, a few remarks anent the same may not be uninteresting to your readers.

The only importance that Broach* at the present time enjoys is comprised in its numerous cotton mills, the vast chimneys of which meet the gaze of the traveller from afar off, and create in him a desire to visit this place of enterprise and business. This, together with its numerous European agents and its wealthy native dealers, make up the sum total of its prestige. Broach has justly earned the name of modern Liverpool among the Guzeratees here. She can boast of having about twelve ginning and two spinning and weaving mills.

There was a time when ginning mills in Broach used to make

* Broach is a large town on the Nerbudda river, about 200 miles N. of Bombay.

dividends varying from twenty to twenty-five per cent. every year, but the large profits which accrued to the shareholders and individual proprietors in days gone by are not to be had now, notwithstanding perseverance, rigid economy, long hours and the ingenuity of turning out double the quantity of work. The simple reason of the falling off of dividends in this branch of trade is this, that the town is over crammed with this industry, and as a natural consequence cravings for work have led the proprietors into keen competition, and such a race is run between the rival mills for work that ginning rates have dwindled down from rupees fifteen to rupees four and a half per one Bhar of Kuppas (equal to 24 Broach maunds of 40 seers each). There is always an apish tendency among the present natives to overdo a thing, which is most disastrous. Originality of ideas and actions, which was the heir-loom of their renowned ancestors, is a thing of the past with the present booted, dhotee and alpaca-coated generation. If a person takes to some particular trade after a hard struggle of brain and wealth, his fellow countrymen are sure to follow him as the flock follows its own leader. Such has been the irresistible fate of the numerous ginning mills here, and I dare say, without laying any special claim to any special prophecy, that such a fate is sure to overcome the numerous spinning and weaving mills which of late have sprung up like mushrooms all over Guzerat.

But I may recommend to my native brethren (and especially the Parsees, who by imitating their rulers in everything good and great have become one of the most enterprising communities of merchants, not only in this Presidency, but throughout India generally,) that besides ginning and spinning and weaving mills there are many other profitable trades in which they can launch their capital to advantage and vie with the best manufactures of England and America. Guzerat is, I think (Broach particularly), best fitted for the development of such trades and enterprises, inasmuch as the labour here is cheap, and fuel and water (the chief ingredients) can be had in abundance.

It is a fact that the most trifling thing of our daily use we are indebted for to England, and the simple remedy to prevent this is to establish manufactories in different parts of India, and

thus to compete with the commerce of Europe. Thousands and thousands of candies of cotton are annually exported to England by enterprising English and native firms, and the same are returned spun and woven into different varieties of cloth. Again, tons of bones and horns every year are sent to Europe, and even to America, of which buttons, knife handles and such other things are made. There are a thousand and one articles which are exported to Europe every year which can be manufactured and used here without subjecting the articles to any unnecessary and exorbitant transit charges. What a pity then it is that a country abounding in such ample resources is left for its daily wants on countries thousands of miles distant from it. It is easy to conceive how much trouble and money might be spared were manufactories like those of England and America started here, and thus bring India to its former affluence and glory.

If some enterprising natives were to start a calico printing press here it would amply pay for the capital thus laid out. There is one at present in Ahmedabad, and from my own personal knowledge of that town I can safely say that the town of Broach is better fitted for such purposes of enterprise on account, as I have said before, of the cheapness of labour and the good supply of fuel and water. Besides these advantages Broach is situated in the very midst of the articles on which the very existence of such enterprise depend.

Moreover longcloth, muslin and net, which form the chief part of the dress of a major portion of natives (of course here I must say, for the edification of your English readers, that a "dhotee" is only considered a full uniform of a Hindoo when he is in doors, but an "angarkha," or white longcloth coat is considered the full uniform when he is out of doors), and which are sold to the worth of millions in India, are manufactured in England. The booted, alpaca-coated and be-pantalooned Hindoos are so few, and such an insignificant class in the estimation of the true, old, orthodox generation that it is not necessary to speak of them here as a separate class. With all his boast of English learning, and with all his high notions of outward civilization, and an improving status of domestic life

and widow marriage, he the poor Hindoo at home is just as much helpless as an old orthodox one in domestic and family circumstances. He is just as much subject to the yoke of Hindooism as an ordinary Hindoo. All his high notions vanish like chaff before the wind when a single threat is held out to him in the shape of excommunication from the caste.* Of course there have been martyrs, like the late Mr. Cursondas Mooljee and Mr. Gunesh Vasooder Joshu (secretary to the Poona Sarvajanak Sabha), among the Hindoos, but then such exceptions are few and far between. The late Mr. Cursondas Mooljee and Mr. Gunesh Joshu, as natives of India, reveal in them a character for our study. Indeed such men are models to be copied by our young men, by our educated men, and by our several vain-glorious men of this age. The name and fame of such men are worth inscribing on tablets of brass for the edification of future generations. If there be in India a few such men, if India can boast to have a few such conscientious men, if India can nurture on its soil a few such loyal men, loyal to the British Raj to their back-bone, that Raj will find in them a strength more lasting and more invincible than that of the English and native armies taken together, and maintained at a great expense for the defence of this vast empire; that Raj will discover in them mighty bulwarks of defence against foreign aggression, and the most wieldy instruments of order and peace during a crisis of internal disaffection, disorder and bloodshed. Men like the late Cursondas Mooljee, Gunesh Joshu and Mr. Dadabhoj Naorojee are an honour to their country, a glory to their countrymen, and a lasting benefaction to the benign English tale. When I run down the present alpaca-coated and be-pantalooned rising generation for their moral cowardice, of course I have the greatest respect for those Hindoos who do their duty and business in life which they owe to themselves and to their community without making any grand parade. Such good men can be counted by hundreds among the Hindoos, and they command our respect.

* The writer is perhaps not aware of the increasing number of instances of moral courage in regard to non-return to caste, which give good hope for the future in this matter.—Ed.

Hoping to be excused for this digression, I wish to say a few more words on the subject in hand.

Boots and shoes, which are sold by thousands, also come from England, but the materials for these are supplied by India, and are there re-tanned after the modern art of tanning, and are then made into beautiful boots and shoes by machinery. Besides these thousands of bales of leather are exported from here, and the same imported by England to be returned in the shape of beltings and strappings to run the wheels of gins and mills here.

As papers and journals can ill afford space for a string of such examples I refrain from mentioning any more articles that are exported by India and the same imported by England after undergoing a certain process of change and manufacture. It would indeed be a grand revolution day for India if all these things for which India is dependent on Europe were made in India by native craft and native ingenuity. I hold that to bring India to its former glory and affluence we want more practical things done and spoken in India by our benefactors than grandiloquent and theoretical speeches and addresses.

Let those who wish to see India great and powerful help to develop the industry of the country to its full tenacity, and India will soon regain her lost wealth and rise again to affluence.

NUSSEERWANJEE SHERRIAJEE GINWALLA.

Broach, 5th January, 1879.

NOTE ON EARLY MARRIAGE.

In an article on this subject in the last number of this Journal the following passages occur (p. 83) :—

“Even the members of the progressive Theistic Church of Bengal do not enough discountenance this evil. For they sometimes marry their daughters in the thirteenth or fourteenth year, before the education of such daughters is complete. * * * The only gentleman among the progressive Brahmos in India who has up to this period married his daughter at a proper age is, I think, Babu Durga Mohan Das, of the Calcutta Bar, whose eldest daughter has been lately married,” &c.

The writer of the above does well to press the very important point that girls should not be married before their education is

complete; but he is certainly mistaken in supposing that only one Progressive Brahmo has married his daughter at a proper age. Having been for some time collecting statistics on the subject of Brahmo marriages, I beg to submit the following table, which gives, I believe, very nearly the full number of Brahmo brides from the first, in July, 1861, to the last, in October, 1878, amounting to 78 altogether, out of which number the ages of 51 are on record,—a sufficiently large proportion to yield a fair average result. From this it will be seen (1) that since the passing of the Native Marriage Act (III. of 1872), which requires the completion of 14 years as the minimum age of the bride who marries under its sanction,—only one case under 14 is recorded. (2) That since the Act, the average of age has greatly risen, 29 cases above the age of 14 being recorded as against 9. (3) That 11 of these brides were previously unmarried, 18 having been widows. In the case of these last, the social difficulty may have been less in one respect, but it must have been greater in another, and thus it testifies equally to the public spirit of the Brahmo community.

Age of bride.	Before Act III. of 1872.	After the Act.	Total number of brides.	Number of widows among these.
12	2	—	2	—
13	1	1	2	—
14	4	5	9	—
15	3	2	5	1
16	2	7	9	3
17	—	5	5	2
18	2	2	4	2
19	—	5	5	3
20	2	3	5	3
21	—	1	1	—
22	—	1	1	1
23	—	1	1	1
24	—	1	1	1
26	—	1	1	1
<hr/>				
	16	35	51	18
<hr/>				
Brides whose ages have not been recorded ...	20	7	27	9
<hr/>				
	36	42	78	27

I should add that my table is limited to genuine Brahmo marriages, and does not include those cases in which a so-called Brahmo has given his (usually too-youthful) daughter in *Hindu* marriage. Such cases have doubtless occurred, even in Bengal, since the Act of 1872, but my information concerning them is very imperfect. If any Brahmo will furnish me with reliable statistics on this point I shall be greatly obliged.

S. D. COLLET.

THE LATE LADY ANNA GORE LANGTON.

WE regret to announce the death, February 3rd, of Lady Anna Gore Langton, only daughter of the late Duke of Buckingham and Chandos, and widow of Mr. W. H. P. Gore Langton, M.P. Her ladyship had spent some time in India on the occasion of her brother, the Duke of Buckingham, being appointed Governor of Madras, and on her return she had made Miss Carpenter's acquaintance, and had entered cordially into her views and endeavours in regard to the promotion of female education in India. Lady Anna was one of the Vice-Presidents of the National Indian Association, and had begun to give practical help on its Committee when illness obliged her to take complete rest. Her interest was strong and practical in everything that related to the improvement of the condition of women whether in England or in India, and she had expressed some hope of being able to resume in a measure active work this spring. She wrote however a few months ago, "Sometimes, I think, it will never be again, but it will all be right in the end!" Very many will mourn the loss of one whose sympathy was genuine and never failing, and who spent her strength for the benefit of those who needed help.

INDIAN INTELLIGENCE.

At the last University Entrance Examination at Calcutta, Miss Kadambini Bose, one of the pupils of the late Hindu Boarding School (Bangs: *Mihils Bidyalya*) now amalgamated with the Bethune School, has passed in the Second Division, but she seems to have lost the First only by one mark. Miss K. Bose is not much over 17 years old, and her studies were somewhat interrupted last year through ill health, but she has nevertheless passed satisfactorily. Three other pupils of the same school have also succeeded in passing in the Minor and Vernacular Scholarship Examinations.

The death is announced of the first native physician of Calcutta, Kaviraj Romanath Rai. He was very capable and learned in his profession, and most charitable to poor patients. Although his earnings amounted to between rs. 2,000 and rs. 3,000 per month, it is said that he lived very sparingly, spending almost all that he gained for the benefit of others. He paid the schooling fees for 50 boys in the Calcutta school, and maintained at his own expense several students, whom he used to instruct in the ancient Hindu medicine. He took great interest in his profession, and was remarkable for the tact and kindness which he showed, and for his "uncommon common sense, and wonderful skill."

The *Statesman* mentions an act of heroism on the part of a Bengali named Kedar Nath Bannerji. He worked in a cotton factory at Garden Reach, and on the occasion of a fire, when the only means of escape for the men and women employed was by a rope fastened to a projecting beam, Kedar Nath saved two women at the imminent risk of his own life by carrying them down on his back as he descended.

We are glad to find that the Silver Medallion of the Royal Humane Society has been awarded to Mr. K. C. Chuckerbutty, whose heroism in saving a drowning woman was related by Mr. James Routledge in the October, 1878, number of this Journal.

Dr. J. G. da Cunha, of Bombay, who received a prize of 500 francs for an Essay at the Congress of Orientalists, has added 500 francs more to the sum, and offered the 1,000 francs as a prize for an Essay on "The ancient and modern relations between India and Italy." The Essay is to be written in Italian, but competitors may be of any nation.

An Oriental Dramatic Company has been formed at Madras with the view of reviving some of the old Sanskrit plays. The drama of *Sakuntala*, or the Lost Ring, has been already given.

The following statistics of the Delhi Medical Mission, founded 1866, show its useful work:—There were 62 patients last year in its dispensary; the staff attended to 1,315 maternity cases, gave dispensary advice to 7,423 women and children, and attended 662 women in their own houses. There were also 2,119 cases of adult males. Total number of cases admitted, 11,571; aggregate attendances, 39,061.

PERSONAL INTELLIGENCE.

Dr. R. N. Khory has become a Member of the Royal College of Physicians (London). He is the first native of India who has attained this honour.

Mr. Phani Bhushan Mukerji has passed the London University Matriculation Examination in the Honours Division. He stood eleventh in the list, and gained a prize of £5.

Mr. Syed Ali, Associate of the Royal School of Mines, has passed in the First Division of the above Examination.

Kumar Shivanath Sinha, brother of the Mahārāja of Tajpore, has passed the Preliminary Examination of the Inns of Court, and has joined the Inner Temple.

Mr. R. B. Mukerji, Mr. W. M. Das, and Mr. N. L. Halder have left England for Calcutta after being called to the Bar.

Dr. M. M. Bose, who contributed to this Journal last year several interesting articles upon America, has also started for Calcutta.

BIRTH.—January 3rd, at Rajkote, the wife of M. A. Turkhud, Esq., F.G.S., Vice-Principal of the Rajkumar College, of a son.

We have received the General Report of Public Instruction in Bengal for 1876-77 and 1877-78; and Rābinsan Kruso, translated from the Urdu into Persian by Sher Ali, of Kabul, and edited in the Roman Character by T. W. H. Tolbort, Esq., B.C.S. We are obliged to postpone the extracts from the preface of Parsee Prakash and other articles.

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CAUTION.—Vice-Chancellor Sir W. P. Wood stated that Dr. COLLIS BROWNE was undoubtedly the inventor of CHLORODYNE: that the story of the Defendant, Freeman, being the inventor was deliberately untrue, which he regretted had been sworn to.—See *Times*, July 12th, 1864.

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Extracts from Medical Opinions.

The Right Hon. Earl Russell communicated to the College of Physicians and J. T. Davenport that he had received information to the effect that the only remedy of any service in Cholera was Chlorodyne.—See *Lancet*, Dec. 31, 1864.

Dr. Lowe, Medical Missionary in India, reports (Dec. 1865) that in nearly every case of Cholera in which Dr. J. Collis Browne's Chlorodyne was administered the patient recovered.

Extracts from *Medical Times*, Jan. 12, 1866.—"Chlorodyne is prescribed by scores of orthodox medical practitioners. Of course it would not thus be singularly popular did it not supply a want and fill a place."

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JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 100,—APRIL, 1879.

LONDON:
C. KEGAN PAUL & CO.,
(SUCCESSORS TO THE PUBLISHING DEPARTMENT OF HENRY S. KING & CO.),
1 PATERNOSTER SQUARE.
BRISTOL: J. W. ARROWSMITH,
11 QUAY STREET.

NATIONAL INDIAN ASSOCIATION.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, Mr. FRANCIS R. S. WYLLIE, East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches, or direct from England, by application to Mr. ARROWSMITH, 11 Quay Street, Bristol.

. The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 100.

APRIL.

1879.

MEETING OF THE BENGAL BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

A General Meeting of the Bengal Branch was held at the Dalhousie Institute, Calcutta, January 27th, to receive the Report of the Committee for the past year. The Lord Bishop of Calcutta in the chair.

The Chairman first called on Mr. Beverley, C.S. (Chairman of Committee), to present the Report and to move the resolution that it be adopted.

The following was the Report for the year 1878, which had been already circulated :—

“In reviewing the work of the Association during the past year, the simplest course would appear to be to refer to the prospectus issued in May last explanatory of its objects, and to show how far the Committee has been able to carry out those objects. The very limited support received in the way of subscriptions has precluded any rapid advance in the various directions indicated in the prospectus, but a beginning has been made which

will, it is hoped, develop into a series of important agencies for promoting the spread of sound education among the native female community.

"1. One of the greatest wants was found to be a sound and healthy literature for zenana reading ; and at the quarterly meeting, held in April last, it was resolved that a series of works suitable for advanced pupils should be prepared, to be named the '*Mary Carpenter Series*,' in memory of the founder of this Association. A Sub-Committee was appointed to consider the best mode of carrying out this scheme, and it was eventually determined to advertise the resolution, and to invite the co-operation of writers willing to aid in carrying it out. Sixteen gentlemen signified their readiness to do so, from whom Pandit Shiva Nath Shastri and Baboo Rajani Kant Gupta, M.A., were selected, and are now engaged in writing two works to be submitted for the approval of the Committee by the end of May, 1879.

"2. The London Committee having specially desired to promote friendly intercourse with Indians who visit England and to assist them in carrying out their plans, it was resolved that this Branch should give its hearty co-operation, and with the approval of the Bombay and Madras Branches a circular was issued inviting native gentlemen wishing to visit England to communicate with the local Secretaries, with the view of obtaining introductions to the London Committee.

"3. A 'Paper of Information,' drawn up by the Secretary of the London Committee, was received in August, giving full particulars of the courses of study, examinations and terms prescribed for entry into the Civil Service, the legal, medical, engineering and other professions, and also of the expense of living in London. A number of copies were distributed to Libraries and Heads of Colleges and Schools. The paper appeared to the Committee so valuable that they had it reprinted and it is now available for sale at a low price.

"4. A Sub-Committee was formed for the systematic inspection of Aided Vernacular Girls' Schools in and around Calcutta. A list of such schools was obtained from the Government Inspector, and such of the schools as have expressed a desire to be visited have been inspected. Their status is, as a rule, very low, chiefly

owing to the want of funds to provide suitable teachers; this want the Branch Committee is not in a position to supply, but the visitors endeavour to improve the modes of teaching and to excite emulation amongst the scholars by the award of small prizes.

"5. The visiting of Zenanas and the education of their inmates is perhaps one of the most important features in the prospectus issued by the Committee. The subject is surrounded with difficulties. To carry out the scheme on an efficient footing would involve a large expenditure; and even if funds were forthcoming, instrumentality available for teaching is very limited. It was the opinion of the Committee, and of influential native gentlemen who were consulted, that there were a large number of orthodox Hindu gentlemen who were deterred from employing the agencies already existing for Zenana teaching through fear of the introduction of proselytising influences, and it was thought a wide field would thus be open to a Society whose aim was to provide sound teaching free from sectarian bias. A prospectus giving full particulars of the scheme, together with a list of books to be used, has been drawn up and published in all the newspapers, native and European. After considerable inquiry two ladies were found by the Committee, experienced in teaching, and willing to act on the basis laid down. One commenced work on the 1st of December last, but sufficient pupils have not yet offered to justify the employment of the second teacher. The Committee must trust to time to show how far such an instrumentality is really needed. It is to be regretted that the scheme cannot be made self-supporting. The scale of payment established by the agencies already employed is so low as barely to pay the cost of conveyance for teachers, and it does not appear that the need of female education is sufficiently felt to justify our looking for better results. This is the less to be wondered at when we find, even in the present day, girls' schools kept together and recruited by a system of small bribes.

"6. If the work thus detailed appear small, it must be acknowledged that a foundation has been laid for future usefulness which will be measured only by the willingness of the native community to avail themselves of the benefits offered, and of the more well-to-do members to provide the means. The Committee earnestly appeal to the leaders of the native community, and to

those who have known and appreciated the advantages of education, to aid them in their work.

"7. The expenses for this year have been comparatively small, but the cost of the Zenana agency, even for two teachers only, when fully employed, will be little less than rs. 2,000 a year, while the utmost that can be earned from fees will not exceed rs. 1,200 for the same period. The Committee would urge upon every member of the Association the importance of endeavouring to increase the list of members, and of collecting money to carry out the work already initiated.

"8. The Committee thankfully acknowledge the very liberal assistance they have received from the newspapers, both European and native, by the gratuitous insertion of the notices of the Association, and by kind advocacy of the objects aimed at.

"M. S. KNIGHT, *Honorary Secretary*.

"*December 31st, 1878.*"

Mr. BEVERLEY spoke as follows:—My Lord, Ladies and Gentlemen—With your permission I propose, as Chairman of the Executive Committee, to open our proceedings this afternoon by presenting the report of the Committee for the past year. The report has already been printed and circulated, and I think it may therefore be taken as read. It will be recollected that out of the very wide field open to the labours of this Association, the Committee elected to devote their attention in the first instance to the cause of female education, and various schemes in connection with this object have been set on foot during the year. Of these perhaps the most important has been the establishment of an agency for zenana teaching unconnected with missionary work. It was represented to us that there were a large number of native gentlemen in Calcutta who were very anxious to extend the advantages of education to their families, provided they could feel assured that attempts would not be made to convert their wives and daughters to the Christian faith. It was said that

under the present system of Zenana missions, the work of teaching occupied a subordinate place altogether; that the first object aimed at was conversion, and that education as such took the second place. Even to those of the Committee, my Lord, who did not fully acquiesce in this view, there seemed to be some force in the arguments used, especially coming from the source they did, and we thought we might fairly make the experiment of offering to the native gentlemen of Calcutta a system of secular Zenana teaching entirely unconnected with missionary work. In other words, we thought we might attempt to introduce into the zenana a similar system of education to that which Government offers in its zillah public schools. Accordingly, the Association has engaged mistresses and prepared a complete scheme of secular zenana teaching, and it only remains now for the native gentlemen of Calcutta to put forth their hand and pluck the advantages we have placed within their reach. The experiment has scarcely had a fair trial as yet, but I am perhaps at liberty to say this much that the two teachers whose services have been secured have still a large portion of their time unemployed, and that applications for their services addressed to our hon. sec. will meet with the most prompt attention. There is nothing else in the report, I think, to which I need particularly refer.

No doubt your Lordship feels some surprise at the small attendance here to-day, and that surprise will not be lessened when I state that the cause assigned is that this is the day set apart in the Hindu calendar as sacred to Sarasvati, goddess of learning and eloquence. I can scarcely think that the goddess would disapprove of our meeting to-day to discuss questions connected with the diffusion of education among the women of India.

Before I sit down, my Lord, I should wish to remind those

present that since we last met we have been deprived by the hand of death of the eminent personage who occupied the position of President of this Association. The Princess Alice of Hesse-Darmstadt, a favourite daughter of our beloved Empress, always took a sincere interest in the well-being of this country, and particularly in the improvement of the social condition of Indian women. It must be matter of regret to us all that we shall no longer see her name in the list of those who seek to promote the cause of social progress, and the closer union of the peoples of Great Britain and India. I will now move, my Lord, that the report of the committee for the year 1878 be adopted.

MOULVIE ABDUL LUTEEF KHAN BAHADUR seconded the resolution.

The LORD BISHOP of Calcutta said he gladly embraced the opportunity of expressing his sympathy with the objects which the Association had set before it. It appeared that the work of the Association was divided into two separate branches—one embracing the various efforts made at home in England—the other the more direct operations which are carried on in this country. Of the first little need be said :—It was manifestly an interesting and important duty to make such provision in England as should secure for the sons of native gentlemen proceeding to England those advantages and opportunities which they sought, as well as to give them such help and advice as might save them from falling into the temptations and trials to which life in England must expose them. Full information was supplied concerning the institutions at which a thorough education in the various branches of knowledge might be obtained, and it only seemed to require that steps should be taken to insure that all young men leaving this country for England should be placed in communication with the Association in London.

As regards the work which the Calcutta Association had undertaken, very much might be said, but his Lordship would confine himself to making a few remarks upon the report which had been proposed for adoption.

From that report and the comments upon it made by Mr. Beverley it seemed that in some respects the anticipation of the Association had not been altogether realized. It appeared that the Committee had had reason to believe that opportunities for obtaining the means of instruction for the females in the zenanas would be appreciated by many native gentlemen; but two competent teachers having been engaged, few natives had asked for their services. This was to some extent disappointing, but his Lordship desired to encourage the Association to persevere and wait patiently for a time, which must come sooner or later, when the native gentlemen of this country would appreciate and be eager to secure the advantages of education for their wives and daughters. The Bishop stated that whenever he had an opportunity of addressing native gentlemen—and he had had many such opportunities in the course of his tour throughout the country—he always urged upon them his conviction that they could not for ever resist the offer of education for their daughters, that it came to them on the wave of progress, which can be no more resisted than the advance of a flowing tide, and that as they had at one time resisted the idea of education for their sons, and had eventually given way, so assuredly it must be eventually with the education of their daughters. He believed he was right in saying that at one time the subject of education for boys was too delicate a subject to be openly discussed; but now all had not only learnt to appreciate it, but were clamorous for it. Believing then that it was a question of time, he would say to the Association, wait patiently and persevere.

In speaking however thus of the impossibility of the natives long resisting this movement, he desired to say that he most sincerely sympathized with the natives, and wished very much to impress upon the Association that the native scruples should be to the utmost respected. He could not be the least surprised if the native gentlemen feared that to admit education and teachers into their zenanas would lead to an interference with their religion; nay, he always felt that we should be perfectly honest in this matter, and he felt bound to say that he thought that the suspicions of the native gentlemen were well founded. The Association declared that they did not desire to interfere with the religion of those whom they visited. This might be true directly, but no education could be given that would not lead to the introduction of new ideas concerning the relations of one to another in the family and social circle; the old relations, customs and habits must undergo some kind of modification, and this was naturally an anxious matter for the native to meet. Moreover, with us all, whether we be Christians, or Hindus, or Mahomedans, these family and social relations, habits and customs are closely connected with our religious ideas and feelings, and alterations in the one must lead to, at least, the ventilation of the other. Once set the mind thinking, and it must soon turn its thoughts upon religious questions.

He desired therefore to be perfectly candid, and in dealing with this question before natives, he would say that he felt much for them in what may well be a cause of anxiety, but at the same time they would have to come to this at last, that even the free discussion of religious questions must be faced—it was the case with us all, especially in these days, and the only comfort must be that truth must eventually prevail. They would find that education they must have, and whatever consequences might follow must be met. His Lordship then

suggested that the thought and money of the Association might be in the meantime well bestowed on the production of suitable books, to be composed or compiled or translated ; for as the desire for education grew, the want of books would be more and more felt. His Lordship said that he had heard of this Association and sympathised in its objects before leaving England. However disappointed the Committee might feel as to the non-success of their Zenana scheme, that was only one branch of the great work before them ; they might let it alone for a time and turn their attention to some other field of work ; for instance, if he might make a suggestion, they should be preparing for the demand for girls' education, which must certainly come, by the preparation of the necessary school literature. His Lordship condemned the existing books used in schools, and added that, if the Committee had funds, they could not be better employed than in paying authors, compilers and translators with a view to the introduction of a sounder and healthier school literature.

After some further remarks, the resolution was put and carried.

The Rev. Dr. K. M. BANERJEE rose to move the thanks of the meeting to the Right Reverend the Lord Bishop of Calcutta for his kindness in taking the chair on the occasion, and for the very excellent speech he had just made. It was perfectly true that there was a time when the people of this country had the same suspicions against the education of boys as seem to lurk in some quarters still against the education of girls. There was no denying the fact that some backward native gentlemen were still opposed to female education. The cause which this Association has undertaken to promote is therefore one which meets with ill favour from two opposite directions—the backward Baboos on the one hand, and some parties on the other hand who would tolerate no education,

except on certain terms of their own. His Lordship the Bishop's observations bring to recollection the time when the education of boys was at the same low ebb as that of the girls now. The policy of this Association is very much akin to the policy followed on the question of initiating the education of boys, now more than half a century past. And then you could see an Archdeacon Corrie, the chief of the party in Calcutta now designated the Exeter Hall party; a Dr. Mill of Bishop's College, who represented the High Church party, some Baptist Missionaries, and some native gentlemen like Rajahs Rammohun Roy and Radha Kant Deb, who were much in advance of their countrymen of the time, all uniting in a great effort to introduce liberal education in schools for boys. Not that Archdeacon Corrie or Dr. Mill, or any other party undervalued what they believed to be the highest truths of their faith, but all believed that the circumstances under which they were placed required united action for the initiation of English education. The native gentlemen foresaw that in such education alone was involved the progress of their society, and all others were persuaded that *good must* evolve from the education they were promoting, and that persuasion of theirs was exactly proportional to their confidence in the truths they considered as the highest of all. Now, in the case of the boys' education, we see the marvellous results which have appeared, perhaps much more marvellous than the original promoters themselves expected, and as his Lordship has observed from the chair, there can be no doubt that similar results will follow still more rapidly in the case of girls' education.

The Rev. Mr. DALL seconded the vote of thanks. In doing so he would briefly ask attention to two facts. The Calcutta Branch of the National Indian Association, under the general and effective guidance of its Honorary Secretary, Mrs. James

B. Knight, had found two teachers for 'zenana work, to be done on the basis of non-interference with religious opinion. As yet but one of the two was paid, and the other was waiting only for employment with Zenana pupils. Like every other initial enterprise, this must bide its time to create a demand and make its market. While it carried its good into the zenana, the fact should be clearly stated that the bulk of its labours was not hidden by the *purdah*. Schools outside the zenana engaged a good share of the time of the Secretary and her co-labourers. The speaker regarded the visitation and improvement of such schools as an open, more accessible, surer, and richer field than the other. He rejoiced to believe that the society were already busy in this *out-door* field of more or less public schooling for Hindu girls, and were working it with a will. That was the first fact to which he would ask attention. The second was a matter of singular importance to the Association, as it stood just now before the religious world. None who were present need be told that with not a few good people the National Indian Association was under a ban. It was blamed for what was regarded as its lamentable mistake in taking "secular" ground. Some zealous and outspoken Christians went so far as to stigmatize it as a godless undertaking. Others, if the speaker was correctly informed, had taken steps in some quarters of conscientious and temporarily successful opposition. He had not a word of blame, but even something like admiration, for this well-meant struggle and "zeal for God" on the part of our opponents. But those on their side of this brother's controversy must see what a timely gift to a struggling cause was the presiding presence of one holding the pre-eminent religious position in India of the head of the English Church. Could anything elicit a heartier vote of thanks, here and now, than the Chairmanship, accompanied by such excellent advice, of

the Lord Bishop of Calcutta? This was a gift which every friend of the Association must appreciate, and which its special workers and managers would long remember. He would therefore emphatically second the vote of thanks to the Lord Bishop in the chair.

The CHAIRMAN acknowledged the vote of thanks, and the meeting separated.

OUR MOFUSSIL SCHOOLS.

BY A PARSİ.

(Continued from "Our Village Schools" in March number of this Journal)

It was at this time that the Jamsetji Jejeebhoy Charity Schools for boys and girls began to creep into general favour among Mofussil Parsis. It was also at this time, probably, that the organised efforts of Government for the spread of elementary vernacular education began to be appreciated by the masses. Surat contained several Government Vernacular Schools where boys of all classes (the *bhanghis*, of course, always excepted) were taught from alphabet and numbers upwards. Each school had over a hundred boys, divided according to age into five or six classes. There was only one man to teach all, which he did by turn, at times with the assistance of an intelligent pupil. I had the honour of passing a few months at one of these. With the Charity school I cultivated longer and closer acquaintance. It was exclusively for Parsi pupils, and was conducted by two teachers, one spiritual, the other secular, the former a Parsi priest, the latter an Ahmedabad Bania. School met at six in the morning, boys and girls squatting on the same mattress. From six to ten were the pupils condemned to what is euphemistically described "religious instruction." The superintendent of the "religious" studies was a character; tall, well-built, with flaming eyes and nose, thick

grizly beard, he looked every inch a fire-eating Tartar. He had infinite faith in what he called "the almighty rod," which he would vigorously flourish about his head, marching the length and breadth of the room, now assuming the soldier's heavy tramp, then the old woman's hobble, at last breaking out into a Zend prayer in such sepulchral tones as frightened poor nervous girls out of their wits. These ghastly recitations were accompanied by such grotesque contortions of the face that the audience sat breathless in wonder—they could not bring themselves to believe that a man like this could be sane. And at such moments he certainly looked mad; yet there was method in this madness. In the case of offending pupils he would catch up a boy by the ear and keep him thus dangling for minutes. Another he would hold by the nose till he was fairly suffocated. English readers know what "tossing in the blanket" means, but what will young ladies say to being held by the hair of their head a few feet from the floor? I could multiply instances of cruelty, and most of these may be in the memory of my schoolfellows. That school is still in existence, and also that "superintendent of religious instruction." From ten to four the pupils had to be at their secular studies with the Hindu teacher,—a fairly read man in Gujarati literature, and a decided improvement on the former masters. I believe he was a "trained" teacher. We have a Training College at Ahmedabad now, and a goodly supply it sends out every year of young men and young women who have a clear notion of the sacredness of their duty. So far for village schools of a former generation; we have a better order of village schools now.

Besides those described above, Surat had two *Anglo-Vernacular* Schools, one conducted under Government auspices, the other out of the charity fund of the first Parsi baronet. Sir Jamsetji's liberality has given the town and Presidency of Bombay many useful institutions. His hospitals and *dharamsalas* and many other institutions bear eloquent testimony to a life of unparalleled beneficence; but none of these approach in its scope for helping to forward the moral and social progress of his own countrymen his Charity Schools Fund. Not a few of the leading Parsis of the day owe their initial incentive to a study of English to that perennial source which promises to supply for ever the great middle class of

our race with the living waters of knowledge. The Charity school of those days had certainly some pretension to the name "school" in its English acceptance. Its destiny was presided over by an elderly Hindu gentleman of fairly moderate knowledge of English. He was assisted by a staff of teachers, the last of whom commenced his educational career on the magnificent salary of rs. 4 a month. On the disastrous results of entrusting the education of children to ill-taught inexperienced men I shall dwell hereafter. The school was divided into regular classes; it had benches and desks, chairs and tables, charts and globes, reference books, and oh! a real Geneva clock. Christopher Columbus could not have felt more genuine pleasure at the glories revealed by the new world to his poetic vision than did we at sight of this complete scholastic paraphernalia. To our unpractised eye the school looked a very gem of schools, its working was perfection, absolutely faultless in all its varied details. But insatiate is the heart of man. In a short time we discovered that Surat could boast of much better schools still,—the Government High School and the Mission High School. The former was the leading school of course, but I cannot say anything more particularly of it than that it has hitherto held that position in every way. My two years at the latter form by far the happiest period of my school life, and I cannot let it pass with a bare allusion. The Surat Mission School I might call my *Alma Mater*, also the *Ultima Thule* of my educational journey. I tenderly cherish its dear associations. It was under Rev. William Dixon, of Belfast, an Irish Presbyterian, one of those bright short-lived spirits that heaven lends to man as exemplar in all that is good and pure and noble in life. Though a stranger at Surat he managed to charm many by his gifts of heart and head. He was an efficient teacher and a scholar of brilliant promise. We read Bible and Shakespeare with him; to what purpose he taught us may be gathered from the fact that the books have become our almost inseparable companions.

REVIEWS.

WARREN HASTINGS. A Biography. By Captain L. J. TROTTER, Bengal Half-pay. London: W. H. Allen & Co., 1878.

THE social condition of India, as distinguished from its political and religious states, is the subject which interests and receives the attention of this Association. Although it must give satisfaction to everyone interested in India to witness the elevation of the people in all other respects, still it is only matters of social improvement that this Journal can aid in advancing. It is on this ground only that the biography of Warren Hastings, which Captain Trotter has just published, claims our space; for whether the changes recently brought about in India be held to be beneficial or the reverse it is certain that Warren Hastings was the father of modern Indian society such as it is.

Before the days of the first Governor-General the Mughâl and the Marâtha held turbulent sway—old-world ideas lived on unchallenged, might was the sole arbiter of right, almost universal ignorance prevailed, the capricious will of arbitrary rulers was the law of the land, the traditions of “the good old days” were the guiding principles of daily life, by which the peasantry were permitted to live as they liked and to die as they liked, undisturbed by official interference provided only they paid the assessments and performed the services required of them. Before the days of the great Governor-General the Bahâdur Kampanî were a band of struggling adventurers without a foot of ground to call their own in India; they were mere suppliants for trading concessions, solicitous only to make profit on the money invested in their enterprises. In a few years all these things were changed by

the ability and untiring industry of Warren Hastings. Powerful princes were attacked, defeated, and large sections of their dominions were annexed; other princes were brought into subjection by alliances, others again by their pecuniary necessities. Before the thirty-five years of Warren Hastings' connection with India were ended he had made England the dominant power in that land and had laid down the basis of the policy in conformity with which the country is now governed.

From the moment Warren Hastings rose into power the grand principle of governing the country for the good of the people (instead of for the advantage of the rulers) began to be acted on. It was he who decreed the supremacy of the law, the necessity for official purity, the need for developing the resources of the country, the urgency of education, and the importance of Sanskrit philology. It is, therefore, evident that the great revolution in sentiment which has been silently and unostentatiously wrought in India received its first impulse from the far-seeing sagacity of Warren Hastings.

Captain Trotter has thought the time not unpropitious for reviving the memory of this remarkable ruler of India. The personal spite and party rancour which embittered his life and blackened his memory are now past and mere matters of history; it is, therefore, reasonable to expect that his real worth and true character may now be dispassionately appraised and ascertained. Few men have suffered so severely from personal malice, and few have the fortune to outlive the obloquy heaped upon them and to die honoured. Warren Hastings did this. Nevertheless, such is the perversity of human nature that when the *furore* excited by personal malice had subsided party feeling carried on the miserable work of defiling the memory of a great man. Thus it happens that sixty years have had to elapse after the death

of Warren Hastings before the public mind is prepared to discuss his deeds with judicial calmness.

The quiet manner in which Captain Trotter has criticised former biographies of Warren Hastings and the way in which he makes a simple narrative of his hero's life rebut the accusations brought against him, constitute a very efficient means of allaying controversy and make the book pleasant reading. It is the only account of Warren Hastings above suspicion of partiality, and it is to be hoped that it will forever lay the ghosts raised by the nightmare eloquence of Burke and the finely rounded periods of Lord Macaulay.

In evidence of the great social changes which Warren Hastings inaugurated it is only needful to remark that it was he who organised the great surveys stretching from Birma to the Red Sea, and which form the basement for national development; it was he who founded with Sir W. Jones the Asiatic Society, and so to speak opened the very mind of ancient and modern India to western friends; it was he who first persuaded the Pandits of Bengal to give up the treasures of Sanskrit to European scholars; it was he who encouraged those scholars to labour in the field he had provided for them; it was he who sought to establish an Oriental College at Oxford, and whose idea was afterwards made practical at Haileybury; it was he who was the patron of art in all its forms while his compeers were devoting their energies to the realisation of princely fortunes; and it was he who partly at his own expense founded the Calcutta Madrasa, where now a thousand young Muhammadans have it in their power to acquire a sound education under trained masters. The very recreations of this great man were more pregnant of lasting good and solid benefit than the life-long labour of lesser mortals.

FREDERIC PINCOTT.

LIBERAL EDUCATION IN INDIA. A Paper read at a Meeting of the Bethune Society by NAGENDRA NATH GHOSE, Esq., of the Middle Temple, Barrister-at-Law; Advocate of the High Court, Calcutta. Calcutta: Thacker, Spink & Co.

At another public meeting held recently in Calcutta an able Hindoo said with marked emphasis and amid ringing (native) cheers—"Russia wants to annex India. We hate the Russian system of government. We are of opinion that the Russian system of government does not possess any civilizing influence." And the speaker went on to say that if an educated native of India warned the rulers of India as to what he deemed an erroneous policy he might be among England's truest friends.

To what is this spirit owing? Certainly not to our brilliant deeds of arms, or to our position as "first in India." Assuredly not to the influence of our administrative system, or of our missionary agencies, as missionary agencies, on the great masses of the people. Our high position and warlike renown in India may intimidate enemies and win adherents, but they do not make true friends. The man who is courted for his wealth, or praised for his "charities," may after all have few friends to stand by him when he has no longer social distinction to confer or money to bestow. Our missionary work, as missionary work, creates an influence which certainly does, and must under present circumstances, cause race antagonism, whatever may be its final result in some distant future time.

Amid all our agencies however, as rulers of India, there runs a glorious fibre of educational influence, and this it is that secures to England that strong moral position which may prove her safeguard in the hour of supreme trial. The

educated man as certainly rules the masses in India as the educated man rules the masses in England. The words written or spoken by the, perhaps, physically weak Bengalees may prove more potent than an army in the field; and when people tell us that by educating the people of India, England has raised for herself enemies, I say that the assertion is an error. That Liberal Education for which so many bright young intellects in India crave, is the strongest of all the bonds of union between India and England.

I do not think that the paper read by Mr. Nagendra Nath Ghose is at all exhaustive of what India needs to learn with respect to the nature and tendency of liberal education. It is pleasant however to find the essayist attaching such vital meaning and importance to exact studies, which "accept nothing on trust." It is curious to see this educated Hindoo and Sir Henry S. Maine coming together, and taking their stand together, on the principle embodied in the following passage from Sir Henry's fine address at the Convocation of the Calcutta University in 1866 :—"The fact is that the educated native mind requires hardening. That culture of the imagination, that tenderness for it which may be necessary in the West, is out of place here; for this is a society in which for centuries upon centuries the imagination has run riot, and much of the intellectual weakness and moral evil which afflict it to this moment may be traced to imagination having so long usurped the place of reason. What the native mind requires is stricter criteria of truth, and I look for the happiest moral and intellectual results from an increased devotion to those sciences by which no tests of truth are accepted except the most rigid." To this passage Mr. Nagendra Nath Ghose entirely subscribes; and what a marvel this subscription (which I take to be representative of that of a large class of persons) is as indicative of the growth of the mind of native

India! The whole system of the faiths of India is one of imagination, and when that system is confronted with the exact sciences it crumbles and appears in but the semblance of a dream.

1. The essayist however goes on to remind his people that there are other departments of knowledge and inquiry besides natural science. There is the law of association—the relation of men to men; there is history; there is political economy; there is jurisprudence; there is language; there is, indeed, a vast and varied domain, with many forms of culture, tending to one harmonious whole. In this manner these lessons are applied:—

“But after all ‘the end of man is an Action and not a Thought,’ and it is by his action that the man of education, like every other man, is to be judged. It is impossible to say exactly how the educated man may be expected to act, in other words, what are his duties. But there is one duty, perhaps the most important of all, to which the educated men of our country do not seem to be sufficiently alive, and which I therefore feel bound to notice. It is the duty of developing to the full all the energy that we possess and of devoting it, so far as in us lies, to the service of our fellow-men. It seems to be a fixed article of faith with the educated men of our country that they have a right to squander away at pleasure whatever natural gifts they may happen to possess. The instances in this country are by no means rare in which men, endowed with superior talents and with no feeble physique, men who could if so minded have left works which ‘posterity would not willingly let die,’ have by sheer recklessness brought their own precious lives to an untimely termination. The men have passed away, and not a vestige remains of their worth; their memory lives only in the lazy talk of a few of their more intimate acquaintances.”

Every Englishman who wishes well to India will approve words like these. Let young India cut out for itself paths of usefulness in which its “liberal education” may be practically

employed. I long to see the people of India give high honour to their skilled workmen ; to the men who can improve their methods of agriculture, of building, of manufacture. For these, slightly as they have come to be spoken of by a class of pseudo philosophers, are after all the marks and signs of civilization. The clothed as differing from the unclothed man ; the sower and reaper as distinguished from the wanderer for the means of subsistence ; the builder of houses as contrasted with the burrower in the woods, may be said to exhibit all the outward signs of that civilization which has been the growth of ages from far beyond history.

I would like to see young India in particular glory in its hand-labour. In England it is to be feared hand-labour is losing ground. The snobbery of what is called "education," and which very often is mere glitter and sound, is more rank among us than it ever was before. The methods by means of which thoughts are conveyed to men are seized upon by the wealthy and monopolised. We talk of being proud of the term workman, but we are not so in reality. We are proud of our middlemen, of our clerks ; we are not proud really of our workmen, though we affect to be so. If India can shame us out of this she will more than repay us for all that our great thinkers have done for her. If she can wed the university to the ship-yard, the loom, the mine, the plough, she will win the gratitude, not of the thinkers of this nation alone, but of wise and good men through all time.

I have hope of this because India can honour learning even when it is not associated with wealth ; nay, when it is poorest among the poor. There are however agencies on the other side, and one of these is pointed out by Mr. Nagendra Nath Ghose. He says :—

" Among the evils to be combatted are the manifold demoralising influences of an Indian home. All that can distract and

unsettle the mind, all that can disturb the heart and pervert the taste, all that can check the growth of liberal ideas—whatever in fact is opposed to genuine culture, whatever contributes to form a weak and uncertain character, is to be found in full vigour in an Indian home. But if I were to attempt anything like an exhaustive discussion of all the facts which constitute or affect education in the widest sense of the word, I should scarcely know where to stop. In regard to the prevailing system of education in India, I shall only observe that those reformers are greatly mistaken who think that all its evils may be removed by altering the nature of the examinations and placing in the hands of the students better text-books than they now use. These are, no doubt, desirable alterations. But the most valuable part of the reform lies in the power of none but the people themselves. It is not enough to have able professors, good text-books, and wise methods of instruction and examination. If in India education is to be really liberal, the action of the social influences has to be altered and restrained. I do not think I shall be confounding cause with effect if I say that deference to tradition has to be lessened, long-standing customs have to be swept away, an enlightened public opinion has to be formed, and above all, the Indian home has to be quickened with a nobler and healthier life, before we can hope for the dawn of a better day."

No Englishman could state the case of India's educational needs and difficulties better than this, and perhaps no Englishman ever felt and conceived those difficulties as they are felt and conceived by the writer of these words. India will have to work out her own way into the great brotherhood of learning and thought and generous action. She has amply proved her right to a liberal education by the strange and beautiful longing for it which she exhibits, and by the capacity and devotion which at least some of her young men have evinced. The difficulties however are often appalling; and, perhaps, there is no nation in the world where there is at this moment more real uncomplaining self-sacrifice than could be found in some parts of India in the revolt against the imaginative

order of society to which Sir Henry Maine refers. To revolt against home! Not against some power oppressive to or unpopular in home, but against home itself—what a mighty contest it represents! Yet it must be done, and some of these young men are doing it, meekly, modestly, generously, and with a resolution that does not fail. God help them, and give them courage adequate to the need, and kindness that will never fail towards the friends who prefer to stand still.

May I venture, in conclusion, to indicate to Mr. Nagendra Nath Ghose one other truth which, I think, he could deepen still more for his countrymen and for ours, I mean that of the grandeur of true thought. It is a common complaint in England that the educated native of India loses his old faith by a natural law without finding another faith to take its place. What however a man—old or young—has to do is to gravely and earnestly follow his own thoughts, determined that, though he cannot answer for it that he shall not fall into error, he will answer for it that his thought shall not be warped by unworthy aims. Let it be settled by us once for all that to call oneself Christian for a selfish purpose is exactly the same as remaining a Hindoo for a selfish purpose. Let us rest certain that whatever may be our predilection for this or that policy in state affairs, or this or that creed in faith, what we are most of all interested in of all that belongs to the government of the mind is the truth that we can make our own. "Lead, kindly light," was as profound a truth and as loving a prayer to many of the old men of India as it is now to many Englishmen, and it is as dear to many a scientific student as to the devoted Christian. To determine to pursue the noble idea of liberal education enunciated in this paper of Mr. Nagendra Nath Ghose; to apply the idea to great ends of life; to apply it lovingly as well as bravely, remembering that while there is no culpability even in error

to the man who is searching honestly for truth, there is great culpability in hypocrisy; to bear and forbear, that some future generation may be wiser and better, is surely a grand ideal of life.

In parting from our friend for the present, it is with the hope that we may meet with him again in some like effort to serve the interests of India and of humanity. We see his difficulties, and the difficulties of those who think and feel with him. But we see also that efforts to remove difficulties like these are of the nature of those that sustain a man in trouble, and that never fail to bring him peace at the last.

JAMES ROUTLEDGE.

“*RĀBINSAN KRUSO* ;” translated from the Urdū into Persian by *SHER ALI*, of Kābul, and edited in the Roman Character by *T. W. H. TOLBORT*, Esq., B.C.S., Barrister-at-Law. London : *W. H. Allen and Co.*, 1878.

MR. TOLBORT has done an excellent thing to popularize the Roman character in India by publishing so interesting a book as *Robinson Crusoe* “done” into Persian. The translation itself reads fluently, and is astonishingly faithful, especially when we remember that the book had first passed through Urdū before it assumed its present shape, at the hands of an Afghān munshī, who was ignorant of the English language. The work is well done, and gives evidence of careful editing on the part of Mr. Tolbort. It will be of singular service to officers and others who have to acquire Persian in India; for, although the idiom is generally pure, the vocabulary is unmistakably Indian. This the Editor admits in his preface; and it is a positive advantage to those who will, most probably, use the book. The method of transliteration employed

is the modified "Jonesian," and the volume can therefore be read by anyone familiar with the language, besides serving its special purpose as a text-book for beginners. I must not forget to mention that this is the first Persian book ever printed in the Roman character.

F. P.

LECTURE BY DR. BIRDWOOD ON INDIAN POTTERY.

Dr. Birdwood, C.S.I., delivered a lecture, February 28th, at the Society of Arts on Indian Pottery at the Paris Exhibition. The varieties exhibited at Paris, and of which his lecture therefore treated, were the "black and silver" pottery of Azimghur (Benares), the glazed pottery of Scinde and the Punjab, simple and beautiful in shape, colouring and ornamentation, and the Bombay School of Art pottery. We shall give a few extracts from his interesting lecture. After explaining the preparation and method of glazing and colouring employed in the Punjab, Dr. Birdwood dwelt on the artistic feeling of the Indian potter shown in his "reverent subjection of colour and ornamentation to form."

"The great secret of his mastery is the almost intuitive habit of the native of India of representing natural objects in decoration in a strictly conventional manner; that is to say, symmetrically and without shadow. In this way the outline of the form ornamented is never broken. The decoration is kept in subordination to the form also by the monotonous repetition of the design applied to it, or by the simple alternation of two, or at the most three designs. Also never more than two or three colours are used, and when these colours are used as a rule two of them are only lighter and darker tints of the same colour. It is thus that the

Indian potter maintains inviolate the integrity of form and harmony of colouring, and the perfect unity of purpose and homogeneity of effect of all his work."

Dr. Birdwood contrasted with this simplicity of treatment some of the English pottery, on which there is painting in perspective and with shadows, and the illusions aimed at in the Japanese pottery, where the eye is distracted from what it specially seeks in this kind of art. The following remarks on the skill of the Indian potter are suggestive :

"It is the plucky drawing and impulsive free-handed painting of this pottery which are among its attractions. The rapidity and accuracy with which the whole thing is done is a constant temptation to the inexperienced beholder to try his hand at it himself. You feel the same temptation in overlooking any native artificer at his work. It appears to be so easy, and his tools are so simple, that you think you could do all he is doing quite as well yourself. You sit down and try. You fail, but will not be beaten, and practise at it for days with all your English energy, and then at last comprehend that the patient Hindu handicraftsman's dexterity is a second nature, developed from father to son, working for generations at the same processes and manipulations."

Dr. Birdwood also described the potter's social position. In reference to this he said :

"The Hindus have a religious prejudice against using an earthen vessel twice, and generally it is broken after the first pollution, and hence the demand for common earthenware in all Hindu families. There is an immense demand also for painted clay idols, and thus the potter, in virtue of his calling, is an hereditary officer in every Indian village. In the Deccan the potter's field is just outside the village. Near the wheel is a heap of clay, and before it rise two or three stacks of pots and pans, while the verandah of his hut is filled with the smaller wares and painted images of the gods and epic heroes. He has to supply the entire village community with pitchers and cooking pans, and jars for storing grain and spices and salt, and to furnish travellers with any of such vessels as they may want. Also, when the new corn

begins to sprout, he has to take a jug and water vessel to each field for the use of those engaged in watching the crop. But he is allowed to make bricks and tiles also, and for these he is paid, exclusively of his fees, which amount to between £4 and £5 a year. Altogether he earns between £10 and £12 a year. He enjoys besides the dignity of certain ceremonial and honorific offices. He bangs the big drum and chants the hymns in honour of *James*, an incarnation of the great goddess *Bhowanee*, at marriages; and at the *dowra*, or village harvest home festivals, he prepares the *burbut*, or mutton stew. He is in truth one of the most useful and respected members of the community, and in the happy theocratic organisation of Hindu village life there is no man happier than the hereditary potter, or *Koombar*."

The assured position of the Indian handicraftsman, and his freedom from the anxieties which competition causes in Western life, are mentioned by Dr. Birdwood as among the chief causes of his contentment of mind, and of the pride and pleasure that he can take in his work (which is also a religious function) for its own sake. He lives therefore in circumstances that "make artistic excellence less impossible than it is to the English working man."

Dr. Birdwood spoke with great admiration of the Indian *ryotwaree* tenure, or system of peasant proprietorship, as the source of the conditions that helped the growth of the primitive arts in India. While conceding some of its defects and difficulties he regretted the evidences of change in that system partly on the ground of the consequent decay of native art. In the following passage he gave the picturesque side of the land and village system in the Deccan. One wishes that this sketch of tranquil rural life were more frequently realised in the present day.

"For leagues and leagues round the old Mahratta cities of Poona and Sattara stretch fields of corn, and pulse and oil grains, and deep dyeing flowers, the lively verdure of the rice fields

following the courses of the more irriguous *nullahs* (water-courses) like a green thread wrought in gold; and rich orchards, and high groves of mango mark the sites of the villages hidden in their shade. Glad with the dawn the men issue forth to their work, and glad in their work they stand all through the noontide, singing at the well or shouting as they reap and plough; and as the stillness and the dew of eve fall upon the land like the blessing and the peace of God, the merry-hearted men gather with their cattle in Indian file in long winding lines to their villages again; slowly over all the wide champaign the black lines disappear into the lengthening shadows of the mango trees, and the day is closed in night. Thus day follows day, and all the year is crowned with gladness. It is in the contemplation of such scenes as these that the Englishman in India drinks deep of the bliss of knowing others blest. Is not the existence of the Indian ryot under the 'English peace,' in fact, the ideal of the poet and poetical economist? Does it not realise that life of contentment in moderation which is the favourite theme of Horace? Here is no

'Indigent starveling among mighty heaps.'

"The accumulation of immoderate wealth is impossible,

'Yet far aloof is irksome poverty.'

And are not these the conditions under which archaic art and song have everywhere sprung?—and which are everywhere found essential to the preservation of their pristine purity? To the Indian land and village system we obviously owe the hereditary cunning of the Hindu handicraftsman. It has created for him simple plenty, and a scheme of democratic life in which all are co-ordinate parts of one undivided and indivisible whole, the provision and respect due to every man in it being enforced under the highest religious sanctions, and every calling perpetuated from father and son by those cardinal obligations on which the whole hierarchy of Hinduism hinges. India has undergone more religious and political changes than any other country in the world, but the village communities remain in full municipal vigour all over the Peninsula. Scythian, Greek, and Saracen, Afghan, Mongol, and Mahratta have come down from its mountains, and Portuguese, Dutch, French, and English up out of its seas, and set up their successive

dominations in the land, but the theocratic rural villages have remained as little affected by their coming and going as a rock by the rising and falling of the tide ; and there at his daily work has sat the hereditary village potter amid all these shocks and changes, steadfast and unchangeable, for 3,000 years, Macedonian, Mongol, and Mahratta, and Portuguese, Dutch, and French no more to him than the broken pots herds round his wheel."

In conclusion, Dr. Birdwood spoke of the value of an intelligent study of the influences under which the arts of India have been produced as promoting the fuller understanding of Indo-European art generally, and also as tending to free men from all jealousies of race and international prejudices and all narrow provincial and insular ideas.

"Europe and Asia are one continent and the English and Hindus one family, united by a common origin, language and history ; and the more widely this is seen and felt the more will they become united by a common sympathy in all the higher, nobler aims of life."

IS INDIA REALLY BANKRUPT?

In the February number of the *Journal* there appears an article by Mr. Carnegie on the Bankruptcy of India, wherein he tries to disprove the arguments of Mr. Hyndman which appeared in his ably-written article on the same subject in the October number of the *Nineteenth Century*.

I trust you will permit me, through the medium of your *Journal*, to point out a few things, in Mr. Carnegie's article, which appear to me to be open to argument—if not to correction. As Mr. Carnegie claims "a practical acquaintance with India and its people," he is, of course, entitled to a respectful hearing, and I would not have thought of presuming to come forward and combat his arguments, had it not struck me very forcibly

that his views are essentially one-sided, and his opinions formed by a study of only one phase of the question.

I should have thought that, in treating a question like this, the safest and best means of arriving at a correct conclusion would be an implicit reliance on figures. Mr. Carnegie, however, views figures with distrust, and tells us that figures are only less misleading than facts. I do not realise this maxim. If I were to liken figures to facts I would say that figures like facts are stubborn things, and arguments built upon either, one or the other, could not easily be shaken. It seems to me to be a pity that Mr. Carnegie should have wholly ignored figures, particularly when figures bearing authority are so easily within the reach of everybody.

Mr. Carnegie then speaks of taxes being equally hateful to whites or blacks (so Mr. Carnegie is pleased to term his fellow subjects), and deliberately states that taxes become unpopular only "when new theories of taxation are put in force, or when native underlings try to enrich themselves while collecting taxes." This seems to me to be a peculiarly unfortunate sentence for Mr. Carnegie; for in the first place he admits that new taxation would be unpopular, which is one of the contentions of Mr. Hyndman, and secondly, as to native *underlings* trying to enrich themselves, surely Mr. Carnegie's practical acquaintance must have shown him that, if there are men at the head of affairs who perform their duty properly, this is utterly impracticable. Every Indian knows that corruption and bribery are not tolerated, that he could easily appeal against any such attempt, and that he need never submit to it.

Further on Mr. Carnegie states that those taxes under which India is groaning at present existed in the time of Akbar, and implies that the condition of an Indian now is more favourable than it was under Akbar. I do not think any one is justified in supposing that all the taxes of the present day existed in the time of Akbar. I am aware that some did exist, but then those taxes were not quite so heavy and crushing as they are now, and moreover they fell lightly on the Indian, because considered from a pecuniary point of view *only* an Indian was far more prosperous under Akbar than

he is under British rule. Whatever may have been the drawbacks—and I admit there were many—an Indian under Akbar was never reduced to the verge of starvation, he never wanted money to buy food for himself and his family, he was not in constant dread of having to encounter a famine and most likely succumb to it—in short he was not the hard-worked, half-starved, half-naked wretch he now is. I trust my sentiments will not be misunderstood. I do not for a moment deny that as a nation we are happier far under Great Britain than we have ever been before. The blessings of education, the security of life and property, freedom of speech (a portion of the Press excepted) and action, and a thousand other blessings India owes to England. But the fact that a country whose wealth was fabulous, and whose splendour excited the wondering envy of other nations is poor—miserably, abjectly poor—that a majority of its people live and die in want and penury—that thousands have died from sheer want of food—that millions live in constant fear of famine without the means of meeting the emergency—these facts, I say, stare us in the face when we compare the past with the present of India. What will be the future of India? I leave this question to be answered by persons of a more sanguine temperament than mine own.

But to return to Mr. Carnegie. I have no wish to go into details. I will content myself with pointing out one or two striking inaccuracies. While speaking of the excise revenue Mr. Carnegie, without distinction, says that it is a sin against the religious precepts of the Indians to drink. As Mr. Carnegie seems to be under a misapprehension I beg to point out that there are several religious creeds in India, and that all do not prohibit drinking. With a large, very large, number of Indians it is no sin to drink.

Referring to the stamp tax, Mr. Carnegie says that it falls on the quarrelsome and the litigious, and therefore is one scarcely to be much regretted. Though this may be true to a certain extent, I maintain that it is not the quarrelsome and the litigious alone that have to pay this tax. Many a peacefully inclined citizen has been compelled to go to law, and justice is very often dearly bought.

Further on Mr. Carnegie admits (it seems to me very unwillingly) the extravagance—the needless extravagance of the Public Works Department, the ruinous home charges, and the large cost of maintaining the army. All this is, however, defended by the argument that a conquered nation should not grudge to pay for security and property. Such an argument needs no comment. India never grudged as long as she could pay, but leaving that aside I ask—“Is not India paying dearly, too dearly, for good Government”? I challenge any right thinking man to answer me in the negative.

I have before admitted the great advantages and the lasting benefits England has conferred upon India. The Indians *are* grateful for all the good they derive, and try to repay it by their undoubted loyalty and enthusiastic love for their Empress under the most trying circumstances.

In the end Mr. Carnegie complains that the great difficulty is the absence of frugality amongst the people, and quoting Sir Henry Elliot shows that an Indian would any day squander an inheritance to celebrate a wedding. I have all along thought that Mr. Carnegie had mistaken the point of the question. It is not the condition of men with inheritances to squander that is under discussion. It is the overwhelming majority of Indians with whom inheritance is a day dream which is never, never realised. When the average income of an Indian is scarcely 30 shillings per annum, when most of them scarcely find sufficient food to keep body and soul together, when to most it is a continual source of anxiety to provide for their families for the next day, when in fact people have not sufficient for the barest necessities of life it seems a cruel mockery to blame them for want of frugal habits.

In conclusion I cannot but express my regret that, at a time when Indian finance is in such a critical state, and when another famine is threatened in India, Mr. Carnegie should have written an article which, though I am willing to believe unintentionally, *is* yet most undoubtedly misleading.

DINSHA D. DAYAR.

February 27th, 1879.

MANUFACTURING INDUSTRIES FOR INDIA.

II. BOOTS AND SHOES.

Continuing from the February number of this Journal our sketches of manufactures and trades suitable for the attention of Indians who come to England for a short time and who wish to devote themselves to industrial enterprise, we refer this month to the manufacture of boots and shoes. The following details have been kindly supplied by persons of great experience in this branch of trade :—

The shoemaking trade as at present conducted in Britain is divided into two departments—the bespoke and the ready-made or sale business. At one time the larger department was that in which customers had their boots made to measure, but this is generally giving way to the plan of buying boots ready made; and large quantities of boots and shoes, in innumerable varieties, are now made and supplied wholesale by manufacturers for retail dealers. The introduction of machinery—notably the sewing machine—has created quite a revolution in the shoe-making craft. But besides the introduction of the sewing machine, a great alteration has taken place in the method of making shoes, as compared with the times of our forefathers. This is effected by the subdivision of labour, and a visitor to any large shoe manufactory would be surprised at the numerous classes of workmen through whose hands the raw material has to pass before it enters the packing room in the shape of a well made, neatly finished pair of boots or shoes; and his astonishment would be still greater at the rapidity with which the whole thing is accomplished. In the first place he would be taken into what is called the currying room. Here are the hides or skins of leather, in what may be termed the raw state, as they are sent in from the tanners. We are now speaking of the material intended to form the “uppers” or covering portions of

the boot or shoe, and the materials used are chiefly skins of the calf, sheep, kid, seal, horse, and "kip" (foreign half-tanned). Each skin is first taken in hand by the workman, who, placing it loosely on a sloping block of wood, proceeds to scrape or shave off all the rough inequalities upon the surface until both sides are tolerably smooth. This is done with a tool called a shaving knife, and the block is termed a beam-board. After the skins are shaved to the satisfaction of the foreman or overlooker, an experienced workman next proceeds to cut them into two or three pieces: the thick or heavy parts being laid in one heap, and the light or thinner parts in another. The thick pieces are then taken away by another man to be prepared for waxed leather, which is done as follows:—

A mixture of codfish oil and fat called "dubbin" is first well plastered over the skin on both sides, and left for some hours until the leather will absorb no more grease, when the skin is again taken in hand and all the superabundant fat scraped off. Up to this stage the leather has still the brown hue acquired in the process of tanning, but as it is rarely used for boots in this state, a preparation of lampblack and oil is next well rubbed or brushed into the skin on the flesh side (which is intended to be the outer one in all "waxed goods"), and it is then hung up to dry. A preparation called size is next brushed over the flesh side to make it as smooth as possible, and the skin is again allowed to dry, after which it is taken down for the last time, sized smoothly over and it is then ready for use.

The thinner parts of the skins are brushed over in their ordinary state, after shaving, with a mordant, and then blacked with ink, after which they are oiled and are ready for use. The thin parts intended for bright glossy grained leather or "Levant goods" are printed with a roller to a pattern, and then, after being blackened with "Levant ink" (a proprietary article made in London), are glazed or polished by friction with a boxwood roller fixed in a machine, after which the skins are oiled on the grain side and are ready for the cutter.

The bright, smooth, glossy black leather known as "patent" is prepared by the use of varnishes, dried slowly in a warm oven, and its manufacture is too long a process to describe here

in detail. Kid skins are not tanned with barks as are other leathers, but are "cured" with alum and salt, and are therefore quite white on the surface, but, as they are not used in this state for boots, they are dyed in "trays" by being dipped in logwood liquor first and then washed in ink or black dye, care being taken to keep the flesh side clean. Split sheep skins are often used to imitate the more expensive leather, and they are termed mock-kids. The waxed leather is mostly used for men's boots, and the kid and patent leather for those of women and children.

The skins being now ready for the cutting room, a skilled man carefully cuts the various skins out to a pattern, taking notice of the shape and size so as not to cut any to waste, as upon this very often depends whether a profit be made or not. This work is done with a very sharp-pointed knife, and a good workman will turn out several dozen of "uppers" per day. The upper of a boot may consist of one complete portion, with openings down the front for lacing, or an opening on each side the ankle to be filled in with the recently introduced elastic side-spring, or it may be in two pieces—a front and a hind portion—to be stitched together at the side. In the cutting room the leather is simply cut into the required patterns and sizes; and from here they are passed on to another department, where each separate pattern—at present a merely flat piece of leather—is placed in a kind of press which, by the turn of a screw, gives to it the required shape. If intended for side-springs, the next process is to sew in the elastics, which unite the openings on either side. This is done chiefly by girls with the aid of the sewing machines, which they work with their feet, whilst the right hand guides the leather under the swift going needle. At this kind of work young girls soon acquire considerable dexterity, and some become very clever, especially in the finer kind of work of embroidering the tops of ladies' boots and shoes with all kinds of pretty designs in coloured silks. But this is a branch of the trade on which the limits of our present article will not permit us to dilate.

So far we have been dealing with the preparation of the raw material, and the various hands through which it passes in the

formation of the upper portions of boots and shoes. Leather intended for the bottom portions is of a thicker and stronger character—the hides of the ox and the cow, and does not require so much preparatory treatment. For the ordinary class of work the leather is taken as it comes from the tanner and currier, and first cut into long strips, in breadths varying from two to four inches, according to the width of the boots to be made. The strips are then passed on to a second workman, who, by the aid of a press worked by steam power and hollow rims of iron, with on the lower side a cutting edge, quickly cuts the leather strips into heel and sole pieces. From here the visitor would pass on to what is termed the “rivetting shop,” where the various parts required to make up the whole or complete boot are put together. In the ordinary class of work this is done with marvellous expedition, so much so that a dexterous workman, having the various portions already described, and the other materials required to hand, will put together a pair of men’s boots, nailed or pegged, all ready for the finisher in less than twenty minutes. Standing in front of his bench, he first takes a foundation or inner sole, and placing this on the bottom of an iron “last,” a piece of iron shaped like the bottom of a shoe, he then brings round the “upper.” Throwing half-a-dozen “sprigs” (nails) into his mouth, and at the same instant deftly seizing with a pair of pincers the bottom edges of the “upper,” he quickly turns them over and nails them down to the first or inner sole. Then follows a series of packing and sprigging of strips of waste leather, skilfully cut and pared with a sharp shoemaker’s knife, and then upon the foundation thus built up is placed first the sole and then the heel. These are rapidly nailed round with a couple or more rows of iron sprigs, a few sharp taps with a tolerably weighty hammer, a rapid paring down of the edges and inequalities on the surface, succeeded by a few smart rubs with a file, and the boot is made, the time occupied in the whole operation being less than ten minutes. It has still to go through the finishing process of having the edges of the sole and heel more carefully pared, then brushed over with ink to blacken them, the under surface of the sole and heel smoothed and polished, and then it is ready to form one of a pair in the sale shop.

The above description applies of course to the general run of ordinary ready-made boots, of which a large manufactory will turn out many thousands of pairs in a week. The chief shoe manufacturing towns of England at the present day are Leicester, Northampton, Leeds, Stafford, Norwich, Bristol and London, but there are innumerable shoe factories scattered through the country in every direction.

The leather trade stands in value third of the industries of Great Britain, according to Kelly (of directory fame). Possibly half the upper leathers used in England come half tanned from India (called "kip-leathers"). An enormous quantity of tanning material also is brought from India, Singapore, &c., for instance, gambier and cutch. The Indians therefore could beat us at the trade if they were energetic enough. A few good tanneries are now very successfully carried on in the Madras and Bombay Presidencies.

THE INDIAN MOTHER-IN-LAW.

We must recur once more to this subject, having received from India some letters which are on the whole in defence of Mr. B. M. Malabari's views as to the frequent tyranny of the mother-in-law, and which reply to the articles by Mr. S. N. Vakeel and Mr. Syud Abdur Rahman in our January number. There seems to be no doubt that considerable hardship and unkindness are experienced by many young Indian daughters-in-law, and that early marriages are partly the cause of this evil as well as of many others. But it is extremely difficult to generalise on the matter; cases of cruelty that may have come under individual observation are apt to exclude from view instances of happier relations, or a favourable experience may blind to painful facts on the other side. If Mr. Malabari, instead of giving his paper so general a title as "The Indian Mother-in-law," had indicated it to be what he now says he

intended, "a mere description of the average mother-in-law in Gujerat," some of the comments on the statements it contained would not have been called forth. It is to be feared that his account though exaggerated is in many cases too true; but we agree with Mr. S. N. Vakeel that remedial attempts which affect the whole social framework need to be adopted with great care and consideration. The sure remedies, which can never arrive too soon, are the wider spread of just and kind sentiments in family life, and the recognition on the part of the mother-in-law that responsibility is inseparable from a position of power.

The replies we have received are, 1st, from Mr. B. M. Malabari himself; 2nd, from Mr. Ardeshir Pestonjee Daver, of Bombay; 3rd, from Mr. G. W. Kanitkar, B.A., of Bombay. We cannot insert these letters entire, and we prefer to give most testimony from the two latter, as Mr. Malabari has already expressed himself. From his own reply, however, the following passage, which contains a corroboration from Mr. Mahipatram Rupram, must not be overlooked:—

"In reply to a letter asking for an expression of his personal experience of the subject under discussion, Rao Sahib Mahipatram Rupram, Principal of Ahmedabad Training College, writes to me at length. Mr. Mahipatram is a Nagar Hindu, and an able and intelligent writer, whose life has been one incessant struggle for the alleviation of the social miseries of his countrywomen. Like Karsandas Mulji, the memory of whose noble career is a light and a solace to those who cherish the work he inaugurated, Mr. Mahipatram is a practical reformer, and his opinions must command general respect. I quote part of his letter for which I have obtained his permission. I do not gloat over my triumph while doing so. It is with ineffable pain, on the contrary, that I find myself confirmed on all sides. My faults of language, if any, ought not to damage my facts. But even the dumbest instinct will cry out against the misery of the being misunderstood. Here is what Mr. Mahipatram says:—"The oppression of mothers-in-law

is quite common in the country, and well known to all, though few cases appear in the police courts. The usual cases in common life are so numerous and ordinary that they are too many to be recorded and too common to attract attention. However, without individual cases and names of parties, we can prove satisfactorily our point by customs, proverbs, songs, dislike of female children, the tears shed on their birth in many houses ; these I consider circumstantial evidence proving much more satisfactorily the existence of the evil you have so well described."

B. M. MALABARI.

February 9th, 1879.

TO THE EDITOR.

I have read in your Journal a paper on the Indian Mother-in-law and two so-called replies to it. I have not had such opportunities as Mr. Malabari evidently seems to have commanded of closely watching the mischief wrought by the mother-in-law in our society, but I can honestly aver that I am in a position, as indeed is every native, at least on this side of India, to bear out generally what has been written by Mr. Malabari. I cannot understand what could have induced Messrs. Vakeel and Rahman to practically deny the existence of an evil which is notorious for its far-reaching and malignant influence. Mr. Vakeel yields so far as to say that there might be individual cases among the "lowest of the low." It would be hard to find out the "lowest of the low" where more than three-fourths of Hindu and Parsee mothers-in-law are grovelling in ignorance and prejudices. Nay more : I regret to have to own that the mother-in-law makes herself felt not so much in lower as in higher circles. Perhaps I may be wrong, but I can say from personal experience that out of a hundred families there are hardly twenty-five exempt from the domestic broils and their evil consequences, owing almost invariably to the misuse the mother-in-law makes of her unlimited power. It is only a native that can know what that power is. The very fact that early and dependent marriages still obtain largely among us points to one inevitable conclusion,—early marriage and domestic oppression such as Mr. Malabari so graphically describes *must* be

co-extensive. And if there is to be any change for the better under existing circumstances it must be by a spread of general education among our females and the inculcation of a right sense of duty. But I do not pretend to rank among the learned in law, social or moral, and must content myself by repeating that there are a thousand traces on the surface of our society of the prevalence of the evil Mr. Malabari has mercilessly exposed. The evil is unhappily too common to attract special notice; it is in a chronic state, and therefore boldest reformers shrink from the idea of fighting it. It is a thousand pities that such an earnest and capable worker as Mr. Malabari is known in all India to be should be run down by two of his own countrymen who have presumed to enlighten the English public on a point they are unacquainted with.

ARDESHIR PESTONJEE DAVER.

Bombay, 8th Feb., 1879.

TO THE EDITOR.

I have read Mr. B. M. Malabari's article on the very important social question of the Indian mother-in-law. I know the writer very well. He is a poet and journalist of rare original powers, and I have had the pleasure of reading his "Indian Muse in English Garb," and other works. He is a young man of keen observation, patiently working for what little good he thinks he can do to this unfortunate country. The article in question, so far as I could judge, has not at all exaggerated the facts or misrepresented them, as the two gentlemen who have sent their protests in the January number of your useful Journal appear to believe. My experience confirms what he has said therein, and I am convinced of the truth that, in the majority of cases, the Indian mothers-in-law do oppress their daughters-in-law. It is true that there may be, and as a fact there are, many honourable exceptions to the rule—a goodly number. But the case, as represented by Mr. Malabari, must be looked upon as a rule rather than an exception. No one who knows anything of Indian domestic life—I do not include in this expression the insignificantly small number of those families in which the so-called reform has made its way—I say, no one who has observed

the inner life of our people—Guzerathees, Marathas, even Bengalees—can for a moment doubt the truth of Mr. Malabari's statements.

I confess that his language is too poetical and perhaps occasionally a little high-flown—a fault which he himself may readily admit. But nevertheless the facts stand as they actually are. The evil, in its worst type, can perhaps be seen amongst Guzerathees. I am a Maratha Brahmin, and am well acquainted with many of our families—with their customs and manners—and I think I have a right to give my opinion on this subject. Mr. Malabari, in the article in question, speaks only about those parts of the country with which he is personally acquainted. At least I, as one, do understand him in this way. The evidence in favour of Mr. Malabari's views, if we only try to collect it, is simply overwhelming. I remember very well a case which occurred in Poona, of a Brahmin girl having been maltreated by her brutal mother-in-law and father-in-law. These monsters in human form were rightly punished. This is by no means an unusual case. But how is the world at large to be cognizant of what happens behind the curtains? "Little or nothing is seen of it out of doors, and even within the house its true working can only be traced and studied at the fire-side and in the back and secluded chambers." Very often even male members are not aware of what takes place amongst the female members of the family. They alone who care to keep themselves better informed are in a position to judge in such a delicate matter. What more "tangible evidence" is required to support the position Mr. Malabari has advanced? I say, do make enquiries; but if you accuse the writer of making "sweeping generalisation," do not you yourself commit the same mistake? What "tangible evidence" has my Mahomedan friend got on the strength of which he so boldly denounces the conduct of him who condemns the Indian mother-in-law? What evidence is there to negative his assertions? Mr. Malabari, I know, is a sincere admirer and a lover of the old institutions of his country. He would be the last man to advocate such a thing as wholesale abrogation of our good old customs and institutions, or the pulling down of the "time-honoured edifice." He only wants

to warn his countrymen and to inform the foreigners as to what portions of the noble "edifice" are in a rotten state, and fit to be pulled down and thoroughly repaired. That is, I believe, Mr. Malabari's true position. He is not an enemy to his country. He is only a speaker of truth. The life of an Indian mother-in-law is indeed known to be at one time "pure and simple." This is not denied. But now in this nineteenth century, and some centuries preceding it, she has become "detestable." It is unfortunately too true to say that Indian society is rotten at the very core, if we do not mind the little that is here and there achieved by the civilising influence of Western knowledge. A few Parsee families may have been able to transport themselves to England and settle there, and adopt or imitate the customs and manners of the country of their adoption. There may be a few, comparatively very few, reformed families, Hindoo as well as Parsee, whose households may be exempt from the many evils of social or family tyranny. But all this is beside the argument. When we have said so much, we have said nearly all that could be said in mitigation of the evil Mr. Malabari complains of. We may, as I say, blame the writer for giving a few more dark shades to the picture than it absolutely required. He may have made the character *a little* gloomier than we actually find in every-day life; but certainly I cannot go so far as to say that he is either insincere and unpatriotic, or that his representation is altogether false.

I lay down the following propositions which, in this part of the country at least, no one except an ignoramus can deny. 1. That the conduct of the Indian mother-in-law in the majority of cases is such as is deserving of condemnation. 2. That the normal condition of a Hindoo wife is one of bondage and unreasonable restraint. 3. Talk as much as we like of female education and its rapid progress in India, it has had as yet no practical bearing or influence on our family life.

Now I would beg my friends who are anxious to remedy the evil to determine the real extent of it. That it exists in a more or less hideous form no rational person can for a moment doubt. But before suggesting remedies for it, it is absolutely necessary to ascertain the size and shape of the monster that may be said

almost to be preying on the vitals of our society. Mr. Vakeel suggests some remedies—in fact the whole of his paper, purporting to have been written as a reply to Mr. Malabari, is simply irrelevant to the subject matter. He seems not to have possessed an accurate idea as to the exact number of the “real sufferers.” I must beg leave of my friend to tell him that we who are in India actually see cases occurring before our eyes every day, and that if we cannot point them out in the form of “tangible evidence,” or mention them and come to personalities, it is only because decency and respect prevent us from so doing. We ask our friends of Madras and they tell us the same sad story. The other day we questioned a brother of Bengal on the point, and to our sorrow and surprise he told us the same thing. I say, if the evil is painted in unduly black colours by a brother, who had however very honest intentions in so doing, let us not ignore the very existence of it. Let us not, out of false respect for a wretched custom, try to defend it simply on the score of its being “time honoured.” Let us unanimously and vigorously wage war against the evils of our society in a manner and in a spirit to bring us success in the end. A compromising policy is not always safe; especially in matters of reform we ought not to be over scrupulous and too compromising. Vigorous action will do us much good; for otherwise we may think and think, and then our thought may at last “lose the name of action.” The “time-honoured edifice” is granted on all hands to require repair and modification; parts of it are actually crumbling down, parts appear rotten and decayed. If we only admit this, as we must do as intelligent human beings, then comes the question of pulling down what requires to be reconstructed or remodelled. This is what we who are often charged of holding extreme views, and of “an annihilating tendency”—of over-haste and over-anxiety, are anxious to do. Neither Mr. Malabari nor any other reasonable person would favour the idea of “demolishing the building altogether.” But let us not in our over-anxiety to please everybody experience in the end the bitter consciousness of having pleased nobody, and only ruined our cause. We must cry down a bad custom like straightforward and sincere men. It is this half-and-half sort of

policy on the part of our educated men which has so much impeded the course of reform, at least on this side of India. It is this kind of indifference and hesitation in them which has prevented them from coming boldly forward and denouncing some of our worst social customs which have been silently working the ruin of body and soul. Behold! We no longer yearn to liberate our widows from the thralldom of social tyranny and the miseries of a mis-spent life. Let us therefore listen to the stirring advice of Longfellow, and proclaim with him—

“Act, act in the living present,
Heart within and God over-head.”

G. W. KANITKAR, B.A.

Bombay, 7th February, 1879.

This controversy must now be considered closed.

GUJERAT FEMALE TRAINING COLLEGE.

The following interesting sketch of the gradual progress in the education of girls in Gujerat has been supplied by Rao Sahib Mahipatram Rupram, Principal of the Training College (for men) at Ahmedabad. The address was delivered at a meeting for the distribution of prizes at the Gujerat Female Training College at Ahmedabad. Mr. Mahipatram Rupram writes:—

“Mrs. General Schneider having taken the chair at the request of the Lady Superintendent, Miss L. R. Collet, I was desired by the Educational Inspector, Mr. Giles, and by Miss Collet to give a short account of the origin, establishment and progress of this Institution. I state below, with a few additional facts and remarks, what I then said.

“The education of girls began in this country about thirty years ago. A few girls’ schools were at first opened in some of the larger towns of this country, and some parents were induced, not without difficulty, to let their girls attend these schools. The illiterate mothers generally opposed us, but their opposition was in many places overcome by gentle persuasion, by valuable

prizes to the girls and by official influence brought to bear upon their husbands. As a novelty the schools flourished as far as the numbers of pupils were concerned, in several places, and their prosperity induced philanthropic individuals and educational officers to open more schools. This apparent success continued for a time only. In many places the schools languished, and in places where the number of girls was kept up the schools made no progress in learning. All these schools continued to be mere infant or juvenile schools. The girls were taken away by their parents at the age of ten and eleven. After leaving school the girls soon forgot what little they had learnt there. It was considered by those who thought on the subject and were anxious to see female education make real progress, that competent female teachers were required for these schools. The parents were not quite unreasonable in refusing to keep their daughters after they were eleven years of age under male teachers.

“It happened fifteen years ago that the wife of the Collector and District Magistrate of Ahmedabad, Mr. J. Oliphant, took great interest in our girls' schools. She had a kind and generous heart. She was anxious to ameliorate the pitiable condition of the women of this country. She invited native ladies to her residence, returned their calls, and formed a committee of English and native ladies to superintend the two girls' schools of Ahmedabad, established by the liberality of Rao Bahadur Maganbhai Karamchand and Neka Nám Sakhávat Bahadur Shetháni Harkuvarbai, widow of the late merchant Hathisingh. Mrs. Oliphant induced her husband to obtain a grant of rs. 50 per mensem from the municipal funds for scholarships. From this money some scholarships were given to girls studying in the highest classes to induce them to stay longer in school, and the remainder were offered to young women who would join a class of female teachers to be formed in R. B. Maganbhai's Girls' School.

“As no candidates came forward, I persuaded some of my assistants and students to send their wives to form this class. The few women who thus joined this class were exposed to the derision of the people, which they bravely bore, and we perse-

vered. I was then Secretary of the Committee of Management of the school. The beginning we thus made of a class of young women succeeded. After a few months more females joined, and the Ahmedabad Municipality made an additional grant of rs. 50 for the salary of a schoolmistress. Mrs. Oliphant induced the daughter of a sergeant in the arsenal to take up the new post. She taught needlework, and, as she could speak Hindustani, was able to superintend the other work of the school.

"At this stage Mr. Oliphant was transferred to Poona, and with him his benevolent wife, the good Mrs. Oliphant, left Ahmedabad. A subscription of rs. 500 to preserve her memory in Ahmedabad was raised by her native admirers, and made over to the Educational Department to give from its interest a prize medal with her name on it to the girl that may appear best in Maganbhai's School at the annual examination. I regret to say this is no longer done, and the money is absorbed in some fund of which I have no knowledge. Mrs. Oliphant has passed to the other world, and her husband, in acknowledgment of the memorial fund, sent her portrait to be placed in the school in which she took so much interest. It is placed there as desired. It reminds us of her benevolence.

"Now came our great friend Miss Mary Carpenter to advocate the cause of female education in India. Ahmedabad was the first place where she began her inquiries and commenced her endeavours. We showed her what we had already done. On her second visit to India she brought a number of trained schoolmistresses with her. One of these, Miss Chamberlain, was sent to Ahmedabad to take charge of Rao Bahadur Maganbhai School. She was an energetic teacher and of a genial disposition. She soon became popular. The Municipal Commissioners had unanimously agreed to pay her salary of rs. 200 per month from the Municipal Fund, but, strange to say, no reply came from the Revenue Commissioners to the application for sanction of their resolution to pay her. This was one of those official mysteries which not unfrequently occur in this country. Miss Chamberlain suffered severely because her salary was not paid. She was forced to leave Ahmedabad on this account. Fortunately she got a good employment at Calcutta."

“ Shortly after this event Miss Carpenter prevailed upon the Bombay Government to take up the work. A regular Training College was established at Ahmedabad on the 1st of December, 1871, under the supervision of the Director of Public Instruction, who appointed Miss Mitchell, a competent and zealous teacher, to conduct the duties of Lady Superintendent. She had an assistant under her, and a practising school where the female normal scholars could practically learn the art of teaching. A house in the centre of the town was hired for the institution. She began with eight students. To these five were added in 1872, three in 1873, three in 1874, ten in 1875, seven in 1876, two in 1877, and six in 1878, making a total number of forty-four female normal scholars. Of these twenty-eight have left the College, and there remain now sixteen students. Out of the twenty-eight that have left, three resigned, two died (one of cholera and one of fever), three being found unfit were discharged, and twenty have obtained employment as school-mistresses or as assistant teachers in girls' schools in the following towns:—Six in Ahmedabad, one in Surat, one in Broach, two in Bhuj, one in Memudabad, two in Viramgam, one in Dholera, one in Jamhusar, one in Dholka, one in Pardi (Surat Zillah), one in Ankleshwar, one in Nariad, one in Dwarka (Kattywar).

“ The female teachers thus sent have worked remarkably well. I was authorised by Mr. Giles, the Educational Inspector, to state that the schools that were nearly deserted have been filled again under them. People show confidence in them, and do not take away their daughters so soon as they did before. The result proves that the College well deserves the encouragement given to it by private individuals and by the State. When it was first opened it was a hired building which, though situated in the central part of the town, was in other respects unsuitable. To remove this inconvenience Rao Bahadur Becherdas Ambaidas, Q.S.I., gave rs. 10,000 for erecting a school-house, and the Government of Bombay gave an equal sum. The Ahmedabad Municipality purchased a site at an expense of rs. 5,000 for this building.

“ Before the building, in which the assembly had met that day was completed, Miss Mitchell resigned her post and was

succeeded by Miss L. R. Collet, the present Superintendent. The latter is working here with heart and soul for the good of the institution over which she presides. Ably assisted by Mr. Rewashankar Ambaram, her first assistant, she has brought the College classes into their present state of efficiency.

"After the above narrative was finished, some of the girls recited in sweet tones two songs, one of which was newly composed by Mr. Jesingh Talakehand for the occasion; the other illustrated the life of a poor country peasant. Mrs. Schneider then distributed the prizes.

"After the distribution was over, Mr. Borradaile, the Collector of Ahmedabad, observed that he was highly pleased to see the success of the College, and that the munificent gift mentioned above of Rao Bahadur Becherdas was quite voluntarily offered, without any pressure whatever or any promises or hints of a reward. R. B. Becherdas thanked Mr. Borradaile for his kind remarks, and Mrs. Schneider for the trouble she had taken in coming over to the College and distributing the prizes. The meeting then dispersed."

MARIPATRAM RUPRAM NILKANTH.

THE ROYAL WEDDING.

(BY AN INDIAN.)

On Thursday, March 13th, Prince Arthur, Duke of Connaught, third son of Her Majesty the Queen of England and Empress of India, was united to Princess Louise Marguerite of Germany, at Windsor. The weather was all that could be desired; the sun shone in full splendour, and throughout the day it continued to be delightfully fine. The shops at Windsor were closed in honour of the occasion, and the whole town was decorated with festoons, flags and bunting. Everywhere were seen words of welcome and good wishes to the bride; and early in the morning all Windsor turned out to do honour to the occasion. Though the marriage procession was announced, the

leave the Castle for St. George's Chapel at a quarter to twelve people from the neighbourhood and from London began to fill Windsor as early as eight o'clock. Before ten the two sides of Castle Hill as well as the yard in the Castle were thronged with people, who cheerfully withstood the keenness and fury of the March winds—shivering but determined—to do homage to their Sovereign Lady and her distinguished guests and to welcome the bride. The patience of the people was at length rewarded. About fifteen minutes after the appointed time the procession began to leave the state entrance of the Castle, slowly proceeding through the Castle grounds and coming out at George IV.'s gate—down Castle Hill and through Henry VIII.'s gate, arrived at St. George's Chapel.

The first part of the procession was composed of 12 state carriages containing the royal family and the distinguished guests. The first five carriages passed without attracting much notice; in the sixth were the Maharaja Duleep Singh and the Maharanee, resplendent in cloth of gold. Then came the amiable Duchess of Teck, who acknowledged the greeting of the crowd with smiles and frequent bows. The Duchess of Edinburgh came next, looking grave and thoughtful, acknowledging the cheers of the people with a stately inclination every now and then. The last carriage but one contained a most interesting group—the beautiful Princess of Wales with four of her children. The Princess looking radiant—smiling and chatting with her children whose fresh rosy young faces beaming with happiness seemed full of love and affection to their mother—presented a most picturesque and interesting sight. The enthusiastic cheering and waving of hats and handkerchiefs by the people, her graceful and friendly bows, were enough to show that the people loved the Princess dearly and that she knew it and was justly proud of it. This part of the procession was closed by the Crown Princess of Germany, our Princess Royal, and the King and Queen of the Belgians.

After about a quarter-of-an-hour had elapsed the second part of the procession left the Castle. It consisted of only three carriages. The first two passed unnoticed, but when the third came in sight the Eton boys, who had mustered strong in the

Castle ground, sent forth a deafening shout, and with their hats waving over their heads they ran with the carriage to the Castle gate. The people as the carriage slowly passed them shouted and cheered till they were literally hoarse—the male portion waved their hats frantically, the female portion used their handkerchiefs most energetically—everybody shouting desperately and gesticulating most vehemently—pushing forward with intense anxiety to obtain a glimpse of the august personage in the carriage drawn by four snow white ponies. This august personage was a lady of a most dignified appearance, whose face the Britons love so well to see and whom they delight to welcome amongst them. This was the revered and beloved Queen of England and Empress of Hindoostan, to honour whom the people were so eagerly vying with each other. Happy the Sovereign who could command such enthusiastic love and such deep devotion from her people. Thrice happy the Sovereign who could feel that she is deserving of such love and such devotion from her people. With her Majesty were Princess Beatrice and Prince Albert Victor of Wales, who seemed pleased and gratified with the enthusiastic reception which was given by the people to their Queen.

The quiet that followed was not of long duration, for soon the third part of the beautiful pageant came on, composed of four carriages, the last of which was occupied by the bridegroom and his two royal brothers—the Prince of Wales and the Duke of Edinburgh—as his supporters. The Duke of Connaught looked grave but supremely happy—as well he might—and received the cheering of the people with grave and dignified courtesy. His royal brothers seemed to enjoy the whole thing thoroughly, chatting pleasantly and smiling all the way.

Perhaps the most interesting part of the procession was the last, which also consisted of four carriages, the last of which bore the bride. The anxiety to see the bride was intense, and when the carriage bearing her came in sight the shout of welcome which the Eton boys started was, if possible, louder than when they greeted her Majesty. The enthusiasm of the crowd reached a culminating point as the alternately paling and blushing face of the bride came in sight. The Eton boys shouted welcome

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and ran with her carriage, and the people seemed to have entered into a wager with each other as to who could shout loudest and cheer most lustily. The anxiety of the ladies was intense—the enthusiasm of the male portion of the crowd was unbounded. The lovely bride, from whose face the veil had been drawn aside, seemed to be much affected, for her reception was of the most flattering kind. She looked down and bowed continually, and her confusion seemed to render her more interesting. Her young face is stamped with innocence and simplicity, and its expression is sweetly pleasant. She passed on amid the fervent good wishes and heartfelt prayers for her happiness from the people with whom she has come to make her home, and whose hearts she seems already to have captivated.

At the expiration of about half-an-hour the guns in the Long Walk announced to the people of Windsor that Princess Louise Marguerite of Germany had become the Duchess of Connaught. Soon after the procession left St. George's Chapel and returned to the Castle, the newly married couple riding in the same carriage and looking radiant with joy and happiness. No order was preserved in the return of the procession, but as the royal personages were recognised they received homage from the people, who, spite of the bitterness of the weather, yet kept their ground.

All day Windsor continued to be gay, and the people, after amusing themselves for a few hours, again assembled at about four in the Long Walk to have a last look at the bride and bridegroom on their way to Claremont, where they were announced to take up their residence temporarily. At about a quarter to five, escorted by the Royal Horse Guards, and riding in an open carriage, they entered the Park and slowly rode past the people who had thronged on each side of the Long Walk. The same scene of cheering was re-enacted. The bride seemed more at her ease with her husband by her side, and bridegroom seemed proud of his wife and pleased with the welcome given to her by the people. Joyfully they went on their way, and if every outward sign is to be a criterion of their future, the Duke and Duchess of Connaught will have a life of unclouded future and undisturbed happiness.

D. D. DAVAR.

EDUCATION AT BANGALORE.

We have received from Mr. V. C. Moonesawmy Moodeliar, Hon. Local Sec. of this Association, a report, which he has translated from the Tamil, of a Hindu Caste Girls' School at Bangalore, called the Hindu Baheka Patasala. A meeting was held on the 24th anniversary of the school, 25th July, 1878, presided over by Mr. V. Sebothey Moodeliar, when the children were examined and the report was read. The school is mainly supported by contributions of native gentlemen at the Station, and by the grant in aid of the Mysore Government. It is managed by a body of trustees. In July, 1877, there were 134 pupils, and 64 had since joined, but some had left on having completed their course, others had removed from the station from various reasons. There is a headmaster, with four assistants, and a woman to teach needlework (which includes cutting out, making and mending). A prize has been founded in honour of the late Govindarajoo Pilly, Esq., who established the school, which is awarded to the best pupil. This year it was won by Sornammal, and the prize given was a Tamil book called "Patharthagoonachinthamaney," that is, a book treating of the uses and properties of household eatables. The Chairman said that it gave him great pleasure to observe the success of the school, as proved by the examination held that day,—adding; "I thank the teachers for their zeal in imparting instruction, and the trustees for their efficient management of the affairs of the school."

Since the above meeting was held the school was inspected, January 26 of this year, by Mr. V. C. Moonesawmy Moodeliar, accompanied by a member of the Local Committee of the National Indian Association. The pupils acquitted themselves very well, and the school is described as a very fine specimen of a Hindu Girls' School. "The accurate and ready answers to

our questions given by the pupils and their intelligent look highly pleased us; quotations were readily given, and meanings of passages correctly rendered." Only 71 girls were present on the day of inspection as against 167 on the rolls, the large proportion of absentees being explained by its having been the "marriage season," on account of which several girls and one teacher were away on leave. The first class, consisting of seven girls, were examined in the History of India, a book on cookery, Geography of India, arithmetic, grammar, reading of prose and poetry, needlework, singing, &c.

The Regimental Girls' School at Bangalore was also inspected, by the same gentlemen. The number of pupils had decreased owing to the departure of the 36th Madras Native Infantry to the frontier. Telugu and Tamil are both taught in this school. The girls were found to be generally intelligent "and smart in their answers." They were fairly advanced in needlework. This is the school which we have before given an account of, founded by M. Appanah Pillay, Esq.

Mr. V. C. Moonesawmy Moodeliar has sent us a Telugu book called "Sri Kala Kallolini," suited for home and school reading for women and girls. It has been adapted and translated from the Tamil by Mr. P. Jiyar Suri, Head Master of the Girls' School, 36th Regiment Native Infantry, Bangalore. The book has been issued chiefly for use as a class book in towns where Telugu is the ordinary language. We can only judge of it from the titles of the chapters, which are in English, but Madras newspapers describe it as instructive as well as amusing, and as likely to supply the great want that exists as to suitable reading books for girls. The contents are divided into three parts. The first contains short lessons on various virtues, the second is on the advantages of education, the third on the position of women. The titles of some of the chapters make one wish to learn how the subjects are treated. For instance,—*How an educated woman listens to lectures; The ignorant woman tearing her book; The history of an educated lady; Girls requesting their husbands to teach them; Having the followers of other than his own religion; Mercy and loving others as loving oneself; The world is a drama; The whole world forms one family, &c., &c.* The tendency of the book seems to be very

good. We are requested to mention that it can be supplied by Mr. V. O. Moonesawmy Moodeliar, Librarian of the Bangalore Literary Union.

We have received, too late for present notice, the Reports of Public Instruction for Mysore and Coorg for 1876-1877 and 1877-1878.

HISTORY OF THE PARSEES.

We have already briefly referred to a book called the *Parsee Prakash*, by Mr. Bomanjee Byramjee Patell, but as the history of that community is not widely known in England, we shall now reprint a portion of the preface of this work, which gives a succinct sketch of their growth. The Parsees of the present day are descended from a small band of Persian fugitives, who, to escape from "oppression and religious persecution at the hands of their Mahomedan conquerors," landed in the eighth century at Sanjan, in Western India. Some of the band remained for a long time at Sanjan cultivating the soil, others dispersed in knots over the whole of Gujarat. Even in the tenth century many had become thriving traders at Cambay and elsewhere. Among the places at which they established themselves was Newsaree, which since the year 1142 has been the chief seat of the orthodox priesthood of the Parsees. It was then a feudal village under the Delhi Moguls, but notwithstanding religious differences the Parsees were entrusted with the collection of the village revenues for the Government.

"About 1300 a.c. we find the Parsees of Broach rising into importance as large landholders and cultivators, and the erection at this place of towers of silence testifies to the increase of their numbers. But the mercantile spirit of the Parsees does not seem to have had such a rich field of operation as at Surat from the 15th to the 18th century. Instead of restricting themselves to cultivation they now took to the useful arts, and followed

the occupation of weavers, carpenters, bricklayers and ship-builders. The Dutch, the Armenian, and the Portuguese merchants who traded with Surat always found trusty friends and co-operators among the Parsees. The advent of British merchants under the United East India Company gave a strong impetus to Parsee enterprise, and we find that some of the leading Parsees of Surat not only advanced moneys for the purposes of trade, but one of them in 1660 proceeded on a mission to the Great Mogul at Delhi, and succeeded in obtaining for the Company's President the privilege of establishing a factory at Surat. It was no doubt through the staunch assistance and the influence of the Parsees that the Company's servants eventually succeeded in overcoming the difficulties and obstructions which the Mahomedan Governors of Surat frequently raised. In 1760 it was a Parsee who, in concert with a Mogul officer, procured a 'firman' from the Court of Delhi, granting the custody of the castle and the charge of the admiralty at Surat to the President of the East India Company.

"The intimate contact thus brought about between the British and the Parsees had naturally the most desirable effects on the latter. In 1724 the President of the East India Company had pecuniary differences with his Parsee brokers at Surat and had got two of them imprisoned through the assistance of the Nawab of Surat. Failing to find redress in Bombay, one of them made the bold attempt to cross the seas, and, personally appealing to the Court of Directors in London, succeeded in getting the orders of the President reversed and had the appeal decided in his favour for over five lacs of rupees. It seems this was the first instance of a Parsee going to England to obtain his rights and to seek justice by constitutional means even at the hazard of a six months' voyage to an unknown land. Surat however had to yield its commercial importance to Bombay, and Parsee settlers were drawn to the latter as early as 1640 A.C. While at Surat several Parsees were connected in trade with the Portuguese, and hence they easily succeeded in obtaining confidential employment under the Portuguese Government at Bombay. When the island became a British possession in 1662 we again find the Parsees prominent amongst the commissariat

contractors and the farmers of land revenue on behalf of the Company's Government. As shipwrights, some Parsees had achieved distinction at Surat, and the Company's Government had to avail itself of the assistance of a Parsee shipbuilder in constructing the first dockyard at Bombay in 1735.

"As the principal seaport of Western India, Bombay has afforded peculiar advantages for the development of commerce, and during the last 125 years the Parsees have prominently taken the leading part. To the shores of China they were the first to migrate in search of wealth in 1756; and for more than a hundred years Parsee firms have been carrying on a thriving trade in Canton, Makao, Hongkong and Shanghai. With Bengal, Pegu, Rangoon, Madras and the Malabar Coast they also began to trade in rice, timber and groceries from an early date. Under the fostering care of the British they soon extended their trade with England in cotton, piece goods and other staples. From the year 1803 we find Parsee merchants liberally contributing to subscription funds raised in England; as in the memorial fund of William Pitt, the testimonial to Dr. Jenner, the well-known discoverer and propagator of vaccination, the London Patriotic Fund of 1804, the Marquis of Cornwallis Memorial Fund of 1806, and the London Hospital Fund of 1808. Coming to our own times, it is needless to enter into a description of the way in which, during the last fifty years, they have always stood forward in the cause of suffering humanity or to dilate on the aptitude which they have shown for the mechanical arts and the spinning and weaving industries of Bombay."

Mr. B. B. Patell's book is written in Gujarathi, and gives full details of the history of the Parsees, filling up the outline of the preface. He shows under what vicissitudes, in the midst of Hindu polytheism, they preserved their monotheistic faith, and clung to their ancient rites, and how, through combination, and by adopting "the policy of compromise and mutual toleration," they became trusted by Hindu Rajahs, Mogul Nawabs, the Mahratta Peshwas and the British Government, living on terms of peace and unity with all. The national characteristics of the Parsees are said to be "devout loyalty, love of truth and

constitutional justice, liberality and mercantile enterprise." They are still a small body as to numbers, but they have achieved by character and industry a position for themselves in Bombay which is meritorious and remarkable. The *Parsee Prakash* is dedicated to Sir Richard Temple, the Governor of Bombay, "in grateful recognition of his genuine sympathy for the social, intellectual and political advancement of the Parsees." The Bombay Government have ordered 100 copies of the work.

A meeting of the National Indian Association was held at 1 Adam Street, Adelphi, on Thursday evening, March 13th, when a paper was read by E. Vansittart Neale, Esq., M.A., on some suggestions for applying Co-operative machinery as a means of enabling the Indian cultivators to rescue themselves from money lenders. The chair was taken by Hodgson Pratt, Esq.; a letter on the subject by Miss Florence Nightingale was read, and an interesting discussion followed the paper. We regret to be obliged to postpone a report of the meeting till next month.

INDIAN INTELLIGENCE.

It was mentioned last month that Miss Kadambini Bose had passed in the Matriculation Examination of the University of Calcutta. Mr. A. W. Croft, Director of Public Instruction, whose interest in the advance of women's education is so well known, has taken special notice of Miss K. Bose's success. He has recommended, and the Lieut.-Governor has sanctioned, the creation of a special Junior 2nd Grade Scholarship of the value of rs. 15 a month for her benefit, to be tenable for a period of

two years, provided she continues her studies in some institution approved by the Director. The Lieut.-Governor has, in agreeing to the recommendation, authorised Mr. Croft to award to Miss K. Bose a present of books to the value of rs. 50. This occasion is described as the first on which a young native lady has passed any University Examination, but it will be remembered that Miss Chandra Mukhi Bose passed an examination equivalent to the University Examination in 1877, only at that time the rules for admitting ladies had not been made, so she was not examined formally. Mr. Croft has also proposed that three Junior Scholarships of 1st, 2nd and 3rd Grade shall be permanently established in connection with the Matriculation Examination for women candidates on the same terms as that awarded to Miss K. Bose. This proposal has been sanctioned by the Lieut.-Governor.

The fifteenth annual meeting of the Mahomedan Literary Society took place at the Town Hall, Calcutta, on Feb. 11, and about 1,500 persons were present, including the Viceroy and the Lieutenant-Governor. The phonograph, the telephone and the microphone were among the objects of scientific interest exhibited, and a number of chemical experiments were shown. Good music was provided, and altogether the efforts of Moulvi Abdool Latif Khan Bahadur for the entertainment of the guests were as usual most successful.

A very interesting meeting was held at the end of January at the house of Babu Debendra Nath Tagore, Calcutta, in honour of the memory of Rajah Rammohun Roy. A number of those who venerated this great reformer attended, and amongst them an old man of 80, one of his earliest followers, Ananda Krishna Bose, who had copied the Rajah's translations of the Vedanta before they were sent to press. Babu Nojendra Nath Chatterji, in a long and eloquent speech, described "almost all the good works of the Rajah, his unwearied labours in the cause of universal religion, his researches into the Hindu Shastras, his studies in the ancient and modern languages, his strenuous exertions on behalf of high English education, his untiring perseverance to suppress the suttee, his single-handed combats with

all manners of literary assailants, his attempts to form a Bengali literature. All these were described in glowing and thrilling terms. The summing up of his speech was particularly touching and eloquent. Babu Rajnarain Bose, the president of the Adi Brahma Samaj, was the next speaker. He related many interesting anecdotes about the Rajah. Some of these anecdotes he gathered from his late father, who was himself a disciple and coadjutor of the Rajah." A new song, composed for the occasion by a blind man, was performed, and also a song of the Rajah's. At the close of the meeting "the audience proceeded to the hall of the Adi Brahma Samaj, the very house of prayer built by the Rajah, and there the whole assembly stood up and sang with one voice the celebrated hymn '*Jayadeba, Jayadeba,*' after which the assembly dispersed."

Babu K. N. Chatterjee, of Gusea, Baraset, who is now an Executive Engineer in the Indore State, has made over to the Bengal Government the sum of rs. 15,000 in Government Securities, the income of which is to be devoted to assisting the poor boys of his native place, Baraset, to pursue their studies, the balance being for the Baraset Government Dispensary. The Lieutenant-Governor has publicly acknowledged this gentleman's liberality in the cause of education, and has given permission to the boys holding the scholarships to pay only half fees at any Government College, under certain regulations.

Rao Bahadur Dadoba Pandurang, who has worked much in connection with the Education Department at Bombay, has received from the Secretary of State for India a copy of a new and splendid edition in six volumes of an erudite work of Sanskrit philology, in recognition of his learning and philological acquirements.

Mr. M. M. Kunte, of Poona, editor of the *Shaddarsana Chintanika*, or Studies in Indian Philosophy, has been appointed Assistant Professor of Sanskrit in the Elphinstone College, Bombay.

Education for girls is making progress in Kuch Behar. There are now 43 girls' schools in that small State and its territories, the establishment of which is greatly owing to the exertions of Babu Kashi Kantu Mookerji, Superintendent of

Education. In 1871, when he received his appointment, the total number of schools (boys' and girls') was only 41, whereas now there are 360. In the Education Report for Kuch Behar, it is stated that "the marked progress which education has made and is making in the State is one of the most satisfactory evidences of successful administration, * * * and the progress, more especially in female education, is most remarkable.

Her Highness the Princess of Tanjore has signified her intention of founding a scholarship for Indian girls in memory of her late Royal Highness the Princess Alice.

In the Calcutta Fine Arts Exhibition, His Excellency the Viceroy's prize (open to all competitors, provided that in the case of a work by a professional artist it should have been painted in India and should represent an Indian subject) has been awarded to Pestonjee Bomanjee. Several other native artists obtained prizes. That offered by Mahārāja D. M. Tagore for the best figure subject in oils by a native of India, was won by Bamapoda Banerjee; the Mahārāja of Burdwan's, by Moteelal Pal; that of the Mahārāja of Vizianagram by Ranga Sawmy Pillay. Other Indian artists obtained honourable mention.

The annual distribution of prizes at the Oriental Seminary, Calcutta, took place February 15th, the Lieut.-Governor presiding. This school has existed 48 years, and numbers 469 pupils. An appeal has been made for a building fund, as the present premises are hired. The Maharani Shorut Sunderi Dabi, of Putiah, has subscribed liberally, as well as the Maharani Surnomoye.

It has been decided by the Gilchrist trustees that the Matriculation Examination of the University of London shall henceforth be that for the Indian scholarships. As the successful candidates will thus be able to enter at once upon their studies on coming to London, the trustees have determined to shorten the tenure of the scholarships to four years.

PERSONAL INTELLIGENCE.

Mr. E. P. Frenchman, of Bombay, passed in the late Examination for the Indian Medical Service, and has proceeded to Netley Hospital.

REV. R. B. AND MRS. DRUMMOND, having secured a commodious house in the suburbs of Edinburgh, would be glad to take in **TWO BOARDERS** for the Winter Session, beginning in November next. The House is about a mile and a half from the University. Terms about **Thirty Guinea**s for the College Session of five months from November to March, and for the rest of the year in same proportion. These terms would include general superintendence and advice as to studies; but *not* special tuition, for which, if desired, a special arrangement could be made.

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THE HIBBERT LECTURE, 1879.—A Course of Six Lectures on "THE RELIGION OF EGYPT" (in continuation of the Course on "THE RELIGIONS OF INDIA," delivered last year by Professor Max Müller), will be delivered by P. LE PAGE RENOUF, Esq., at the **STEINWAY HALL, LOWER SEYMOUR STREET, PORTMAN SQUARE**, at 5 o'clock in the Afternoon on the following days, viz.:—Thursday, April 24; Thursday, May 1; Thursday, May 8; Thursday, May 15; Thursday, May 22; Thursday, May 29.

Admission to the Course of Lectures will be by ticket, without payment. Persons desirous of attending the Lectures are requested to send their names and addresses to Messrs. **WILLIAMS & NORRIS**, 14 Henrietta Street, Covent Garden, W.C., not later than April 5, and as soon as possible after that date tickets will be issued to as many persons as the Hall will accommodate.

INDIAN MEDICAL SERVICE.

INDIA OFFICE, February 21st, 1879.

NOTICE IS HEREBY GIVEN, that an Examination of Candidates for sixteen appointments as Surgeon in her Majesty's Indian Medical Service will be held in London in August, 1879.

Copies of the Regulations for the Examination, together with information regarding Pay and Retiring Allowances of Indian Medical Officers, may be obtained on application at the Military Department, India Office, London, S.W.

A further notice will be issued when the exact date of examination has been fixed.

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Extracts from Medical Opinions.

The Right Hon. Earl Russell communicated to the College of Physicians and J. T. Davenport that he had received information to the effect that the only remedy of any service in Cholera was Chlorodyne.—*See Lancet*, Dec. 31, 1864.

Dr. Lowe, Medical Missionary in India, reports (Dec. 1865) that in nearly every case of Cholera in which Dr. J. Collis Browne's Chlorodyne was administered the patient recovered.

Extracts from *Medical Times*, Jan. 12, 1866.—“Chlorodyne is prescribed by scores of orthodox medical practitioners. Of course it would not thus be singularly popular did it not ‘supply a want and fill a place.’”

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JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 101,—MAY, 1879.

LONDON:

C. KEGAN PAUL & CO.,

(SUCCESSORS TO THE PUBLISHING DEPARTMENT OF HENRY S. KING & CO.),
1 PATERNOSTER SQUARE,

BRISTOL: **J. W. ARROWSMITH,**

11 QUAY STREET.

NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, Mr. FRANCIS R. S. WYLLIE, East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches, or direct from England, by application to Mr. ARROWSMITH, 11 Quay Street, Bristol.

* * The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 101.

MAY.

1879.

THE MARY CARPENTER SCHOLARSHIP AWARDS.

Members of the National Indian Association; and especially those that kindly contributed to the Indian Girls' Scholarship Fund, will be interested to learn the results of the competitive Examinations held in Bengal and Bombay in connection with the scholarship grants made last year by the Committee of this Association.

I. We will refer first to Bombay, where the Examination was held earlier than in Bengal. Four scholarships were to be competed for,—two of rs. 60, one of rs. 48, and one of rs. 36 per annum, tenable for one year. They were to be open to all pupils of Gujarati schools, either Government or open to Government inspection, who had attended the school for at least six months previous to the examination, and whose conduct and regularity of attendance were well reported on by the schoolmaster or mistress. The two highest of these scholarships (rs. 60) were to be awarded to the two girls who should pass the best examination under the sixth Standard

for Gujarati girls' schools, on the condition that the successful candidates while holding the scholarships should serve as pupil teachers, in a school open to Government inspection, to the satisfaction of the managers and the Government Inspector. The rs. 48 scholarship was to be granted to the girl who should pass the best examination under the 5th Standard, on condition that she continued to attend a school open to Government inspection, and to make satisfactory progress under the 6th Standard. The rs. 36 scholarship was to be given under similar conditions to the girl who should pass the best examination under the 4th Standard. The above regulations and conditions were suggested by the Director of Public Instruction as calculated to carry out the aims of the Association, and were agreed to by the Committee.

The Examination was held at Bombay on December 1st, 1878. There were 5 candidates under Standard VI., 5 under Standard V., and 9 under Standard IV. With the exception of one Bannia girl all the candidates were Parsis. The Churney Road School furnished 14 candidates, and Mr. Adarji Cowasji's (a grant in aid school) the remaining 5.

The following results have been reported by the Educational Inspector:—One of the higher scholarships (rs. 60) was gained by Shirimbai Framji Meheta; the other was left unawarded, as no candidate was of sufficient merit to deserve it. The rs. 48 scholarship was awarded to Becharbai Rastamji Master, that for rs. 36 to Dinabai Manikji Nanjivara. These girls are all Parsis and all belong to the Churney Road Girls' School.

Mr. Chatfield, the Director of Public Instruction, had hoped that a larger number of candidates would have presented themselves; still, as the Inspector reported that the competition for the scholarships seems to have had to some extent a stimulating effect on the Gujarati Girls' Schools, the

arrangement is considered to be worth repeating. The only change proposed is that the Examination should this year be open to candidates from all schools, whether open to inspection or not. The Committee of the National Indian Association have decided to renew their grants to the amount of rs. 240 for this year, leaving the number and amounts of the scholarships to be determined by the Director in consultation with the Hon. Sec. of the Bombay Branch of this Association.

II. For Bengal the competitive scholarships awarded last year and placed in the hands of Mr. Croft, the Director of Public Instruction, were as follows:—Two of the annual value of rs. 60 each for the Middle Vernacular Standard, and three of the annual value of rs. 48 each for the Lower Vernacular Standard. The Director arranged to distribute these scholarships among the five educational circles, one for each circle, but if any scholarship was not taken up in one circle it was to be awardable in another. The Examination has now been held, and eight candidates presented themselves and were examined by the same papers and standards as were set for the pupils of boys' schools, and only one failed in the examination. The five scholarships were awarded among the seven successful candidates. One of rs. 60 was given to Kamini Sen, a pupil in the Bethune School, Calcutta, age 14, who passed in the first division, daughter of Mr. C. C. Sen, Moonsiff at Jalpaiguri, and an Hon. Local Sec. of this Association, the other of rs. 60 to Subarna Prabha Bose, age 16 years, who is described as a "private student." She was the only candidate in the Western (Patna) circle, and she passed in English, which was optional. The three grants for rs. 48 were obtained respectively by Abala Das, a pupil in the Bethune School, age 13, daughter of the well known pleader, Mr. Durga Mohan Das, and Marakat Moni

Sarkar, age 10, of the Barisal Girls' School, Dacca circle, and Chandra Mukhi, age 14, of the Commilla Girls' School, also Dacca circle. The subjects of examination for the Middle Scholarship Standard are English or vernacular language, History of India, Geography, Euclid, Arithmetic, and Science; for the Lower Scholarship Standard Vernacular language, History and Geography of Bengal, Arithmetic, Euclid 1st book, and Science.

Other scholarship grants have been made to the Bengal Branch Committee, to be applied at their discretion. A day pupil in the Bethune School, Hemlotta Bose, has received a grant for one year of rs. 72, towards enabling her to remain an additional year at school (not only for the school fee, but partly for maintenance). Mrs. Knight, Hon. Sec., wrote in regard to this case, "I am quite sure that the friends who contribute the rs. 6 a month for Hemlotta Bose would be satisfied that their money is well spent if they could see the girl. The teachers speak of decided improvement in her; they say that whereas she before seemed indifferent, she is now anxious to get on; she spends one hour a day in teaching." Mrs. Knight further remarks on the "grave steady way" in which Hemlotta had conducted a reading class in her presence. We are glad to hear that this girl's father is now anxious to continue her education further, by placing her in the Boarding Department of the Bethune School.

The latest award has been of rs. 120 to Kumari Kumudini Kastagiri, daughter of Dr. U. C. Kastagiri, an intelligent girl of 13, already well advanced in study, to enable her to enter the Boarding Department of the Bethune School, and to remain there for two years. She is said to be very promising.

These scholarships were referred to by Lord Lytton at the late distribution of prizes of the Bethune School.

when his Excellency presided. Lord Lytton's speech was strongly in favour of education for women, and included the following remarks:—"I need hardly say that in thus supporting the cause of native female education we do not desire to revolutionize Hindu society, or forcibly supersede its national habits and customs, any more than it is desired by the supporters of female education in England to revolutionize English society or destroy the national characteristics of English women. The fact is, however, that although educated men everywhere appreciate the advantage of social intercourse with educated women, still the education of women has nowhere kept pace with the education of men. That is the case in Europe as well as in India, and it is a great misfortune in the interest of both sexes, for women, whether educated or uneducated, wise or foolish, must always exert for good or ill, a powerful influence over the characters of men.

The Committee have not yet received particulars of the two scholarships granted for three years to the Mohammedan Girls' School, Madras, from a fund raised through the late Lady Anna Gore Langton's influence, at Clifton; nor have the awards of some prizes yet been made in the Alexandra School and the Frere Fletcher School at Bombay.

The experiments in regard to scholarships, although on so small a scale, have proved encouraging on the whole. It must be remembered that the interest excited and the results obtained may not be judged by an English standard. Although the education of girls in India is no longer looked on as so unnecessary and hurtful as formerly, yet it is only in certain places and districts that parents and guardians will spend money in such an object; the number of girls therefore free to compete for scholarships is really small, especially if a degree of attainment is required involving more than the

most elementary subjects. Mrs. J. B. Knight, who has much opportunity of judging on the matter at Calcutta, considers that scholarships will at the present time do more than anything else to promote higher education among girls. No doubt strenuous care is indispensable to avoid encouraging superficiality in study, and one-sided development, but public opinion in India needs rousing to a sense of the justice of the claim for girls' education, and the sympathy in this claim shown by the award of scholarships will be likely to help to hasten its recognition. Besides, every additional case in which education, having been wisely conducted, evidently improves the character and raises the tone of the mind, will tend to paralyze traditional opposition and to melt away prejudice. We hope that the account above given will be felt satisfactory enough to lead those who desire to promote this important branch of social progress in India to renew their subscriptions, and to place the scholarships on a permanent basis.

SIR ARTHUR HOBHOUSE ON INDIA.

Sir Arthur Hobhouse, K.C.S.I., delivered a lecture for the Sunday Lecture Society at St. George's Hall, Langham Place, on February 23rd, the subject of which was "The English Rule in India." The following is an abstract of the lecture, which was listened to with great interest by a good audience, among whom were many of the Indian gentlemen now staying in England.

The LECTURER, after premising that it seemed a bold thing for one whose knowledge of India was only such as could be picked up during five years of office there to attempt teaching

others about it, but that on the other hand those who were actually present in a country were apt to gather more vivid ideas of it than those who were further from it, proceeded to call attention to the great size of India, a fact too often left out of our consideration of the country. It is equal in size to the whole area of the European countries with the exception of Russia, and possesses as large a population in proportion to its size as do those countries. Nor is this counteracted by uniformity in the population, for on the contrary the extremes of contrast among the various nations of that country are greater than in any European ones. The country is also divided between two great religions—the Hindu and the Mohammedan—which are in a state of keen antagonism. Moreover, the great prevalent religion which might seem to promote unity among the different peoples of the country contains in itself a principle wholly destructive to national unity, namely, caste; not merely the four historic castes of which we read, but associations into corporations of the various trades which split up every unit of society into fractions unable to combine with one another. It is a pure delusion to speak of the nation of India; it consists of many nations, of different type, languages and degrees of advance in civilization, and these again are split into endless subdivisions. If there were a nation of India as there is of England we should have no occasion to be there as rulers; but because it is but a congeries of tribes and castes it has fallen under the rule of a Paramount power, strong enough to hold it and to keep peace there.

The questions then arise, what ought we to be doing there, and what are we doing? for so great a position is not given to man without a due account of his stewardship being demanded. The most ignoble way of treating it, both for ourselves and for it, would be to use it merely for the aggran-

dissement and enriching of England. It is true that for some time after the great conquest the country was treated in that way, and to some minds that appears the only way of treating dependencies; but we are justified in saying that from the time of Cornwallis no responsible statesman has maintained that we ought to govern save with a view to the benefit of the Indians.

There are two schools of statesmen who, while agreeing in this point and in many others, yet differ as to the mode and degree of introducing laws and reforms into India. The one school believes in the power of laws introduced from without to mould the character of a nation, and would desire to introduce rapidly into India the arrangements prevailing in Europe. The second school says that laws to be effective must come from within and must be the outcome of antecedent customs and beliefs. Now in India we are much in the dark on such points, and therefore it is necessary to be all the more careful how we destroy or alter existing institutions. The former school has the most adherents among those who live more in England than in India: the second among those who have spent their time in India. When the legislature has spoken it has shown itself inclined to the latter and more cautious school. For instance, when a commission was appointed to make laws for India the contemplated laws were to be based on a previous careful enquiry into the customs and opinions of the people, and were to be framed with special regard to those customs and opinions.

Our rulers are sometimes taken to task for the slowness with which they introduce reforms, but in truth they are advancing quite as fast as is consistent with safety and prudence. Added to the many difficulties entailed on legislating for this vast country by its size and by the numbers of its inhabitants, there is another in the difference of lan-

guage. If intercourse between the European and Asiatic were on equal terms the matter would be much easier, but it is by no means a free intercourse. It is always difficult for a man to converse unconstrainedly in a language different from that in which he thinks. Besides, an Indian in the presence of a European always feels that he is in the presence of the governing power, which renders him timid in the expression of his opinion. Again, the Hindu will not eat with a European, and from this unsociable principle a valuable instrument of ascertaining his neighbour's character and tastes is thrown away. Another bar is the condition of the ladies. It is said that there is nothing in the Hindu religion that enjoins the seclusion of women, and they have perhaps borrowed it from the Mohammedans; but anyhow the women of the Indian upper classes are not seen, and even if they were they are kept so utterly ignorant as to be unfitted for intercourse with educated persons. Nor are the obstacles against a more thorough knowledge of the people entirely on the side of India; the English are so few, so busy, stay so seldom in one place, and are so constantly changing posts, that they have but little time to become acquainted with those among whom they dwell. Again, the Indian Civil Service, though a service as noble as any in the world, is not without faults, and they have the faults natural to a dominant race. Some of them commit the fault of despising those over whom they bear rule and of snubbing those who give unpalatable advice. They consequently lose opportunities of knowledge which they would otherwise gain. Perhaps all the foregoing difficulties put together hardly exceed the one great difficulty which consists in the fact that Englishmen and Indians belong to societies in very different stages of advance. It is very difficult for men bred in the sphere of change, and straggle, and movement characterising European

life, to understand communities where all is governed by established custom.

Putting all these things together it will be seen how necessary it is for Indian rulers to be very circumspect in making any movement. Even as regards facts patent to the senses they were often in serious error. For instance, in 1872 a census was taken, and then its results were surprising, for it was thought in 1870 that the population of Bengal was about 38,000,000, but the census showed it to be 67,000,000. It also sounds impossible that conversions on an immense scale should take place from one religion to another hostile to it without the knowledge of the rulers; yet it was so in Bengal, where the Mohammedans were thought to be an insignificant minority, and yet it was found there were 20,000,000 of them, nearly a third of the population. It is easy to understand what disasters may arise from such errors.

Even when we have knowledge of the facts, the results of new arrangements do not always fulfil the anticipation; because other connected facts are not known or not sufficiently considered. Thus, the cruel custom of Suttee has been put down, as it should be by any Government strong enough to do so. But although we have thereby saved many innocent lives, they are condemned to much unhappiness. In obedience to Manoo, Hindu widows, sometimes mere children, are shut up, forbidden to marry again, and compelled to observe repeated fasts. Again, female infanticide prevails especially among the Rajpoots. We are striving to abolish it, and have partially succeeded, but though we have saved many children they are, when saved, regarded as a social superfluity. These and similar customs are a bar to civilization, but these bad customs are so much mixed with other customs not abolishable by law, that we cannot get as much good as we desired by their abolition.

Lord Cornwallis who if not brilliant, was a man of sound understanding, firm will and unflinching rectitude of purpose, deserves remembrance as one of the best Governors India has had. He may be said to have established the two main pillars of our rule, purity and justice. He found the Civil Service utterly corrupt, he left it the nucleus of the noble body that it now is, and he originated the separation of judicial from financial and executive authority. Yet this great ruler did a deed the results of which would much surprise him. The backbone of Indian revenue is the land tax; and Cornwallis, in his earnest desire to give the subject definite rights as against his rulers, made it a fixed tax instead of a discretionary one. This was called the Permanent Settlement. Under the Moguls the land tax was collected by zemindars, who had to give up a fixed amount and were allowed to keep the rest. By the Permanent Settlement Cornwallis turned the zemindar into a landlord of the English type and left the tenant unprotected; so making Bengal a country of great landlords and estates instead of one in which the cultivator had definite rights in the soil.

Our first great work in India has been giving the country a long period of peace, and so letting its resources develop; railways and roads are rapidly increasing; slavery deprived of legal incidents, and so withered away; and religious toleration extends to a degree before unknown. If we have established laws too refined and uniform for some parts of the country, they have at least a profound moral effect in demonstrating the superiority of law over force. The missionaries also are doing useful work, for although Christianity as a profession does not progress, yet as the missionaries spend their lives among the Indians they touch them closely, and influence them for good by holding before them the example of a higher civilization.

The bonds of caste are not losing supremacy, but it would

involve great dangers if they were; they environ the Hindu's whole life and are to him law, religion and public opinion. Such a system cannot be destroyed quickly, or frightful social convulsions must ensue. One influence tending to modify it is the nascent desire of Indian gentlemen for European education; they make great sacrifices for their University education, and the day of the annual examination for degrees in Calcutta is one of the greatest days in the year in Bengal. The result of this stimulus to Indian intellect is held by one school of thinkers to be great political danger, forging a weapon to shatter our empire. But the statesmen who promoted education held that there was less danger from an educated people than from an ignorant one; and that knowledge would be accompanied by a love of order and growing prosperity; and above all, it was held to be our duty to give our subjects the best influences we had to give, in the sure and certain faith that they would work for good. India is not England; but broad moral and intellectual principles are as sound in Asia as in Europe. The principle of government should be the same in both—not for the benefit of the governing class but of the governed, to aid them to grow to their full stature.

As to the effect of the possession of India on ourselves, as we deal with it so will it affect us; if we deal with it nobly and generously it will raise us in the scale of nations; if not, it will degrade us. India is not a source of direct strength to us; it might make us richer, but it would be at the cost of demoralization. It is a great burden, but it offers us a noble work. The great danger connected with it is lest we should desire empire for the sake of empire. The lust of dominion reacts on the nation indulging it, and history for the last 2,000 years shows us how nations who grasped at foreign dominion lost their own liberty. In India, we exercise a rule which, however tempered by fixed laws administered

according to judicial methods by independent judges, is still, as between the Indian people and our Parliament and Government, a despotic rule. There we are very strong, and our subjects and neighbours very weak. There the temptation is strong to that course which looks at first so easy and proves so hard in the future; the course of suppressing liberty because it gives us some trouble, and of taking a neighbour's possessions because they seem convenient for us. Thence will a Nemesis come if we disregard justice and use our strength in arbitrary ways. Let us hope all such temptations may be surmounted and India be used for the highest interests of its subjects, for then we shall have done one of the noblest works ever achieved. We may easily acquire larger dominions; but "what shall it profit a man to gain the whole world and lose his own soul," and the soul of England is liberty, and her strength not foreign subjects, but the "happy breed of man," the free and vigorous race that peoples these islands.

ENGLISH EDUCATION.

A SKETCH.

To Mountstuart Elphinstone the little native boy who goes to a Government School is principally indebted for the education he obtains there; but this fact comes to his knowledge only when he is arrived at a certain age, and when he comes to study the history of his country and the benevolent policy of the Government under which he lives. If his teacher is so intelligent as to talk to him frequently of Elphinstone, and of his services, and of the greatness of his aims, and generally of the benefactors of the natives, the young heart of Narotam is very likely roused; and while he is yet of tender age he learns to be grateful for what such men have done for him and for his race.

About a quarter of a mile is Narotam's little house from the

school which he has been attending for four or five years, his teachers being his own countrymen who have reached the position of undergraduates of the University of Bombay. At the head of the school is a graduate who corresponds with and acts under the orders of an English Educational Inspector or of the Director of Public Instruction. Narotam finds opened to him a new world of strange adventures and scenes in the pages of the English poetical version of Homer's *Iliad*. He has never enjoyed nor conceived of such a pleasure. He has attended a hedge school in his childhood, where he gained some practical knowledge of arithmetic which still remains with him, but in this English book of beautiful narrative and versification, although he reads and is taught only a little part of it, he meets with dialogue and description that give him a peculiar pleasure, in spite of the labour of preparing his lessons. In a passage of gentle beauty he reads of sweet Chrysis, and is softened by the poet's tender thought, and again is inflamed by loud and indignant oratory, for Homer was a master of the art, and Pope has represented him as such. The Hindoo master praises him for his intelligence, and he is pleased with Narotam's sonorous voice, which gives as it were a charm and a new significance to the poetic composition of Pope which he reads aloud. At evening two boys may be seen hand in hand going homeward, while Narotam's mother is hastily preparing something that is sweet and palatable in order that she might lay it before her dear one to eat on his return. Her hopes centre in the boy. In her old age and affliction her son is to be her prop and her stay. Just before the lamps are lighted her low dwelling resounds with accents that are English, and with stories of events that are Greek. In this humble house perhaps English words were never before heard. The verses of Ramayan have indeed been chanted in the surrounding parts in the still moonlight nights, but the events of ancient Greek history and fable have hardly before been heard of in this place. Nor have the praises of Loch Katrine been sung at any previous time as they are sung now by an elder boy, a friend of Narotam, who lives in the neighbourhood, and along with the praises of Katrine we hear the praises of the lady who lived with her father in exile on that lake's romantic strand. It would

happen one day that Narotam would ask his friend what he had learned in the *Lady of the Lake*, and he would tell him the story of Ellen, as the poet has told it, illustrating it by lines which were in his memory, and reciting with tenderness some lines on human sorrow that he loved and felt the most.

As he learns more the schoolboy understands the difference between himself and the rest of his countrymen who have not had the benefit of English education. At the age of sixteen he knows many things of which those who are reckoned the sages of his town are utterly ignorant, and having learned the elements of astronomy he is aware that the ancient beliefs of his own people are altogether wrong. A little time after, having passed the matriculation examination, he has gained the object of his present ambition. In the city of Bombay of which he has heard so much, but which till now he had never visited, he sees many curious things for the first time in his life, and on going for a walk he casts his eyes on gorgeous palaces and solemn temples in wonder and astonishment, palaces and temples which seem to stand like living monuments, rather than as insubstantial pageants to dissolve into thin air.

Narotam, who is now a matriculated student, and who can read Shakspeare and paraphrase Milton, thinks himself very lucky in having secured an appointment of rs. 30 a month. He works seven hours a day, and the small building in which he works is dignified with the name of Government Office. He who is able to learn anything that may be taught, to undertake great transactions, and to carry out great affairs, has nothing in prospect but to spend the vigour of his youth in a capacity of a clerk. Out of his first month's salary he purchases clothes for his poor mother. His intellectual tastes do not forsake him. He is at his books a couple of hours or more every day. By subjection, and by dependence on the caprice of official superiors it may be easily imagined that the genial current of his soul would be rather chilled. Notwithstanding that he laughs over the pages of *Pickwick*, laments from his heart the fate of Othello's wife, and weeps for Hamlet's fearful destiny. Not *Sakootala* is in his library but *Romeo and Juliet*, not *Nalakhian* but the *Night Thoughts* and *The Pleasures of Hope*, not *Karangele* but *Kenilworth*.

To finish his education, as the sons of gentlemen and of noblemen in England finish their education by travelling in the famous parts of Europe, he has not been known to have gone into the heart of his native country, nor have his eyes rested on the sun-temple of Puri or the towering wonders of Delhi and of Agra, or witnessed those gigantic caves which as relics of the past and monumental records of ancient history have aroused the admiration of the world. Still, when there was an opportunity, he made a beginning in this respect, a little against the will of his timid mother. The Christmas in India is not like the Christmas at home, yet in India it brings blessings in the shape of rest for a small number of the people who are engaged in Government service, or employed in mercantile houses in the centres of trade in the country. The Christmas gave this man eight days' rest, or made him free to do whatever he liked during that time. There is a gentle river in the north which bears the name of Nerbudda. It is not gentle when the tempest rages and the showers descend. It then topples down the firmest structure that railway engineering skill has thrown across its stream. In a boat on the Nerbudda Narotam was found one of those days, and the boat was pleasantly sailing towards the Kabir bir, or the Banyan tree, which the author of the *Paradise Lost* has immortalized in one of its last books. Nothing could surpass the grandeur of the Kabir bir as it appears at a distance on the brink of the famous Nerbudda. It may be likened in loftiness and majesty to the poet's verse in which it is pictured to the readers of England. It is indeed like that fig-tree in magnitude whose broad leaves in Eden covered the naked bodies of the two grand parents; but not that fig-tree which is renowned for fruit; and it has a loop-hole cut through thickest shade where an Indian herdsman would drive his flocks and herds in order to shun the noon-day heat. Returning from this place of poetic fame and beauty, our young man noticed with delight the varied richness of nature on both sides of the river. On his right lay the village of Sukal-tirath, a collection of the homes of the poor, and though not like the cottage homes of England, a Hindoo may feel how beautiful they stand amidst the trees. Sukal-tirath stands above on an elevation, and the water flows in a broad expanse beneath, while in the place between a woman passes whom every

boy of the village knows to be of the Mahar caste—socially the lowest of the low. And yet this woman's beauty and deportment should place her on the top of the social ladder. No one better than Narotam knows that she is of the contemned class, that every one avoids her touch, and as a Brahmin girl in a village was scarcely seen so fair, nobody laments more than this young man does that such a woman, of such winning graces, should belong to the Mahar caste. Narotam was confirmed in the belief that even the lowest of the low—such is the dispensation of merciful Providence—that even the Mahars are scarcely inferior in beauty and mind to the aristocracy of Sukal-tirath, such as it is, or of any other village. This journey to the place where the Banyan tree is is one of the very few adventures indeed that the Hindoo lad, after much hesitation, and after great difficulty, has been able or has been persuaded to make, that by observation he may add to whatever knowledge he had gained from his private reading.

His mother claims and receives his utmost regard. He is not a thankless child. He knows how sharper than a serpent's tooth it is for a parent to have a thankless child. He is more solicitous to gratify his mother's wishes than his wife's wishes or his own. Has he obtained the summit of his ambition and of his wishes? By painful experience he finds that his merit has not been recognised. Narotam contributes articles to the native papers, and enters into the lists in support of his liberal views against some of the best and ablest in the journalistic line. Of a delicate organization, with a body not developed by exercise, not using animal food, without anything great in the near distance to aim at, this man sinks in health; and whether it may be owing to poverty, to circumstances of native society, or to the frustration of his hopes and wishes, or all these causes combined, those who knew him once know him no more to be the same—the same clever and thoughtful boy, full of mirth and sensible of enjoyment, who mastered whatever in mathematics or science was difficult to learn in school. In days gone by difficulties after difficulties vanished before him, and his power of reasoning made clear everything that was hard and everything that was complicated, as the sun's ray scatters the mist before his native rocks. That youthful vigour is fled; that promise of earlier days is no more to be

fulfilled. Late in life he reads Herbert Spencer on Education, being charmed with the philosopher's accurate style, and astonished at his universal knowledge; he finds that many of the essential precepts which experience has taught, and which are shown to be true in the book, he has neglected without the remotest idea of the consequences.

The end is that his constitution is shaken for ever, his physical activity greatly diminished, and he has not the strength to seek his way through the obstacles that check the advancement of his fortune and position. Almost every European boy he has seen excels him in muscular power and in general health, which are so necessary for success in the battle of life. It is the case of a promising boy, partly through his own faults, and partly through circumstances over which possibly he had no control, and through want of opportunities, gradually becoming a man of despair, with diminished power and a diminished force of mind. But he is discontented just the same as if his powers were whole and unimpaired. Not so discontented is his mother, who has seen her son rising from a poor state to a place in a Government office, who with eyes overflowed with joy has seen him married, and seen him having children, whose chief prayer to Heaven is that Heaven may spare his life, and keep him and her in the condition in which at present they are. On the other hand, Narotam's countenance is marked with a pale cast of thought which his mother cannot perceive. In her presence he is cheerful and gay, being anxious for the happiness of his mother. His thoughts are his own thoughts. Nor does that pale cast, whatever may be the cause, change into a ruddy glow, though he has been promoted from rs. 30 a month to an appointment of thrice that sum, and lives in his native town with credit and honour, taking a fair rank among the most advanced and the most intelligent classes of his countrymen.

NARAYANJI J. RATNAGAR.

MEETING OF THE NATIONAL INDIAN ASSOCIATION TO DISCUSS CO-OPERATION FOR INDIA.

A meeting was held at 1 Adam Street, Adelphi, on Thursday evening, March 13th, at which a paper was read by E. Vansittart Neale, Esq., M.A., containing "Suggestions for applying co-operative machinery as a means of enabling the Indian cultivators to rescue themselves from money-lenders." The chair was taken by Hodgson Pratt, Esq.

The CHAIRMAN opened the proceedings by announcing that Sir Frederick J. Halliday much regretted his inability to attend, and by reading a note from Sir George Campbell, in which he expressed his interest in the subject to be discussed, and referred to co-operation as having been familiar in India in one of its oldest forms as a part of the village system. A letter to the Hon. Sec. was also read from Miss Florence Nightingale, which ran as follows :—

"It rejoices me beyond anything that you are about to have such a discussion as that proposed by the National Indian Association next Thursday : a discussion as to how to introduce—rather, not *introduce* but 'apply,' on the soil in all the world best calculated for it—the soil of village communities in India—a 'co-operative' system. *Co-operation against money-lending*—money-lending which, as practised in India, ties up all capital, makes a poor people poorer, and which is unhappily supported, much against the intention of our law-giving, by our law.

"The case is urgent beyond urgency : *e.g.*, so fully aware are the Deccan Ryots themselves that they are being sacrificed to the Sowcars by the action of our Civil Courts, that certain villages, which were received a few years ago from the Nizam's territory

into a Deccan collectorate, protested against being brought under the law of our Civil Courts, urging with truth that up to that time their lands had all remained their own, but that under our Civil Courts they would soon all pass into the hands of the money-lenders. These people knew what they said. They spoke the truth.

"The mistake which our law-givers have made has been to oblige our Civil Courts to aid and abet the practice of usury. We treat the cultivator as if he were an Englishman in England, with a lawyer at command. By all means let us treat him as if he were in Englishman in England, with '*co-operation*' at command, *provided* '*co-operation*' can be and is applied (the '*Co-op.*,' as it is fondly called by the people 'in my parts' in the country).

"As it is now, no wonder that the Ryots say, 'We were better off under our native rulers.' And where they do not say this they *feel* it. But oh, beware, beware of making them say this! or worse still, feel it in silence.

"There is not a finer race among our Asiatic fellow-countrymen than the Mahratta peasantry. The best qualities of the people are to be found in the Ryots. If we alienate, if we allow to be impoverished and dispossessed these patient, much-enduring, striving people, we break the back-bone of India. Tying up capital in usury, instead of putting it out to fructify in honest enterprise—manufacturing, commercial and agricultural—this is the ruin of India. May God prosper any attempt at systems, co-operative and other, to prevent this ruin.

"Another small instance. Sugar-cane is the most remunerative of all cultivation. But the sugar-cane grower uses a machine which only 'expresses' fifty per cent. of the sugar. He can afford no better. A co-operative sugar factory would bring the money to his door, and make him independent of the money-lender—necessary now to him even to pay his Government dues. Make the Ryots *money-lenders to themselves*, and a more prosperous peasantry would not exist in the world—thrifty, industrious, frugal, saving: like the French peasantry, they have all the qualities for prosperity. May God bless them! Three cheers for a Ryots' 'Co-op.'! And God speed the right!

"I ought perhaps to add: To show the Ryots what arms they have—legal, social, economic, co-operative (*not* rioting), against

money-lending or usury, is of the first consequence to India. In Eastern Bengal they have themselves discovered this arm against oppressive landlords—in the Rent-league.

“FLORENCE NIGHTINGALE.”

The CHAIRMAN introduced the lecturer, Mr. E. Vansittart Neale, who, he stated, was one whom young men might well at the outset of life take as an example. Mr. Neale had devoted his talents and his private fortune during more than thirty years to the service of his fellow men. He had in this object made great personal sacrifices, for his sole aim in life had been to find remedies for some of the evils from which human society suffered. He had sought to teach important truths and to show how those truths might be applied to improving the condition of the masses of the people. The particular form of organization which he had endeavoured to introduce among the working classes was that known by the name of “Co-operation.” Its leading principle was to enable the workman and the labourer to combine their resources whereby they might protect each other from destitution, and obtain the means of working on their own account instead of doing so for employers; or to obtain the means of supplying their daily wants under a system whereby their expenditure might be economised to the utmost. Co-operation as yet had taken three forms, called respectively distributive, productive and financial. In England the first of these forms prevailed, and under it nearly half a million of workmen combined in local Societies for the purchase of their food and clothing at wholesale prices, adopting a system under which they could accumulate savings year by year without difficulty. In France small bodies of artisans had been formed in order to produce articles on their own account and so obtain the employers’ profits. In Germany there was a state of things which more resembled the condition of the people in India.

A vast number of labourers in towns and country worked on their own account; artisans living not by wages, but by the sale of what they produced, and labourers who owned or farmed the land on which they worked. Now such a class were in constant want of small sums for the purchase of material, wood, leather, iron, &c., &c., or for the purchase of seed corn, tools, &c. These persons could with difficulty obtain advances, not having adequate security, and then only at enormous interest. Some years ago this state of things attracted the attention of a German philanthropist, Schulze Delitsch, and he set on foot "Mutual Credit Associations," or "Labour Banks." The members of these Societies are labourers and artisans, who associate in order to have the means of borrowing money on easy terms. That is their object,—not to make profits, for these are strictly limited. The capital is raised (1) by each member taking small shares, (2) by receiving deposits on which a small interest is paid (as in a Savings' Bank), and (3) by borrowing from bankers at the ordinary low rates of interest. As *individuals* the members could not get these advances, having no sufficient security to offer; but the "Mutual Credit Association" gets the advances because it pledges its capital, and because every member is liable (without limit) for the debts of the Society. The loans are made to members only, and on the security of two members, for business purposes only, and must be repaid in three months. The first of these banks consisted of 170 members, and started with a capital of £30. In fact it was a "credit shop," buying credit in the loan market and selling it retail to its customers. So great has been the success of this movement that not one of these banks failed during the terrible strain of the war between France and Germany, when thousands of the workmen members were dying in battle! In 1875 there were 2763 of these banks, with 630,000-

members; 815 of those societies owned a capital of four millions, and made advances to the extent of seventy-five millions. The question before them to-night was whether such a system could not be introduced into India, in order to enable the cultivators to combine for the purpose of obtaining advances, and so rid themselves of the misery and ruin which threatened them. The attention of Englishmen had been called to their terrible condition by the eloquent and earnest appeal made to statesmen and philanthropists by that noble woman, Miss Nightingale, in the article written by her in the *Nineteenth Century*, for August, 1878.

Mr. E. V. NEALE began by saying that he confessed to knowing little of India, and that he was therefore quite prepared to be told that the scheme he was going to suggest was impracticable. He did however know something of co-operation, and had had experience as to what it can do towards "enabling the mass of the population to raise their position by united action for self-help, when that action is well directed." Mr. Neale felt the more encouraged to bring forward the subject in regard to India, because he had submitted his suggestions to the Chairman (Mr. Hodgson Pratt), who had led him to hope that they merited at least serious consideration. Mr. Pratt looked on the scheme "as a promising means of applying a remedy, which, if the people took it up, might become productive of incalculable good in lessening an enormous and growing evil—that mass of indebtedness which weighs down large numbers of the industrious peasantry of India." The lecturer then gave an account of the plan of co-operative action known as the "Rochdale system, from the name of the town where the Equitable Pioneers' Society, whose success first brought it into notice, was formed, a plan essentially different from that of the Civil Service Co-operative Stores." He continued as follows:—"This system saves the purchaser all unnecessary cost of distribution, and gives him what he buys as nearly as possible at cost price, more thoroughly than those stores do. For it distributes the *whole* of their savings among the purchasers, in direct proportion to their

purchases; whereas, upon the Civil Service system, there is always a margin not distributed in reduction of prices, which is apt to be used by some limited body who get hold of it to secure special advantages for themselves out of their neighbour's pockets. But the Rochdale system does not give this benefit to the purchasers by an immediate reduction of prices. It sells to them at the ordinary rates, returning the surplus receipts, after payment of expenses and interest at £5 per cent. on the capital employed, every three months to the members as dividends on the amount of their purchases during the quarter, which they may either draw or allow to accumulate at five per cent. interest in the society. The result of 31 years (1845 to 1876) of the working of this system at Rochdale are given by Mr. Holyoake in a table on page 50 of the second volume of his History of Co-operation, where the growth of the society may be traced from year to year. The society (the 'owd weavers' shop' as the Rochdale lads called it) was founded in 1844 by 28 members with £28. In 1845 the members had increased to 74, the capital had become £181 the business done was £710 and the profits were £22. In 1876 the members were 8,892, the capital £254,000, the business done £305,190, and the profits realised £50,668. It must not be supposed however that all the capital here mentioned was employed in the business of self supply. Far from it. Little more than £30,000 was needed to do the £305,190 of business. The rest of the capital was invested in various ways; to a considerable extent in houses built for the members, and either rented or purchased by them upon a system of payment by instalments: other large amounts in institutions which have grown out of their system of self supply and help to make it more efficient, corn mills for instance, by which the purchaser secures unadulterated flour and receives back the miller's profits as dividends on his purchases; and a great wholesale centre of purchases by which the same results may be attained in the wholesale trade. But besides these investments there are various others in different commercial undertakings, which the Committee of Management of the Society considers to be safe and reliable to produce the £5 per cent. interest that they agree to pay to their own members. The Society has

in fact become for them an excellent savings' bank, regularly paying them an interest considerably higher than ordinary savings' banks, and giving them through the confidence thus created a large command of capital, accumulated for the most part out of the savings on their own consumption, and available for any purpose of collective advantage which may appear to be a good way of employing it. I insist particularly on this result, for on it I mainly rely for the beneficial operation of the introduction of the co-operative action which I venture to suggest as a process of self healing for the sufferings of the Indian cultivator.

I proceed to explain the way in which I imagine that it might be introduced :—

1. I propose that the Government should authorise the landowners of any village *Pergunnahs*, or any of them willing to do so, to form themselves into a corporation open to all desirous of becoming members, with liability limited to the corporate property, as is the case with our co-operative societies in England. This authorisation would be made on application to the Revenue Collector of the district, and the corporation would be formed for the purpose of supplying its members with seed corn and other things necessary for cultivation.

2. The rules of these bodies corporate should be as few as possible, prescribed by the law authorising their formation.

3. The Government should agree to advance to these corporations, from time to time, the moneys necessary to enable them to buy the corn, &c., required for agricultural purposes in the district, upon verified lists of applicants and quantities.

4. The advances should be secured by bonds, in the way customary in India, given to the corporations at fixed rates of interest, repayable at stated times either in money, or in corresponding quantities of produce with such additional amounts as might be needed to provide for the cost of warehousing and selling.

5. The corporations must have power to hold lands, sold under these bonds, which should be registered and preferential over all others, binding the lands. The grain received in payment of any bonds the corporation should have the right to

sell, either wholesale or retail: the profits of the operation; after payment of the Government advances and stipulated interest, going to form a common fund, for the purpose of enabling the corporations in time to dispense with Government aid, and serving as a guarantee to the Government in the meantime. These accumulated profits, or so much of them as was not carried to reserve, I should propose to capitalise and divide among the members of the corporations, in the shape of transferable shares bearing a moderate interest.

6. It might be desirable to authorise the corporations to deal in other things besides those required by the population generally, on condition that all its sales were for ready money. At least power might be given to the Government authorities in any district to authorise such extensions of business, but at first I would limit the scheme to the absolutely necessary minimum.

7. The Government would have as security for its advances—(1.) A lien on all the property of each corporation for any advances made to it, preferential over all other debts. (2.) The deposit of all the bonds issued by any corporation indebted to the Government, on an agreement by the Government to produce them if required for the recovery of any debt due to the corporation, but with a right, if necessary, to put them in force to get in any amount due to it by the corporation. (3.) Any provisions deemed expedient for preventing or punishing fraud in the disposal of the produce in the hands of any corporation or otherwise. (4.) Fines, which might be inflicted on any persons guilty of false statements by which advances had been fraudulently allowed, or of the wilful misapplication of them.

Such is my proposal in large outline. I refrain from any attempt to supply details which would readily suggest themselves in practice. But a few general observations on the plan may be useful.

A system of this kind, if it could be got to work, would obviously put an end to the pressure of usurious money lending now submitted to in order to obtain food, without interfering with the freedom of transactions in other cases. And since it would not subject the cultivators to any other formalities than they are used to now, and would place them in contact, as here

rowers, with their own countrymen only, I do not see why they should object to apply for advances of grain, &c., on securities to be given, to the corporate centres, and thus in fact become lenders to themselves. No doubt there might be danger of misconception at first that the effect of the scheme would be to make the landowners collectively responsible for each other's debts. But this is a danger which might be removed by express provisions in the law relating to the formation of the corporations; and explanations of the reasons of forming them—(1) to create a native agency for making the advances needed by the cultivators through which the Government might be able to aid them without putting itself forward; (2) to form this agency so as to put it out of the power of a few men in any district to get the control of the advances to be made and twist them to their own special advantage. The corporation would supply an effective bar to such a danger, because any landowner would have a right to become a member, and as a member would have a right to share in the profits of the business done by the corporation, in proportion to the sums that he paid to it, as well as to become one of those by whom the managers were appointed, and before whom the audited accounts were laid. I do not say that there could be no cheating on such a system, but except by cheating there could be no misappropriation of the common funds for ends not of common benefit.

If such a system took root and grew in any place it might easily be made a centre of investment, by authorising the issue of shares, withdrawable on certain terms of notice, and bearing a fixed rate of interest, to any member of the corporation or other persons who would take them up and thus become members. We find in England that the prosperity of our co-operative societies depends very much on the belief of those who put money into them that they can get it again when they want it. I conceive the same disposition would exist in India. Now a corporation which was known to be continually deriving a regular income from advances on the security of the land in any district, making profits which were accumulated, and formed a guarantee for the repayment of money advanced to it upon withdrawable shares, and the payment of interest on these withdraw-

able shares while the investment continued would naturally produce this confidence among the inhabitants of the district, and therefore attract savings to itself. Then is it not the fact that opportunities almost unlimited for the profitable employment of these savings in ways beneficial to the inhabitants of such districts exist in India? Here then is, it seems to me, a prospect of future benefit for the population of India from the use of such co-operative institutions as I have attempted to sketch, of which the limit is incalculable.

Nor would it be necessary that the money laid out through the agency of any of these corporate bodies should be confined to the savings accumulated in the district where it subsisted. The same kind of action might happen in this case as has happened in the case of the People's Banks of Germany, which, as they have acquired public confidence have become largely intrusted with moneys belonging to other classes than those for whose sake and by whom they were established. According to the last report of M. Schulze Delitzsh, of £23,035,000 of capital employed by 929 Banks which had made returns in 1878, were £27,500,000 thus advanced. It might be so in India. Starting from small beginnings to meet a crying need and drawing their strength originally from the greatness of the wants relieved by them, they might increase in their influence and sphere of action, through capital invested in them by other classes, till they became a great money power ramifying throughout the country, existing for the benefit of the mass of the people, and applying by their own action for their common advantage the money which at present is a source of oppression."

The paper was then discussed.

Dr. DUTT (Bengal) asked whether the corporation was to have capital of its own.

Mr. E. V. NEALE replied that it was intended that Government should help only at first. The sooner this help could be dispensed with the better.

Mr. W. C. SILLAR spoke of the poverty of the ryots, owing to the exactions of the money-lenders, as the curse of India. But the ryots borrow not only for seed corn, they borrow for food, and from extravagance. Suppose a ryot has already

borrowed of the money-lender and he then goes to the co-operative society, is the one bond to be better than the other? The subject involved the whole question of usury, what is right and what is wrong in regard to money-lending. Is usury a necessity, or is it to be restrained by legislation? Mr. Sillar said he considered it radically wrong. Mr. Neale's plan would involve borrowing with one hand and lending with the other, and the Society would not be satisfied till they got a large dividend. He doubted whether such a system as that of the German Credit Banks was a right one.

MIRZA PEER BUKSCH (North-West Provinces) spoke in favour of the scheme. He believed that gradually the people would themselves subscribe the necessary capital if it could be subscribed for in shares of a very small amount. He thanked those who were desirous of promoting such an object.

RAJAH RAM PAL SINGH (Oude), as a landed proprietor, gave his adhesion to the plan. Each zemindar can borrow from Government. This Society will be for the benefit specially of those who have no right in the land, but to landed proprietors also it would be a great help, as they have to pay a high rate of interest.

MR. KAVASJI J. BADSHAH (Bombay) said he saw objections to the scheme. 1. Are the people of India fit to co-operate? Has education made them civilized enough for it? The public spirit which in Europe renders combination possible is always wanting in the people of India. 2. Where is the capital to come from? How can capital ever be obtained to wipe off the liabilities of the company? 3. If the liabilities were paid off, he would ask has agricultural co-operation ever been found useful? Again, where can Government find the money to lend for this purpose? The people are already fully taxed. Mr. Badshah thought for these reasons it was impossible that the idea could be applied usefully. Mirza Peer Buksch had said that subscriptions of small amount could be raised. He doubted whether the agriculturists of India were in a position to subscribe.

Dr. DUTT (Bengal) remarked that it was most important to consider the question of the condition of the ryots, for three-fourths of the population of India are agriculturists. In reply to Mr. K. J.

Badshah, he said that co-operation has succeeded. He described the *métayer* system, in which the proprietor advances money and the produce is shared. In Saxony a small farmer or peasant proprietor unites with several others in ploughing, &c. The serious question is how to start in India this co-operative Society? The difficulty is partly created by the variety of enactments in regard to land tenure. In Madras the settlements are annual, and thus no good security for the loans could be offered. In Bengal they can borrow at a less rate of interest, but in some cases it is 30 or 40 per cent. In the N.W. Provinces, especially at the close of a lease, the rate of interest is very high. Dr. Dutt considered that if peasant proprietorships could be introduced the ryots would be able to borrow at a less per centage, because they could offer better security. There was no difficulty as to co-operation for India, the village system being a form of co-operation. The villagers make a contract to pay a certain amount of tribute, which is collected from the agriculturists. This system still exists in the greater portion of the North-West Provinces and in Central India, with modifications. The combinations which took place at Pubna showed that ryots can combine. A commission was then appointed, which settled the matter in favour of the ryots. No doubt the plan presented difficulties, but the important thing was to diffuse a knowledge of the advantages to be derived. If Government comes forward at the beginning something can be done. The difficulty is how to begin. Government has borrowed for railway and other purposes. Nothing could be more important than to advance money to the ryots for this object. The plan proposed would benefit the ryots, the Government and the country at large.

MIRZA PEER BUKSCH observed that every poor man can afford to deposit a rupee or two. If 800 did this there would be £80 to buy grain with.

Mr. P. F. BHANDARA (Bombay) referred to the excessive poverty of the peasants, their eighteen hours' daily labour, and their over taxation.

General FYFE denied that the people of India were over taxed.

Mr. SYED ALI (Lucknow) spoke of the failure of the plans adopted by Government in 1871. The ryots could not understand the motives of Government, and were full of fear and suspicion. The present relations between landlord and tenant were unsatisfactory. An independent co-operative association like that proposed by Mr. Neale, being distinct from Government and from the landowners, would command the confidence of the ryots. The question as to the raising of capital was difficult, but if we take the task in hand and set to work earnestly we might bring great blessings to the ryots of India.

Mr. FERGUSON (Ceylon) said that the great difficulty was want of mutual confidence on the part of those whom it was desired to associate. The natives of Ceylon were a great deal more advanced than in India; especially near large towns. The cultivators had helped each other with seed corn at critical times, and the officers of Government have been acting in somewhat the way that the co-operation society would act. The village system shows that there is the facility of combination. As far as new plans are in accordance with old customs they can be more easily carried out. Anything new is regarded with suspicion. A Society something like Mr. Neale's was started in Ceylon by native capitalists on limited liability, but a breach of confidence came, divisions arose among the shareholders and the whole scheme is in abeyance. The Government Savings' Bank had answered well in Ceylon and had been supported by the townspeople. This money might be utilised for agriculture and in time, perhaps the cultivators would invest in the savings' banks. This would be a mode of education for them and would lead them to invest more and more. The great difficulty is the training of the ryots to enter into the scheme.

Mr. ALEXANDER ROGERS (late of the Bombay Legislative Council) said that the Bombay Government had also established savings' banks for small sums, but owing to want of confidence very few but officials had deposited. One speaker had said that the revenues of two years had been collected in one. Mr. Rogers could answer for it that this was not the case. A most careful enquiry was made into the means of the cultivators. He denied that there was double taxation. In reply to Dr.

Dutt's remarks in favour of introducing peasant proprietorship, he said that Government had granted thirty years leases, the next thing to fee simple, with a guarantee that on a revision of the assessment any improvements made by the cultivator by his own capital and labour should be his own. If dry crop land was turned into wet crop land it would still be assessed at the lower rate, and there were other advantages equivalent to the fee simple. The practical difficulty in carrying out Mr. Neale's scheme is that the cultivator has to go to the money-lender not only for seed corn, but for every other requirement—food, marriage expenses, &c., &c. No society could compete with the money-usurer. Mr. Rogers feared that till education had spread much more and the people had acquired the necessary confidence any such scheme as Mr. Neale's would be impracticable.

Mr. MUHAMMED ISMAIL KHAN (Benares) spoke of the ryots as over taxed. The zemindars, who collect money to pay Government from the cultivators, cannot think of introducing improvements, and the poor cultivators have to live from hand to mouth. He considered that some sort of improvement in the present state of things was necessary, but did not think that the people were quite ready to accept the co-operative plan. They are too low in the scale of civilization, and such a plan needs much confidence.

Mr. ABDUL HALIM (N.W. Provinces) thought the proposed system very important. If Indians will exert their energies, and Government will help them a little, the condition of the peasantry might be improved. As a zemindar he denied that the taxes were more severe in the time of the native Government. He referred to the difference of income per head in India and England (27/- and £30) and the heavier taxation in India. He considered that Mr. Neale's scheme only wanted exertion to be made practicable, and that as every difficulty may be overcome by courage and perseverance, so the difficulties here might be successfully overcome.

Mr. BURRELL remarked that the money-lender often has a mortgage on the land, and if he became enraged he might foreclose his mortgage.

Mr. ABUL HASSAN KHAN (Behar) said that every new pro-

posal involves difficulties for those who undertake the task of carrying it out. He did not agree that the people of India were not civilized enough for such a scheme as this. The Government offers to lend money had failed because the people had no confidence in what was proposed; but here the proposal would be from an independent body, and though for some time there might be difficulty, yet when the ryots found that the plan introduced was in their interest he had no doubt it would prove successful. The zemindars of Behar are rich enough to start it with a subscription independent of Government. What was needed was great intelligence and energy in the promoters. He gave the scheme his hearty support.

Dr. BEDDOE said that the plan no doubt presented difficulties. He considered there was an absolute necessity for some alteration in the law, so as to lessen the power that the money-lender at present holds over the ryot.

Mr. E. VANSITTART NEALE made a short reply. He appreciated the objections that had been made. In regard to the want of confidence likely to be met, might not the Government call forth a native agency with which the ryots would deal? It would be much better to do without Government aid and for the people to subscribe small sums, but he had thought that such a plan was hopeless. If it could be carried out it would be by far the best. If Government is to come in at all it should be to a limited extent—the securities should have legal preference over any others. So far the money-lender would be interfered with, but gradually co-operation might supersede the money-lender; and, later, it might be employed in further directions. In regard to what had been said as to using native institutions, the village system would be just the best to utilise. Whatever would fit in with native ideas would be most likely to ensure the success of the plan. It had been asked, where is the Government to get the money? There would be no difficulty in this; the money could easily be raised because the security is good.

Mr. HODGSON PRATT said he was glad that hopefulness had been expressed in general by those who had joined in the discussion. The ideas and principles put forward by Mr. Neale would leave thoughts which will fructify. The greatest difficulty mentioned

had been the want of confidence; but those present to-night must help to produce the elements of confidence and must prove themselves the pioneers of reforms like that which Mr. Neale had described. Such a scheme may save India some day from its present state of suffering. Gigantic results have come from small beginnings. Nothing would have been accomplished, in regard to co-operation in England, if we had said "it can't be done because it has not been done."

Votes of thanks were proposed and carried unanimously to Miss Florence Nightingale for her letter of encouragement and sympathy, and to Mr. E. Vansittart Neale for his suggestive paper, and to the Chairman for presiding.

SOCIAL INTERCOURSE BETWEEN ENGLISH AND INDIANS IN INDIA.

We have received from Bombay the following letter and essay on this difficult but important question which was opened in our January number. Further correspondence on the subject will be inserted if it is conducted with fairness and good temper:—

To the Editor.

I have read with much pleasure and amusement in the last month's *Journal* the accounts of the "Difficulty of social intercourse with the people of India," and "The duties of Englishmen in and to India," written by Messrs. G. Graham and James Routledge respectively. While agreeing with these two gentlemen in their accounts of native life and manners in certain points, I hope I may be allowed to make a few more practical observations on the matter in connection with the estrangement that unluckily exists between the official Englishmen and native gentlemen. I write this letter in a friendly spirit, with a sincere hope that these causes of barriers between the native gentlemen and English officials may be removed in course of time and the ties of friendship cemented on an equal footing.

This subject is the all engrossing topic of the day in India. It is now-a-days the theme of eminent English writers here. Since you invite fair criticisms from Englishmen on social and moral Indian questions, I have been tempted to write you this. In my next I wish to say something on "Native Education." I shall disclose my name in my next. For the present let me be known as "Misanthrope."

A LITTLE SOCIAL ESSAY.

Educated and semi-educated natives are in the habit of asserting that Europeans do not meet them socially in a friendly spirit. There is an idea among these natives that the fault is all on one side, and that this dislike on the part of Europeans is due entirely to colour and race. We cannot agree with this. Neither colour nor race can be obnoxious in the least objectionable, and any feeling of irksomeness which undoubtedly does exist among most Europeans when in company with natives is due for the most part to the natives themselves. I write in a friendly spirit to point out some of the causes of this estrangement.

Setting aside the few, too few, native gentlemen in Bombay and the Presidency towns whom none object to meet, the conduct of natives when in the society of English gentlemen and ladies is often such as would not be endured from an Englishman. A European is only allowed to show eccentricity or conceit when he is an admitted genius or one whose qualities of mind or the things he has done are of great and universal celebrity. Even then these defects are only tolerated. We have however frequently seen young Parsees and Hindoos make themselves extremely offensive to Englishmen and English ladies in public, and the forbearance of the gentlemen towards them has often surprised us. It is not the habit of gentlemen of any race to talk and laugh loudly and to crush and push themselves forward in public places.

Observe the conduct of too many young and possibly semi-educated natives at a railway station; they swagger about the platforms and jostle Europeans whenever they think they can do so with impunity. There is nothing an Englishman dislikes

in their own country it is only the very best of them who are really received as equals and who are well and kindly spoken of as some are among Europeans.

MISANTHROPE.

DACKORE, GUZERAT, 22nd February, 1879.

The following extracts from a civilian's letter in the *Pioneer*, which we quote from the *East*, present a different view from that of Misanthrope. It is a reply to a letter from a native correspondent of the *Pioneer*. After remarking on the curious similarity that exists between the grounds of complaint made on both sides, he continues:—

“ Our ignorance, and that only, is to be blamed. Whatever may be his real claims to superiority, no man of commonly good disposition can feel a genuine contempt for any race of men whose character he knows intimately. It has not been found that the writers, who show the greatest knowledge of native character, speak of it most harshly. A near acquaintance generally leads to a genuine admiration. Turning to ourselves, I would say that the man whose superiority is most marked and most likely to command recognition by others, is precisely he to whom, in his own mind, it is least clearly obvious. I am afraid that there can be no doubt—I do not say of the justice, but of the reality of your native correspondent's complaint. The charge which he brings of the daily diminishing courtesy of European officers, is one which may be heard from men of all classes throughout the length and breadth of the land. In suggesting the cause, I have suggested, what you desire, the remedy. It is absolutely necessary that officials should make themselves thoroughly acquainted with native feeling, and this can only be done by familiar daily intercourse. It is a duty second to none that they should always receive native visitors, even when they are tired. If native habits of culling are inconvenient, the inconvenience, which, I think, is capable of being reduced to very small dimensions, must be submitted to. I

should like to add a few words on the class of natives who have received an English education. Were I to call those with whom I am acquainted insolent or presumptuous, I should be guilty of a cruel libel. If I have a fault to find with them, it is that they regard ourselves and our civilization—the new civilization which they are attempting to enter—with an exaggerated admiration. When, in an attempt to assume manners which are foreign to them, they fall occasionally into trifling solecisms, is it generous, is it ordinarily humane to repay them with rudeness? I must add that, with their black coats and polished leather boots, they appear to me to have very often acquired a genuine respect for uprightness and justice which is likely to be of incalculable service to their country. In conclusion, I would ask you to read a letter from Mr. Burnell, of the Madras Civil Service, which was lately published in the *Academy*. He, a no mean authority, deplores the increasing estrangement of the natives of that Presidency from European modes of thought. Can we reconcile it with our duty to accentuate the separation here?"

AN APPEAL FOR AN AGRICULTURAL COLLEGE FOR GUZERAT.

When aspiring young natives of the Bombay Presidency, panting to learn the art of tilling the ground, have proceeded to Madras to be instructed theoretically and practically in the agricultural college which has been established there some years ago, it would appear to be high time that such an institution should also be founded in this part of India. The Western Presidency will be greatly benefited by such an institution, as there are extensive tracts of arable land in this part, as it has an inexhaustible store of rich virgin soil, and as there is every probability of the production of abundant crops, but the disinclination of the greater part of the well-to-do people to countenance any new innovation, and the utter helplessness of the cultivators in successfully carrying out anything calculated to their advantage, have

been the chief obstacles to this part of India deriving the wished-for benefit of an agricultural college. Her rulers heeded not her complaints, her educated men did not enter into her feelings, her men of science could not redress her grievances, and her working people had neither opportunity nor opulence to change her bemoaning features into smiling ones. But blessed was the day when the ubiquitous knight, Sir Richard, who is all anxiety, all zeal, all watchfulness, and all sympathy, held the reins of its government. Sir Richard has perceived the wretchedness of the ryots and at the same time the capability of the soil to yield richer harvests by the aid of agricultural science. With the shrewdness of a sound politician he has already discovered the deceptive gloss of a varnished civilization and outward refinement concealing the inward miseries of a needy population. He has perceived beneath a mock laughter the despairing look of a subject race, and he with a heart as generous and as bold as that of Richard Cœur de Lion of yore has run dauntlessly into the arena to mitigate as much as he can their wretchedness and want. He, moreover, with a spirit as chivalrous as it is genuine, wants to carry us back to the good old times when almost every living being on earth was truly happy in the tillage of his soil, and with a good day's work in the open field went to bed contented and calm. Sir Richard's aim is to apply the mechanical resources and scientific knowledge of this age of refinement to the primitive art which was the only boastful occupation of our simple forefathers. The naturally wealthy soil of Western India has for years together yielded inexhaustible mines of stern gold, though in a crude form, but the same soil in its present exhaustion is too stubborn to yield any more. His Excellency's best endeavours are to send us to the rescue of the very soil by the aid of a science ennobled by European study and development. What at present engages the attention of his Excellency is the land of Deccan. It was so fated that this terror-stricken land should crouch down at the ruthless gaze and terrible persecution of remorseless famine to enlist in the end the full sympathies of Sir Richard. He has blessed Poona with the gift of an Agricultural College. Deccan now rejoices in the development of her agrarian resources in future. But unfortunately Guzerat is now under the same

predicament with respect to Deccan as sometime ago the Bombay Presidency was with respect to Madras. Not only absolute preference is given to Deccan, but Guzerat is utterly neglected. What has Guzerat done to deserve such a punishment? Is it because Guzerat is considered and acknowledged as the resort of agriculturists from time immemorial? Is it because Guzerat's fecund land has supplied her barren neighbours with plenty when even a morsel was a real boon to them?

Confident of the superior fertility of the land of Guzerat, Ahmedabad applied for an Agricultural College of her own, but it did not succeed to make any impression on the mind of his Excellency. But while doing so she overlooked the better claims of some other places in the province. If there is any city in Guzerat that is best suited for such an institution it is not Ahmedabad but Broach. For Broach has been all along the chief emporium of commerce, the land of enterprise, and the mart of textile fabrics for ages. It was so even at the time when Ahmedabad took pride in being the chief city of the Mogul Empire in Guzerat. Now, when Ahmedabad prides itself in the bestowal of literary lore to unpolished mind, Broach is always reckoned as the city of factories and cotton mills, which are unsurpassed by any other town of this vast province. The majestically flowing river Nerbudda, over which Broach conspicuously stands, offers peculiar advantages and facilities in its export and import trade. In addition to direct communication with this town by rail its commerce derives further advantages through ships and *buttalas* plying on the river. When the waters of this river inundate every year to a greater or less extent, the naturally rich soil of Broach is rendered richer by the alluvial deposits being left behind by the subsiding flood. It is the only place in Guzerat whose cotton has a constant demand in the best markets. Broach then, as the enviable repository of a fine soil, situated on an elevated tract of land, commanding the most favourable position, and as the seat of active honest industry and useful arts, has already won for itself the proud name of the "modern Liverpool," and the garden of Guzerat. The great industrial exhibition of 1866, necessitated to be held in Broach on account of the manifold advantages the city enjoys over other towns of Guzerat, has made

its name particularly conspicuous in the Bombay Presidency, and it is but doing her fair justice to be favoured with the establishment of an institution whose noble object Broach is the very city to fulfil.

NUSSERWANJEE SHERIARJEE GINWALLA.

BROACH, GUZERAT, 1st March, 1879.

A PARSI ON THE NEED FOR BOARDING SCHOOLS IN HIS COMMUNITY.

The native population of the western part of India is really unfortunate in not enjoying the benefits of boarding schools established on sound English principles. The Parsis, with their usual tendency of copying everything which adorns and ennobles English life, had endeavoured some years ago to set up and conduct an institution of the kind, but either through mismanagement or want of pecuniary aid it had to pass a lingering existence and ultimately to die an unenviable but deplorable death. Unlike the varied native population of India the people of England are in a position so placed as to thoroughly appreciate the beneficial influences and substantial results of such good institutions as the boarding schools. An institution which in a great measure carries boys and girls through a life of discipline, and prepares them for an honest and honourable course of life while entering and passing through the world of action, cannot but be recognised as a channel of good by any refined and civilized nation of the world. To develop some of the noblest and best qualities of the head and heart in the rising generation, an institution like this is one of the surest means that a nation or commu-

nity of India in its first stages of European civilization might adopt. There are some institutions of the kind in India, but they can be counted on fingers. As an engine of solid reform, as an instrument of producing healthy influences on young minds, and as a great preventive against prejudices of race and colour, this institution would be most acceptable and commendable. To teach the young idea how to shoot, to make the children of the soil appreciate the real value of health, strength, honesty, independence, courage and other excellent qualities that a man or woman has to bring into play in order to fight the battle of this life with success and honour, and to work for the welfare and happiness of those around and about him or her, the establishment of such beneficial institutions all over India is urgently needed.

The Parsis are well known all over the civilized world as an energetic and enterprising race of foreigners dwelling in India. They are known to be more Anglicised and refined in manners and ideas, and are on the whole thought to be more easily susceptible of the civilizing influences of the West. Nothing is better fitted to ennoble and exalt the present high and respected position they occupy in the estimation of the British Government among all other subject races of the empire than a broad and liberal spirit of educating their children on European principles and systems. Any candid English judge of the natives will admit that commercially, socially, morally and intellectually the Parsis undoubtedly stand high. But there is still much for them to learn and unlearn in order to bring themselves on a par with the other civilized nations of the world. They have a great deal to learn from their much refined and highly enlightened rulers, and much more to unlearn from the ancient modes and habits of life of their own. Until there is a wholesale purification of the rank social atmosphere of India, it cannot and will not be the first

and foremost country in the East in point of civilization and reform. It speaks volumes for the zeal, cleverness, courage and activity of the Parsis, when it can be clearly perceived that since the foundation of the British Indian empire up to this day the Parsis have been in the van of Western civilization in India. By a steady pursuit of this policy and a hearty co-operation in the work of reform with their European masters, their present high position will be secured, their general condition ameliorated, their wealth and prestige increased, and their name will stand high in the roll of Indian reformers.

The establishment then of boarding schools for the education of Parsi youths and young ladies on an organised scale, at least on this side of India, would be a blessing that cannot lightly be appreciated. In such schools the youths of both sexes may be boarded, lodged, educated and brought up in the ways of the world as good men and women, and useful citizens and subjects, under the all but parental care and watchfulness of a master or mistress well qualified to undertake such sacred and responsible duties.

The next point for our consideration is the kind of instruction which the young men or ladies should receive. The education should include in all cases, not only moral and religious, but also industrial training, with good physical exercise to keep their minds and bodies quite up to the mark. If any good and practical end is expected it will not be enough to impart elementary knowledge of letters and mathematics, or to exercise the memory by repeating answers to questions. Moral and religious duties and strict observance of truth and good manners will require to be reduced to habit, and so likewise will many useful branches of practical knowledge need to be enforced by training. In a word, without the active and vigorous exercise of mind and body

directed to proper ends, the young hopeful, however accomplished he may seem to his teachers, is only a kind of living automaton. Unaccustomed to think or act he enters the world helpless, and is prepared for yielding to the many temptations in a course of vice which beset him. Both boys and girls should be taught to use their hands in a number of humble but necessary duties; and as labour is in itself virtue, I should anticipate that the more they are so trained the better they will be prepared to go through the fiery ordeal of this world of good or evil, weal or woe. The girls should be taught the costly lessons of truth, honour and modesty, and the hourly and useful duties of good wives, mothers, friends and ladies, when left to think and act for themselves in the world. Let their leisure hours and holidays be usefully and profitably employed, and their future course of life marked out in vivid colours to their mental vision, and let it be persevered in for a long time. At this rate within a few years the present race of young men and women among the Parsis might perhaps be able to bid defiance to any, even the most perfectly civilized and educated class of men and women in the world, and will rise in genius, nobility of spirit and valour above the surface of Asiatic if not European society. While preparing boys and girls for a life of stern realities, one thing which the master and mistress should watch and guard against is the encouragement of vicious tastes and propensities, the vagaries of a romantic imagination, and the consequent vices and miseries they bring in their train. Above all their morals, manners and conduct should be strictly watched and prudently checked, and their sins of commission and omission and other follies graciously and leniently dealt with. These schools should be made the home of their infant days, with all the dear lasting associations and reminiscences that go with one's home and young age. Their

instruction and breeding in these schools will carry the influence for good or evil upon the course of future life. There they remain free from the effects of the blind and blasting affections and indulgences of parents and friends at home, and the monotonous association of home life. The duty last but not the least important which lies on the shepherds of these young flocks is to impress upon their minds the great value of time and money in the busy world, and the good and evils of this life. There is as much need of boarding schools for girls as for boys, but these schools should be separately established and managed by a separate staff of teachers, as the fact of grown up boys and girls mixing together and coming into familiar and unreserved contact with each other is in itself open to serious objection, to say nothing of the many inconveniences that might arise by such intercourse in everyday life. The services of lady teachers and mistresses of undoubted character, honour and experience, ought to be secured to give instruction in all the useful and necessary branches of knowledge to the girls.

By the establishment of such schools a long standing obstacle to the noble cause of female education and social reform among Parsis will be removed, and the ladies of maturer age will gladly join in giving and receiving education to and from their sisters, and it will tend in great measure in course of time to make a mighty revolution in the social and intellectual status of the Parsis, both male and female. Not only this, but with the numberless advantages of a liberal and refined education, if by the vicissitudes of fortune they are driven out of India, they would make desirable subjects for the most civilized and powerful government in the world.

E. J. KHORRAM.

PICE SAVINGS' BANK FOR INDIA.

"I wish I could write all across the sky, in letters of gold, the one word *Savings' Bank*."—REV. WM. MARSH.

I feel much diffidence in taking up the important subject of the introduction of Pice* Savings' Banks in India, for, though it may appear trivial to many, yet it touches the interests of the Empire in many ways, and could these banks be established in a newer and better form they would assuredly prove greatly beneficial to the general mass of the people.

There are many, I know, far better able to deal with this subject than I can pretend to be, still as the present opportunity seems favourable, I trust I shall be excused for calling attention to the matter.

There has been much discussion of late on Indian affairs in some able articles which have appeared in two or three numbers of the "Nineteenth Century." These have been contributed by Miss Florence Nightingale, Mr. Hyndman, and Professor Fawcett, M.P., and it is sad to learn from them that India, which once possessed fabulous wealth, "India the golden and gem-like," was bankrupt or on the verge of bankruptcy. Such is the opinion of Mr. Hyndman, who has treated this subject ably, thoughtfully and disinterestedly, and his statements are amply borne out by another recent publication, a pamphlet entitled the "Poverty of India," a copy of which I have had the honour of receiving from the author, Mr. Dadabhai Naoroji, of Bombay, a worthy countryman of ours, who has written with great acuteness, enthusiasm and patriotism; and this excellent treatise ought to be read by every Indian who feels the least interest in his country.

Nor must I forget to make respectful mention of Miss Nightingale, whose womanly excellence is so universally known, and whose gentle voice and deep sympathies raised in favour of

* A pice is less than a halfpenny. It is a quarter of an *anna*, which is nominally 1½d.

the poor peasants of India have called down upon her name their grateful blessings.

At a recent meeting of the National Indian Association, held on the 18th March, for considering and discussing the means of rescuing the Indian cultivators from the usurious dealings of the money-lenders by way of co-operative systems, which so largely prevail in this and many other countries on the continent of Europe, the paper read by Mr. E. V. Neale, who is a great authority on such matters, and who has also devoted his time, care and zealous energy in organizing the co-operative system which has become successful among those of his countrymen for whom it was intended, was highly interesting.

The chair was also deservedly occupied by Mr. Hodgson Pratt, late of the Bengal Civil Service, whose zeal, untiring patience, perseverance and labour in bettering the condition of the working population of his own country have been so meritorious. Mr. Neale's able paper was extremely interesting and the proceedings generally were very satisfactory. I need not go into the details of the paper, as it appears in this number of the *Journal*.

The four propositions of the co-operative scheme which Mr. Neale has drawn up are very clear and considerate, and I believe practicable if they are properly carried out. The same may be said of the view taken of the scheme by the worthy chairman when he observed that it was "a promising means of applying a remedy which, if the people took it up, might become productive of incalculable good in lessening an enormous and growing evil—that mass of indebtedness which weighs down numbers of the industrious peasantry of India."

I fully concur and heartily approve of all that has been said by these gentlemen, but I am inclined to differ in one respect, or rather to propound a new proposition, which I have offered in my heading, that is, to establish Pice Savings' Banks throughout India. In my humble opinion, and looking at the difficulties to be surmounted in carrying out Mr. Neale's scheme from the want of that energy, self-denial and patience which he himself possesses, that the Pice Savings' Bank will be the proper thing to begin with before the co-operative systems are adopted: since

it supplies that which the various speakers at the meeting felt to be the essential requisite for success, namely, capital to form co-operation. Therefore, let the people first save and accumulate that desired capital which they ultimately will want to carry on the business of a co-operation. And as Archbishop Sumner says: "The only true secret of assisting the poor is to make them agents in bettering their own condition."

The numerous Savings' Banks with their branches that exist in Great Britain and Ireland in almost every county, principal town, district, and even parish, are admirable institutions of their kind. The usefulness of and the great mass of savings collected in these institutions by the working people, artisans, shopmen, servants and others is well known. These accumulations are indeed great national concerns and have conferred inestimable boons upon the public.

The Savings' Bank system was first started by Miss Priscilla Wakefield, in the parish of Tottenham, Middlesex, towards the close of the last century, her object being mainly to stimulate the frugality of poor children. Having found the experiment so successful, she extended the plan of her charitable bank and included adult labourers, female servants and others. She was followed by the Rev. Joseph Smith, of Wendon, and then by Dr. Duncan. Both of them were successful. In 1808 a similar institution was formed at Bath by several ladies of that city, and about the same time Mr. Whitbread proposed to Parliament the formation of a National institution "in the nature of a bank, for the use and advantage of the labouring classes," but nothing came of his proposal. However, the good example given by Dr. Duncan in stimulating the minds of the poorer classes for bettering their condition was followed in many towns and districts in England and Scotland. In every instance the model of his parish bank was followed, and its self-sustaining principle was adopted. The savings' banks thus instituted were not eleemosynary concerns, nor dependent upon anybody's charity or patronage. Their success rested entirely on the depositors themselves. They encouraged the industrious classes to rely upon their own resources, to exercise forethought and economy in the conduct of life, to cherish self-respect and self-dependence,

and to provide for their comfort and maintenance in old age by the careful use of the product of their industry, instead of having to rely for aid upon the thankless dole of a begrudged poor-rate.

At length the establishment of Savings' Banks with these objects began to be recognised as a matter of national concern, and so in 1817 an Act was passed which served to increase their number and extend their usefulness. Then the Post Office system came into use and the Penny Banks appeared. One of the latter, which started at Greenock about 36 years since and has ever been flourishing, is a most striking illustration of savings raised out of that small sum a "penny."

What a pity that such useful institutions for the poor do not exist in my country! Can they not be made as useful there as they are here, and used for the same purposes? I cannot imagine for a moment why the Indian peasants and cultivators, who are far more sober, simple in living and more laborious than those of other countries, should ever be oppressed by the monstrous practices of detestable money-lenders or remain ignorant of the *art of saving*. If they do not habituate themselves in early life to the use of this art they will never be able to surmount the overwhelming difficulties which lie in their way, or to rescue themselves from the excessive oppression of money-lenders. Hence I heartily appeal to my well-disposed and patriotic countrymen in order that they may exert their influence to the higher authorities for the establishment of Pice Savings' Banks in India, so as to improve the miserable lives of their poor fellow-subjects.

It is now high time to take cognizance of the danger in which the people are involved, as they have so recently been pronounced bankrupts. Therefore it cannot be lost sight of in the interest of their creditors that the Government, as a principal party in the formidable concern, should before long appoint liquidators for the liquidation of the goods and effects of those unfortunate victims under their bankruptcy, and also should not allow the dissolution of that partnership, by adopting the new banking system, so as to guard them from any further extortion by money-lenders, and in securing their confidence

place their business on a better and firmer footing than it now holds.

Hence I should suggest that the Pice Savings' Banks ought to be placed in the hands of, and organized by, the Postal authorities, of course under the immediate control and supervision of Government; because the Post Offices are numerous in all parts of the country, so that it can be easily managed. Of course laws and regulations must be framed for conducting the business, and for paying the depositors certain interests as a stimulus to draw them in.

May I in conclusion express my ardent wish that the Indian Press, which is so widely diffused all over the country, will give publicity and support to this proposition; and I also trust our honourable and right-minded countrymen who are councillors and are to be found in the Council of every Presidency will advocate this cause in their legislatures for its speedy adoption in the country.

SYUD ABDUR RAHMAN, F.R.C.I.

London, 13th April, 1879.

PUBLIC WORKS AT BARODA.

The foundation was lately laid of a new College at Baroda, which has been designed by Mr. Chisholm, of Madras, in an oriental style, and will cost about four lakhs of rupees. Sir Madhava Rao, K.C.S.I., Dewan of the young Gaikwar, made an interesting speech on the occasion, in which he referred to the all importance to India of education. "This is the lever," he said, "the only lever, by which this vast country can be extricated from the stationary state in which it has remained through incalculable ages. Education it is therefore the duty of everyone to promote everywhere." Sir Madhava went on to express his conviction that, though the education of the masses is very important, higher education, in the present condition of India, is more important still. "A

certain force is required to break the chains of intellectual bondage, and mere elementary education fails to generate the required force." He illustrated his view by referring to the simple apparatus known as the hydraulic bellows, showing how "a large mass of water may be made to press upwards by means of a small quantity, provided this small quantity is maintained at a much higher level than the mass." There is no doubt that ideas descend from the few to the many, and that what the Dewan called the "vertical" development is indispensable, but it must be remembered that to open schools for the masses is to provide the channels into which the new influences may flow, and that, without this, the educated few will produce but little impression on the minds of those below them. Sir Madhava however by no means neglects primary education in the Baroda State.

A People's Park has been given to the city of Baroda, and His Highness the Mahārāja Gaikwar made the following appropriate little speech on the occasion of its opening :—

"Mr. Melvill, Ladies and Gentlemen,—We all like fresh air, green grass and pretty flowers. But in this large city there are many people, and they live very close to each other. Many are not rich enough to have gardens attached to their houses, and no one is so rich as to have a large garden like this. All therefore may come here with their children, spend a little time pleasantly, and return home in better health and better temper. Excepting the pavilion, which must be reserved to myself, I have great pleasure in dedicating for ever the whole of this garden to my beloved people and to the public in general."

A river winds through the park, and it is shaded by many fine trees. A part of it contains buildings for lions, tigers, &c. The total cost of bridges, irrigating works, roads and walks five miles in length, houses for gardeners, &c., has been about rs. 175,000.

Other works of public utility are being proceeded with vigorously at Baroda.

EDUCATION IN COORG.

The rugged mountain district of Coorg in the Western Ghats is inhabited by a brave, intelligent, industrious race, of fine physical development. Its chief town, Mercara, lies 3,700 feet above the level of the sea, on a table land which to the east and north slopes gradually downwards, but on the other sides towards the coast has steep precipices, some of them of 500 and 600 feet. As Coorg is administered by the Chief Commissioner of Mysore, its schools are under the direction of Mr. Rice, the Mysore Director of Public Instruction. The educational reports of this little State are interesting, and we shall give a few details extracted from the Reports of the last two years.

The total number of pupils under instruction in March, 1878, was 2,719. At Mercara there is a Central School with 290 pupils, including six girls, who learn with the boys, and in this school a preparatory matriculation class has been formed. Rev. G. Richter used to be the head master, but he has been appointed Inspector of Schools in Coorg. He had done inspecting work from time to time; now however all his time is free for this, and it is likely that great good will result from the appointment. There is a boarding-house in connection with the Central School, with 57 boys, who employ some of their leisure time in gardening. Coorg is divided into six *taluks*, or districts, and in each *taluk*, except at Mercara, where there is the Central School, an Anglo-vernacular middle class school has been established. Only about 100 children in all attend these schools, for the trading classes are not yet in favour of education, beyond the mere elements. The lower class schools, called *nad* schools (*nad* being a subdivision of a *taluk*), are steadily advancing in number of pupils, and more schools are being opened. The language in almost all is Kanarese. There are *panchayats*, or managing bodies, for the *nad* schools, and it seems that the members in some places consider that they ought to be rewarded for their services. The Inspector tries to impress on them that their

greatest reward lies in the efficiency of the schools and the progress of the people, and he hopes by more frequent intercourse with the people, to make the school *panchayets* more useful. A Normal School exists in Coorg, but its number of students is very small, for it is difficult to get suitable young men for training to be teachers.

At a place called Chembellur a school-house has been erected in memory of a staunch supporter of education in Coorg, the late Sheristadar Kolavandra Kariappa. It is on a beautiful hill slope, facing the distant Ghats, with a spacious compound, on one side of which is Kariappa's tomb. The building was opened in July, 1877. The brother of the late Sheristadar, his widow and children, and many relations and friends assembled on the occasion, and nearly all the principal Coorg officials were present. After a sumptuous repast in the family house, a procession to the school was formed by about 300 people, the hornblowers and drummers leading the way. Mr. Richter describes it as an imposing sight, "this multitude in festive array slowly wending their way up the green hill, old men of 70 to 84 years of age assuming a firmer step by the side of gay youth and robust manhood." The children were assembled in the schoolroom, which was decorated in native fashion, and an enlarged photograph of Mr. Kariappa was placed between two burning candles. Mr. Richter then addressed the assembly in Kanarese, sketching the character of the late Sheristadar, who was good in every relation of life, and a liberal supporter of education and of every charitable scheme. He called on the boys to imitate Mr. Kariappa's example, and on his relations and friends to carry forward the good work, from which he had been so early called away, in the same spirit and with the same energy. The memorial school-house, which Government had built in his honour, was declared opened. Mr. Subbaiya, the Assistant Superintendent, spoke also with great feeling in high esteem of Mr. Kariappa, and mentioned that no one had taken up female education with so much zeal and sincerity, or had contributed so much money to it; he had built the girls' boarding house at Mercara at his own expense, "for holding the opinion that the wife should be a fit and equal com-

panion of the husband, he wished that in time to come the educated Coorgs should be blessed with educated wives." Mr. Subbaiya therefore urged on those present to send their daughters to the Mercara Girls' Boarding House. He dwelt too on the liberality of Government in providing this school-house in Kariappa's honour; he thought that though there had been many good men in Coorg faithfully serving Government none had so well deserved this mark of honour, because none had done so much real good for the intellectual progress of the Coorgs. Two cypress trees, reared from Himalayan seed, were planted, and also some jack trees, and then the ceremony was brought to an end; but Mr. Richter adds that it will be remembered to future generations.

Some of our readers will recollect a pleasing young Coorg nobleman, named Changappah, who came over to England about four years ago for study at Cambridge. He became ill while here, and it is sad to record that on returning home he died of consumption. The Chief Commissioner offered him the appointment of an Attaché in the Mysore Commission, but his health did not admit of his accepting it. It was very sad, too, that his elder brother was carried off by cholera a few days before Changappah died. Their family was one of the chief families of Coorg, "distinguished in many heroic traditions," and now it is nearly extinct.

A young Coorg, K. Appaiya, gained a scholarship at the Medical College, Madras, and after preparing for matriculation at Bangalore he has returned to Madras to complete his course for a medical degree. He is the first Coorg youth who has overcome the prevailing repugnance to medical studies. His career is watched with great interest in Coorg, and the expenses of his education are defrayed by the Coorg headmen. His brother Nanjappa is being trained at Bangalore for the Forest Department.

Mr. Richter has induced some young Coorg officials, who had been his pupils, to build new school houses in different districts. He does all he can, too, to interest the ryots in performing their part as to keeping up the buildings; which, owing to the severity of the monsoon and the ravages of white ants,

are constantly needing repairs. When the people object, Mr. Richter tells them it ought to be the pride of every village community, as it is in Germany, to make the school house the best building in the village, and that this could easily be managed if they would spend less money in drink and in wasteful expenditure on marriages. Good progress in education may be expected in Georg in connection with Mr. Richter's Inspectorship, but he has to encounter a large amount of apathy among those whose help would be of the greatest value.

MAHOMEDAN LITERARY SOCIETY.

We referred briefly last month to the fifteenth annual meeting of this Association, which took place Feb. 11, at the Town Hall, Calcutta. In the *Statesman* we find a detailed account of the meeting, which seems to have been most successful. The Hon. Sec., Moulvi Abdool Lutef Khan Bahadur, always arranges to have a good supply of intellectual entertainment for the guests. On this occasion the Phonograph, which was shown by Mr. S. Harraden, awakened great interest. The intonations of Mr. Harraden's voice were "given back with a resemblance most startling." A Bengali song and a Hindustani glee were also accurately echoed by the phonograph, and great applause followed from the audience. The Sympalmograph was another object of attraction. It consists of two pendulums attached together but moving at different rates of speed. Both are connected with a pencil, which makes figures on a piece of paper determined by the combined action of the pendulums. The Rev. A. de Penneranda explained this invention. The Telephone and the Microphone were also exhibited, and two Morse instruments playing from opposite sides of the hall gave great amusement by the rapid transmission of messages. Babu Poolin Dehary Soor and Babu Tara Prosunno Roy made various experiments in Chemistry, some having reference to ventilation. There were many beautiful objects for inspection;—illustrated books on the "People of India," showing their picturesque

costumes, and on natural history, microscopic objects shown by Assistant Surgeon Mohendro Nath Gupta, some gold coins of Nepaul, Sarees made at Benares, such as are used by ladies of rank in Central India, miniature paintings on ivory of famous Indian buildings, and portraits on ivory, photographs of architecture, scenery and groups, and the album of H.R.H. the Prince of Wales' tour, a mechanical singing bird, a wonderfully constructed clock requiring to be wound up only once a year, a blue velvet dress and cap embroidered with pearls from Lucknow, &c., &c. The Viceroy, the Lieutenant-Governor and other distinguished guests were received at the door of the hall by the following office bearers of the Society: Prince Mahomed Rûheemuddeen, *President*; Prince Mirza Jahan Kuddur Bahadur and Prince Mahomed Nusseeruddeen Hyder, *Vice-Presidents*; Moulvi Abdool Lutief Khan Bahadur, *Secretary*, and several members of the Committee. The band of H.E. the Viceroy was present, and played at intervals during the evening. The *conversations* was attended by about 1,500 persons of many nationalities.

We have the satisfaction to announce that His Excellency the Governor of Bombay, Sir Richard Temple, G.C.S.I., has agreed to become Patron of the Bombay Branch of the National Indian Association.

INDIAN INTELLIGENCE.

The Rajkumar College in Kattiawar is being enlarged at the cost of a former pupil, the Thakore of Bhownagar. The number of scholars is increased to 35, and some chiefs and sirdars from the farther parts of the Presidency have joined the College. At the last prize distribution several good recitations in Gujerathi and English were made by the boys. The Thakore of Limri, one of the former pupils, who was lately in England, was present on the occasion. Colonel Barton congratulated those interested in regard to the flourishing state of the College.

Sir Richard Temple distributed the prizes at the Grant Medical College, Bombay, on March 5th. In his address on the occasion he spoke chiefly of the extreme importance of the *preventive* branch of the medical profession. About 250,000 persons die annually in the Bombay Presidency. His Excellency considered it probable that comprehensive preventive measures might reduce that number by one-third—that 80,000 lives might be saved by sanitary precaution. He spoke of the necessity of hygienic education, of registered vital statistics, of the purification of the water supply, of examination of food, of ventilation, of good drainage, &c., and he impressed on the students that preventive measures should be to them a constant subject of attention and study during their medical career.

At the late prize distribution at the Bethune School, Calcutta, Lord Lytton, in mentioning the success of Miss Kadumbini Bose in the Entrance Examination of the University, stated that two prizes had been presented to the Director of Public Instruction for her by Kumar Rajendra Narain Roy, of Jubbulpore,—books to the value of rs. 50, and a gold medal of the same value, in recognition of her having passed the Examination with so much credit.

The hospital built at Benares to commemorate the visit of His Royal Highness the Prince of Wales to that city will shortly be opened by the Lieut.-Governor of the N.W. Provinces.

A meeting of the Behar Land Holders' Association took place February 5th at the Bettiah House, Bankipore, Patna, to discuss the provisions of the Rent Bill now before the Legislative Council of the Bengal Government, and to adopt a memorial to the Lieutenant-Governor. About 200 Zemindars assembled, and Rajah Radha Prasad Sing Bahadur of Dumraon, in whose house the meeting was held, took the chair. Syud Shumsul Huda, whose son is studying at Cambridge, is one of the Hon. Secs. of the above Association.

A subscription list has been opened at Dacca for a fund by means of which to raise some monument of public utility in honour of Nawab Abdul Gany, C.S.I., whose liberality has so largely benefited the town of Dacca. He contributed a lac and rs. 70,000 to the waterworks, rs. 20,000 for a female ward at the Milford Hospital, rs. 5,000 for the Madrasa; besides establishing a free school in the town and several dispensaries and schools in his Zemindaries. Though he is the richest man in that part of Bengal he is described as "affable to all." A Committee has been formed to make the necessary arrangements. Dr. Prosunna Kumar Ray has suggested that a museum to bear the name of the Nawab would be a suitable application of the funds.

The marble bust of the late Mr. Woodrow, Director of Public Instruction of Bengal, has been placed in the Senate House, Calcutta, and was unveiled at the University Convocation a few weeks ago.

A meeting has been held at Belvedere, Calcutta, to promote the erection of a new Hindu hostel for the reception of students. Mr. Croft, Director of Public Instruction, was appointed President of the Executive Council, and he has subscribed rs. 500, as has also the Lieutenant-Governor. It is intended that the hostel shall be under Hindu management, due regard being had to caste and other usages. Mr. Croft has shown in a memorandum the advantages of such an institution to students from the Mofussil, who often have no friends with whom they can live in Calcutta, and have to put up with expensive and badly managed lodgings. The hostel will enable them to pursue their studies without distraction and will remove them from many temptations. When it is established parents and guardians will with less anxiety allow the young men under their care to go to live at Calcutta. Mr. Croft remarks that the hostel would be in fact the first approach in Bengal to college life, which has been so beneficial in its influences to Englishmen.

The third number of the *Abala Bandhub*, the "Women's Friend" Journal, contains some able and useful articles in Bengali. One is on "How to preserve the health of children," showing the prevalence of infant mortality and its preventable causes. Another article is on "Unflinching Perseverance," illustrated from history. There is also a brief notice of the late Miss Toru Dutt, who was so remarkable for poetical power.

Mr. Kristnama Charriar, Sec. of the Madras School Book and Vernacular Literature Society, sends the following interesting extract from a letter he has received from Nellore:—"It gives me great pleasure to tell you that we had a most successful meeting, or durbar as the natives call it, of the two Government Girls' Schools and ten Municipal Schools in the town of Nellore on the 13th March, 1879, when several handsome prizes, much approved of by the chairman, Mr. J. Grose, the Collector and other competent judges, were distributed, and greatly valued by the little girls and boys. The natives present, to the number of from 700 to 800, were enthusiastic; and they all said that they had never had such a gathering before. One said a "new era" had begun for education, and even Mr. Grose in his speech said that he had never seen the hall so full before both inside and outside. The Deputy Inspector of Schools had got the room decorated, and the entrance lined with trees and shrubs; so that the meeting was

quite an event for the town, and a grand one that they will talk of for a year to come. All present admired the Scotch ware boxes, and other beautiful articles given as prizes to the Girls' Schools, and the pictorial covers for illustrated books and the volumes of the *Janavinodini* Magazine seem to have struck them all very much."

The Bombay Government have made a grant of rs. 28,500 towards a new building for the Alexandra Native Girls' English Institution, and have presented a piece of ground for it opposite to the Queen's statue. The managers will contribute a similar sum. When the building is finished it is expected that the school will prove self-supporting; lately the expenditure has been in excess of the income, and subscriptions are being raised to make up the sum of rs. 15,000, by means of which its position will be suitably secured. The new building is to be called the Albert Hall, and will be available for other useful purposes connected with female education besides containing the Alexandra School.

We are glad to hear that Mr. Jamsedjee Nesserwanjee Petit, of Bombay, has generously subscribed rs. 100 to defray the expenses of some lectures for the Bombay Branch of this Association.

On March 18th a paper on the Kindergarten system, contributed by Miss Fuller, of Lahore, was read by Mr. J. B. Knight at a meeting of the Social Science Association, Calcutta. Some specimens of children's work in the Occupations were shown, some of which had been sent from the Kindergarten of Madame Michaelis, at Croydon. Great interest was shown in the paper read and the objects exhibited. We hope to be able before long to give an account of the proceedings.

PERSONAL INTELLIGENCE.

Miss Susan Rajahgopaul, daughter of the Rev. P. Rajahgopaul, of Madras, has arrived in England, having been invited for a year by the National Indian Association Committee, with the concurrence of the Director of Public Instruction, Madras, in order that she may study methods of teaching.

At the Easter Term Examination held at the Inns of Court, Mr. Womesh Chandra Ghose passed satisfactorily his Final Examination in the Laws of Real and Personal Property, Common Law and Equity, and Mr. Mohammed Lutfor Rahman passed in Roman Law, both of the Inner Temple.

NATIONAL INDIAN ASSOCIATION.

On Thursday Evening, May 15th, a Meeting will be held at the Langham Hall, 43 Great Portland Street, W., when a Paper will be read by Robert N. Cust, Esq., on

"CASTE."

Sir Arthur Hobhouse, K.O.S.I., will take the Chair at Eight o'clock. A discussion will follow the reading of the paper.

E. A. MANNING, Hon. Sec.

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(PUBLISHERS TO THE INDIA OFFICE),

To whom Communications for the Editor and Advertisements are requested to be addressed.

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REV. R. B. AND MRS. DRUMMOND, having secured a commodious house in the suburbs of Edinburgh, would be glad to take in **TWO BOARDERS** for the Winter Session, beginning in November next. The House is about a mile and a half from the University. Terms about Thirty Guineas for the College Session of five months from November to March, and for the rest of the year in same proportion. These terms would include general superintendence and advice as to studies, but *not* special tuition, for which, if desired, a special arrangement could be made.

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THE HIBBERT LECTURE, 1879.—A Course of Six Lectures on "THE RELIGION OF EGYPT" (in continuation of the Course on "THE RELIGIONS OF INDIA," delivered last year by Professor Max Müller), will be delivered by P. LE PAGE RENOUF, Esq., at the STEINWAY HALL, LOWER SEYMOUR STREET, PORTMAN SQUARE, at 5 o'clock in the Afternoon on the following days, viz.:—Thursday, April 24; Thursday, May 1; Thursday, May 8; Thursday, May 15; Thursday, May 22; Thursday, May 29.

INDIAN MEDICAL SERVICE.

INDIA OFFICE, *February 21st, 1879.*

NOTICE IS HEREBY GIVEN, that an Examination of Candidates for sixteen appointments as Surgeon in her Majesty's Indian Medical Service will be held in London in August, 1879.

Copies of the Regulations for the Examination, together with information regarding Pay and Retiring Allowances of Indian Medical Officers, may be obtained on application at the Military Department, India Office, London, S.W.

A further notice will be issued when the exact date of examination has been fixed.

ALLEN JOHNSON, Colonel, Military Secretary.

JOURNAL

OF

THE NATIONAL

INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 102,—JUNE, 1879.

LONDON:

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NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &C.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, FRANCIS R. S. WYLLIE, Esq., East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches, or direct from England, by application to Mr. ARROWSMITH, 11 Quay Street, Bristol.

. The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 102.

JUNE.

1879.

THE MARY CARPENTER SCHOLARSHIPS.

Since referring to these Scholarships last month we have received information in regard to those granted at Madras for the Mahomedan Girls' School, from the fund collected among friends at Clifton after a lecture by the late Lady Anna Gore Langton. The Lady Mary Grenville writes as follows:—"I am glad to tell you that of the three girls receiving Scholarships two are engaged in teaching needlework, and the other English to an infant class. I visited the School privately the other day, and also presided at the distribution of prizes to the girls who had made most progress during the year. I was much pleased both with the marked improvement in the appearance of the girls and in their progress in English (which they learn of their own accord), and also in the work done."

We hope soon to receive details about the two holders of the scholarships given to the Dacca Philanthropic Society.

ELEVEN MONTHS IN FAMINE DISTRICTS.

(By a *Parses Famine Medical Officer.*)

Under the above heading I beg to submit to the readers of this Journal who are interested in the improvement of the condition of the people of India, an account of the past general calamity the latter suffered from. To write an account of their suffering, to review how it came on, and to state the measures adopted for giving relief is my desire, for notwithstanding the many difficulties and deficiencies in treating a subject like this, I think the subject not only important, but also interesting to those who care for the welfare of those people. Thousands of the latter have been struck down and sent to graves by this general calamity, and it is at their expense that those spared must be prepared to combat it in future. Although it is a pleasure to me to record all this, it gives me great pain in remembering the scene. I need not remind my readers that before the Indian Government with its Treasury had its attention directed towards the Afghan affairs it was not at rest, but was engaged to face and quell a most formidable storm—the famine—committing ravages amongst thousands of its subjects. This calamity had not only devastated the places it visited, but had left those surviving in a state from which they would take years to raise themselves to their former standard.

My observations are limited to the districts of the southern Maharrátá country, in the Bombay Presidency, from the northern banks of the Toonghbhadrá, in the Dhárwár Collectorate, to the north of the Bhirná, in Sholápure. It is well to study the land, the inhabitants and cattle in a time when nature was free in bestowing her gifts, in order to show the contrast caused by these hard times. Without this,

causes and effects of famine cannot be properly studied. This extent of land is mostly fertile, and partly rocky and not cultivable. The fertile soil is composed of black and red earth. The former is chiefly used for cotton plantations and the latter yields two crops of grains. Experience has taught the ryots that four pounds of cereal sown on one acre of field yields a crop enough to maintain a family of four for one year. When a sufficient number of showers have fallen after the monsoon begins the red soil is ploughed, sown and reaped, yielding the first crop called *kharif*-crop, in which *jowari*, *bajri* and rice are produced, but the last grain is not as a rule cultivated here, and if used is only used as a luxury. After this a little rest is given to the fields, during which time there is also a lull in the rainy showers; they are again subjected to all the agricultural operations, yielding the second crop called *rabi*, in which wheat and gram are generally produced. These two crops are finished from June to November. Jowari, bajri and wheat, with milk, form the staple food of three-fourths of the people, and cattle are fed on stalks of these corns and also on growing grass. Cotton, wheat and gram are their staple commodities for export.

Now this extent of land is crossed by rivers and *nullahs*, these rivers having water at certain heights and the streams holding water in their depths if there be any during another time of the year than the monsoon. This is the main supply of water to the villages, and the only pure water that a traveller can find and rely on. Villages are established from times past on the banks of these running waters by the people to get a supply for their domestic and irrigation purposes. Villages not thus situated have no water supply of their own, but they have to fetch it from a long distance, or they have some deep pits with a spring or two in them, without any walls, rendering the waters impure from passage

of surface drainage and silt in them. The houses are like so many blocks, irregularly built and overcrowded, without any regular apartments or drains, and each house has a part occupied by the owner's cattle. It is only at the banks of these running streams that green fields could be observed throughout the year. Twenty or thirty, or even more of such villages, with a head village, which is generally the seat of the Mámílatdár (Government revenue collector) make up a Táluká. The head village is generally a commercial place, where once a week a bazár is held where articles either for export or for self-use could be obtained, and where all the villagers resort as sellers or buyers. Such village appears to have made some progress for the comforts of its inhabitants as regards water supply, light and sanitation. Here some munificent and leading villagers have built tanks for public use, which are all dependant more or less for their water supply on rain.

The inhabitants of these villages are as a rule field owners, who can be divided into two classes, namely tradesmen and agriculturists, and further into two as regards their diet, into those who are strictly vegetarians and those who live on mixed diet. Almost all of the ryots are of the vegetarian class. It is these ryots being in a disadvantageous position as regards their lives and education who have suffered the most. In India a ryot is a most useful hand, he is useful to the people as well as to the State, because it is upon him that Indian commerce and revenue depend. How far these are dependant on him is not the object of this paper, but suffice it to say that his loss has left the country barren, which would strike any one who visits the famine districts. His life is important, so it is worth while to peep into it a little. A ryot is either himself a field proprietor or is employed as an agriculturist by the field owners; but generally he belongs

to the former class. His treasure is his humble cottage, his family and cattle, and his livelihood is his field. He is quite regardless of the Government notes and coins; he cares to collect them only to pay his taxes, whatever they may be, and is wholly proud of his field. The love for his family, field and cattle is something extraordinary, and nothing would make him part with either. He thinks himself the happiest of men in his home, and has no regards for education. Six months in a year he has no work, but his anxiety begins in May, when he watches the clouds, repairs his plough, cleans his fields and feeds his cattle in expectation of reaping a good harvest, and this is the time of his delight and pleasure. Although his mind itself is uncultured by education it is well versed with his art. Experience has taught him the nature of his land and its demands for production. But with all this his knowledge is limited. Given to him a certain soil, a certain number of showers and certain grains, for whose production he is well taught by age-experience, he works wonders, but if all these circumstances are not favourable to him his delight passes into grief, as he cannot modify them to suit his convenience, simply because he is void of all scientific knowledge. His cattle are as important to him for his existence as his life.

In these plains joy and pleasure reign everywhere in ordinary times, but it was more so in the year 1870. This year the rain was more than enough, and each grain sown produced three times the amount of the usual one; all the fields were green with vegetation and all tanks and wells filled with water. Grains were abundant and cheaper and people happy, and it was this crop that lasted the two following years, supplying the next two seasons which had such scanty rain. That year was the last when rain was bountiful and nature gracious upon creation. This was

followed by misery. In the succeeding three years there was scarcity of rain, but it was not felt on account of the previous crops being there. Destitution began in 1875, creeping on gradually till it reached its maximum in the years 1876 and 1877, declining at the end of the latter. This slow process of scarcity worked badly on the people's constitution. It was from an early date that poor labourers began suffering and the higher classes felt scarcity. The former being very few were supported by the latter as long as they could. The latter were quite in expectation of reaping a good harvest next season. Market rates for grains were increased, and the same taxes were to be paid whether there was good production or not, and grains being scarce were short of bringing the usual amount for taxes. Making a virtue of necessity they had to maintain themselves on what accrued from either selling or pawning their movables and articles of clothing. To avoid taxes and to earn bread some deserted their homes. It was from this time that the Government began distributing grains to the very poor, but there were no public works till now. In the middle of the year 1876 public eyes were opened to their sufferings and petty works were established by the Government. All these steps were taken till next season which completely failed, notwithstanding the divine services and offerings given by the public. Rain-gauge registered in some districts the usual amount, with an inch more or less, and in some many inches below the average. Thus if quantity was sufficient it was wanting in quality, that is to say, the time between two showers being greater it was either insufficient to moisten the ground, or if it was enough for this purpose it was short of nourishing the ~~fat~~ germs, which used to wither away under the hot sun. It was in such districts that water was wasted from the absence of irrigation tanks, and if there be at all famine in districts

supplied with tanks it would have been wet famine, whereby cattle would have been saved and there would not have been any scarcity of water. Scarcity of water was an extra trouble to the shattered constitutions, adding fuels to the fire as it were.

It was in the middle of the year 1876 that public works were begun and extra hands appointed to use their best skill to relieve the suffering thousands, guided by the special rules prepared by the Government for the time. This time was hard and presented a most sad picture. Instead of verdure in the fields corpses of men and beasts in various states of decomposition, or their skeletons—the flesh having been devoured by wild beasts and vultures—could be seen; plough-furrows were replaced by deep cracks from drying of the soil, and looking for miles no sheet of water could be seen. Tanks that would hold thousands of gallons of water were dry and cracked in their beds; *nullaks* and rivers were to be seen quite empty shewing their gravelly beds, except in some places and under certain conditions. It was in the latter places that a few fields covered with Indian maize could be seen.

Now as to the prices of grains. They were three-fold more than usual; two seers of jowari or bajri could be obtained per rupee instead of twenty; four of grams and three of wheat instead of thirty; a bundle of hay worth one-tenth of a rupee was raised to a rupee. Indeed, I remember paying two rupees for a bundle one time in a village called Keroor. I need not mention here that vegetables were a novelty of the day in the market if it at all appeared. Besides the scanty hay there was no pasture at all for the cattle. These useful implements of husbandry and suppliers of daily food suffered at first, leaving the ryot to imagine how wretched would he feel without their help. But he had the consoling

hope of surviving and having them again. Was he successful in his thoughts? No. Death of his daily companions added another circumstance to his misery, and that was a check to importation of grains to his district, there being no other sort of conveyance than bullock carts. Caravan, *i.e.* hundreds of ryots or labouring classes with hundreds of bullocks carrying grain sacks for export and import, a scene common in India, was forgotten by the people. Though the death of his cattle was pain to a ryot, it was a delight to horn dealers and leather-dressers—a class of people in India called Mahars. Villages were deserted by the mass of the people for seeking their bread, and most of them devastated by death. Husbands deserted their wives and parents their young ones to seek independant maintenance. Haggard-looking infants and children could be seen alone in fields or roads crying for food, and parents who deserted them. Human bones were to be seen in some places. Vice and crime increased. Religion was forgotten and cremation gave way to burial. Confusion and misery reigned in every mind. Widows mourning on their dead husbands and mothers crying for their dead children in their laps could be heard here and there, the unfortunates not knowing what to do with them, unless Government inspectors noticed them and ordered their burial. Emaciated oxen for pasture in fields, or haggard-looking men and women, with or without children, could be seen lying on the ground, and struggling to get up if they can, and there they lie until life ceases unless timely assistance from any passer by is obtained perchance. Go over villages after villages and you will find the same scene, no smiling feature could be observed, nor cries of pleasure nor sounds of *dum-dum* could be heard, even on their religious festivals.

But the calamity did not end here and was not the sole cause of so much mortality. Uncleanliness in every respect

from want of water, eating indigestible substances to appease the sensation of hunger, drinking foul water, decomposition of animal organic matter and absence of that nature's disinfectant and purifier, the rain, shook up the latent germs of diseases imaginable either from within these shattered constitutions or from their surrounding conditions, committing ravages amongst the people to a most terrible extent. Of these cholera, small-pox, fever and gangrenous ulcerations were the most common and the most fatal. What was the mortality from all these causes at present I cannot remember, but to give an idea I can say that out of fifty houses in a village fifteen had none to claim them, twenty-three had claimants in either a man, a woman, or one or more orphans, and those remaining had lost only one or two of their inmates, so there was not a family without any loss of member; the well-to-do falling victims to the diseases.

Before considering the measures adopted for relief it is better to ask, was there any possibility of preventing this mortality? Those who have seen and studied much of famine-distress would answer this in the negative. Why? Because it is a mistake to take the words famine-relief in the sense of preventing or lessening mortality, but it would be proper to consider them in regard to guiding the sufferers safe from the storm of distress till nature interferes by growing luxuriant and relieves them permanently. Famine is a natural calamity and which can only be relieved by nature and its severity only can be modified by science. Were we able then to guide the sufferers safe? No. Because three chief difficulties were experienced by all those who worked there; the first was the generality of the distress; second, the minds of the individuals to be guided; and the third was the grain-dealers' own laws to deal with the latter. Those who placed themselves timely under their guides were

saved, and those who wanted to buy their own experience, idling away their time, feeling disinclined to work as labourers or keeping aloof for religious prejudices have all gone to graves. I say timely, because seeing that at the expense of their lives their predecessors bought their experience, and seeing no signs of rain, people appreciated the Government schemes very late, so late indeed that some constitutions were in a state even beyond the reach of medical science to guide them safe, and some though paid or provided were losing ground daily. Had it not been for these difficulties famine government would have saved many a ryot. Timely expenditure and famine system from the Government would never be effaced from the minds of those who have visited these districts. Not only those saved but those around would ever remain thankful to this Government, which has amply shown during that time how it can exert itself for the welfare of the people under it.

This guide to the sufferers was the famine government. Its constituents were revenue, engineering and medical officers on permanent and temporary establishments. The broad rule of the system adopted was to give wages according to age and labour. Works, as tank and road, or cutting trees and light civil agency works were started under the engineering department, with a medical hand on each on duty for sanitary measures to relieve sufferings. For this purpose temporary hospitals were erected and as lodgings; each work had a regular row of huts for the labourers. On these works men were paid from 20 to 8 pice, women from 8 to 6, adults between 10 and 20 years of age from 6 to 4 pice per day, and those under 10 were paid a pice per day per each head gratis whose parent was on work. These wages were increased by a pice or two as the grain prices were raised in the market, enabling each individual to buy a pound of grains

per day, in addition to which he had a little extra for his relish. Those unfit for these works were taken into relief houses, where they were placed under medical supervision and fed and clothed. Here the inmates had a little exercise in doing petty works, as spinning and rope making. The rest requiring special treatment were placed in temporary hospitals. Orphans were taken care of in special department for the purpose. Besides this, circle inspectors were appointed, whose duty it was to distribute grains to the poor and to send them to places where they may be taken and fed. The largest number attending these charities was from May to August in 1877. But in September nature stepped in and relieved the anxiety of the sufferers and the Government, there being enough showers of rain for the *rabi* crop masses of people began gradually to return to their homes of their own accord. While nature was generous ryots were wanted, and where the latter were present there was no money for cattle and seed. Cattle were replaced by men in dragging the plough, the ryots assisting each other, and for seed on certain conditions Government and sowkars advanced money. But the general cry was want of ryots, without whom money and rain were said to be useless. From this time the famine establishment was withdrawn as the circumstances of the place permitted. Due water supply and fresh pasture poured fresh vigour into the villagers and their cattle that survived, and minds were consoled.

In bringing this famine picture to a close I would only express a hope that it represents clearly to the reader the condition of the country and its people under the late scourge, and that it may serve as a guide in the suggestion of remedies for raising those who have been impoverished to their former level.

F. R. DIVECHA.

London, May, 1879.

THE INSCRIPTIONS OF ASOKA.

It has been said, and with some show of justice, that Darius, son of Hystaspes, has left behind him on the rock of Behistun the proudest and grandest monumental inscription that ever could be imagined, in three languages, the old Persian, Scytho-Median, and Assyrian, representatives of three distinct families of languages ; he tells us in bombastic phrase of the nations whom he had conquered, the rivals whom he had overthrown, the glory with which he had surrounded the name of the Achæmenides. Worldly glory, intolerable arrogance, and pitiless slaughter, are revealed in every line of the thirteen hundred, of which this grand triumphal song is composed. By an irony of fate its existence was forgotten from the day of its completion until, as it were, yesterday. The Greeks never heard of it, not even Herodotus and Xenophon, or Ctesias ; the Romans would not have condescended to notice it, even if they had known of it, or understood it ; there it stood neglected and forgotten, on the high road between Baghdad and Ekbatana, until Rawlinson brought it to the notice of the present generation, and compelled the rock to give up its secrets, which date back to the sixth century before the Christian era.

British India has unconsciously treasured a cluster of monumental inscriptions more interesting than those of Darius. English industry and intelligence have compelled certain rocks, caves and pillars to disclose a forgotten chapter of history, and revivify the name of a king, Asoka, alias Priyadási, who in the third century before the Christian era erected these monumental inscriptions in every part of his wide dominions with a view of preaching peace, and mercy to the lives of man and beast, of inculcating maxims of morality and self-denial, of teaching his subjects, that there was a more excellent way than the path of earthly glory, and above all insisting upon religious tolerance. Such a revelation of moral excellence existing before the Christian era, and wrought out by

the unaided efforts of mankind (if indeed God's creatures can at any time be said to be unaided by their Heavenly Father), would of itself constitute one of the richest treasures, which haughty time has been compelled to surrender to the energy of this generation; but the monuments themselves are treasures of linguistic, paleographic and historical lore, and they let in a new light upon the relation of the successors of Alexander the Great to the sovereigns of India.

During the last year General Alexander Cunningham, Archaeological Surveyor of India, has published the first volume of his "*Corpus Inscriptionum Indicarum*," which is wholly devoted to the inscriptions of Asoka, and brings together the scattered data, supplied by such great scholars as James Prinsep, Westergaard, John Wilson, Horace Wilson, Norris, Eugene Burnouf and Christopher Lassen, and by a host of less known contributors to this great work. As the work is rare, and exceedingly learned, it may be a convenience to epitomize the contents, and state briefly the nature of the monuments, the place, the date of erection, the character, in which the inscriptions are recorded, and the language which these characters reveal; the purport of these inscriptions, the history of the sovereign to whose genius and piety and power we are indebted for these precious waifs of time; and lastly the names of the Greek sovereigns alluded to.

The monuments consist of inscriptions carved on the native rock in caves, generally artificial, and on pillars of a uniform height and architectural design. They are the earliest Indian inscriptions that ever existed, or at any rate that have survived the wreck of time, and, when we come to consider their date, they will appear comparatively modern in the eyes of the student of Egyptian, Phœnician, Grecian and Italian monuments. There are thirteen rock inscriptions, though only five are of first rate importance; there are seventeen cave inscriptions, but chiefly mere fragments. Although ten pillars exist, six only have inscriptions upon them, and five only are of importance. Setting aside therefore the monuments with no inscriptions, or with unreadable or fragmentary ones, we have ten monuments of the greatest interest—five rock and five pillar inscriptions; the fragments are of value, inasmuch as they are unquestionably written in the same peculiar

character, and therefore assist the paleographer in his work of deciphering letters, which have stood the blasts and the heat and the rains of twenty-one centuries, and survived the neglect and the wantonness, and the iconoclasm and vulgar taste for leaving one's own name on the records of antiquity, of sixty-three generations of men. Fortunate was the lot of those, which were protected by the incrustation of moss or the sympathetic embrace of the impenetrable forest. Those suffered most, which fell under the eyes of men, and into the hands of arrogant kings, who added their own names, or bigoted priests, who tried to destroy what they could not understand.

The field in which these monuments are strewn is literally the whole of Northern India, from the Indian Ocean on the west to the Bay of Bengal on the east, from the southern slopes of the Vindhya range on the south to the Khyber Pass across the river Indus to the north. Some are found in Ganjam, in the Province of Madras, some in Kathiáwar, in the Province of Bombay; the Central Provinces, the North-West Provinces, and the Provinces of Bengal and the Punjab have their representatives; one is in the neighbourhood of Jypár, in Rajpootana, another at the spot, where the river Jumna leaves the Himalaya mountains. In fact the field of the Asoka monuments is conterminous with that of the Aryan people, and none have as yet been found in the land of the Dravidians.

The ten famous inscriptions are found in the following localities:

I. The Rock of Kapúrdagarhi, which is called Shahbazgarhi by Cunningham, is in the Yusufai country, beyond the river Indus, or in other words in British Afghanistan, forty miles east-north-east of Peshawur, of the Province of the Punjab. It is a large shapeless mass of trap twenty-four feet long and ten feet in height, eighty feet up the slope of the hill. The inscription is on both faces of the rock; and although so situated that it cannot be photographed, impressions and eye copies have been taken. It was discovered by General Court and transcribed by Mr. Masson forty years ago.

II. The Rock of Khalsi is situated on the west bank of the river Jumna just where it leaves the Himalaya mountains to pass betwixt the Dehra and Kyarda Doons, fifteen miles west of the

Sanitorium of Mussourie, in the North-West Provinces. It was discovered by Mr. Forrest in 1860 encrusted with the dark moss of ages, but when this was removed the surface came out as white as marble. The text is the most perfect of all. There stands two hundred feet above the river level a large quartz boulder, ten feet long and ten feet high; on the south-east face, which has been smoothed, is the bulk of the inscription, the remainder being on the south face. A figure of an elephant, with the word Gajátama is on the north face. It is not stated by what process copies were taken.

III. The Rock of Girnár is situated half a mile to the east of the city of Junagurh, in Kathiáwar, of the Province of Bombay, forty miles to the north of the famous Temple of Somnath. The first transcript of the inscription was taken by Dr. John Wilson, of Bombay, forty years ago, but Major Tod had the honour of reporting its first discovery in 1822. It covers above one hundred square feet of the uneven surface of a huge rounded and somewhat conical granite boulder rising twelve feet above the surface of the ground; it occupies the greater portion of the north-east face and is divided in the centre by a vertical line. Its figure is well known from the photograph in the Archæological Survey of Western India. Although excellent eye copies had been taken Mr. Burgess took an estampage of the whole inscription, which has been photographed and published. There are other inscriptions on it of a later date than those of Asoka, but of well known periods.

IV. The Rock of Dhauli is on the opposite coast of India, in the District of Cuttack, of the Province of Bengal, twenty miles north of the Temple of Jagarnauth. It was discovered by Captain Kitto forty years ago. It is quartzose, on an eminence, and has been hewn and polished for a space of twelve feet long by ten in height, and the inscription is deeply cut in three tablets. Immediately above is the fore part of an elephant of superior workmanship hewn out of the solid rock. It is not stated by what process copies were taken.

V. The Rock of Jangada is situated in a large old fort eighteen miles west-north-west of the town of Ganjam, in the Province of Madras, and therefore very near to the last mentioned

rock, amidst a population speaking at the present time the same language, the Uriya. The inscription is engraved on a high mass of rock, of which the dimensions are not given, facing the south-east. It was brought to the notice of the Madras Government in 1859 by Captain Harrington, who sent photographs of it, but it has transpired that its existence and the nature of its contents were perfectly well known to Sir Walter Elliot in 1850. Impressions have since been taken and additional photographs, and a very good text has been secured. The inscription is written on three tablets. It shares with its neighbour at Dhauli the merit of being the most carefully and neatly engraved, and of possessing two additional edicts. It has been much injured by the peeling away of the rock.

Including these additional edicts we have thus disposed of seven of the rock inscriptions, the remaining six possess certain points of interest as furnishing chronological data. They are situated at Sahasaram, on the Kymore range, seventy miles south-east of Benares; at Rupnauth, at the foot of the same range, thirty-five miles north of Jubbulpore; two at Bairat, forty-one miles north of Jaipur; at Khandagiri, near Dhauli, in Cuttack; and at Deotek, fifty miles south-east of Nagpur; they are very brief.

The cave inscriptions are found at four different places. Three are found at Barabar and three at Nagarjuni, both places fifteen miles north of Gya, in the Province of Bengal; nine in the hill of Khandagiri, in Cuttack, and two at Ramgurh, in Sirjua.

The pillars are believed to have been much more numerous, but only a few are now known to exist besides several fine capitals without their shafts. The Chinese pilgrims make mention of many more than the five, which are still known to us with inscriptions, and we know from the inscription on the Delhi-Siwalik pillar, that the king had given order "for stone pillars and stone slabs, by which *his religious edicts should endure unto remote ages.*" Good man! his wishes have been realized. Why did not David and Josiah, and Hezekiah, of whose existence not one sculptured line exists as a memorial, do the same, if they cared for the eternal truths, of which they were the custodians? Five pillars present in a slightly variant form the text of six of the edicts. The sixth

is a short mutilated record on the fragment of a pillar lying beside the great Sanchi Stupa, at Bhilsa, on the river Nerbudda. The reading is too doubtful to be of any value.

I. Pillar at Dehli, known as Firoz Shah's Lat, which is so well known to all travellers. Contemporary Mahomedan historians mention, that it was brought from a place on the banks of the Jumna below the Siwalik range, ninety miles north of Dehli, and therefore not very far from the rock inscription of Khalsi. The pillar has gone through many vicissitudes, it is now forty-two feet in height, and has two principal inscriptions besides several minor records of pilgrims and travellers from the first centuries of the Christian era to the present time. The oldest inscription is that of Asoka, clearly and beautifully cut, and only a few letters are lost by the peeling of the stone. There are four distinct inscriptions on the four sides and one long inscription, which goes completely round the pillar.

II. Pillar at Dehli, which according to contemporary historians was brought from Meerut to Dehli by Firoz Shah. It was thrown down by an accident 1713 A.D., and remained there in a broken state. The inscription after the lapse of a century was removed to Calcutta, but has now been restored, and the pillar re-erected in its old site. The inscriptions are very imperfect from the mutilation and wear of time. Impressions were made for comparison with the text of other pillars. Only about one half of the original inscription remains.

III. Pillar at Allahabad. This is a single shaft of polished sandstone thirty-five feet in height; there is no trace of the capital, the circular abacus still remains, with a scroll of alternate lotus and honeysuckle resting on a beaded astralagus of Greek origin. The inscription of Asoka is in continuous lines round the column, very neatly and deeply engraved, but a great proportion has been destroyed by the vain-glorious inscription of the Emperor Jehanghir and the peeling of the stone. On the same column are inscriptions of a king of another dynasty and three smaller Asoka inscriptions. There is a mass of visitors' names cut in quite modern characters. It appears to have been thrown down more than once, and these casual cuttings of names help to fix the dates of these accidents. It stands now secure in the centre of the

fortress at Allahabad, but General Cunningham thinks, that it was moved to Allahabad from Kosambhi by the Emperor Firoz Shah.

IV. Pillar at Lauriya, near Bettiah, in the Province of Bengal, is a single block of polished sandstone thirty-eight feet in height; it has no capital, and being in an out-of-the-way place has escaped the disfigurement of travellers' names; the engraving is very neat and clear and divided into two distinct portions. Impressions and eye copies have been made.

V. Pillar at Lauriya, near Bettiah, near the ruined fort of Navandgurh, has still retained its original capital, a lion seated on its haunches with its mouth open, but injured by a cannon shot. The height is thirty-two feet, and the capital has a circular abacus ornamented with a row of wild geese picking their food; together with the capital the height of the monument is thirty-nine feet. The inscription is in two columns, clear and deeply cut. There are some unimportant name-cuttings upon it.

We must now consider the date at which these monumental inscriptions were erected, and the argument lies within a very small compass. They bear the name of Priyadási, who is identified with Asoka of the Mauryan dynasty of Magadha or Buhar by a chain of argument, which is quite convincing. Asoka was the third of the dynasty, which ruled at Palibothra or Patna, and the grandson of Chandragupta, who is identified with that Sandracottus, to whom Seleucus, one of the successors of Alexander the Great, sent Megasthenes, as ambassador, at a date, which is fixed in Greek chronology. Here we touch ground. In the inscriptions Asoka makes mention of Antiochus II. of Syria, Ptolemy II. of Egypt, Antigonus of Macedonia, Magas of Cyrene, Alexander II. of Epirus. This justifies the dates of B.C. 253 to 251 being assigned to the promulgation of these edicts. Late as this may seem in the chronology of Europe, it is the oldest in India, and has the advantage of resting upon unquestionable data.

These inscriptions in a linguistic point of view are invaluable, as they present us with an undoubted specimen of the Court or official language of the period, and show clearly, that it was not Sanskrit, but Pali, that intermediate stage, through which the modern Aryan vernaculars of Northern Indian have passed. To assert that it can be safely assumed, that this was the spoken

language of the people over this vast area is unreasonable and most improbable, for it would then have to be shown that the modern languages of Kathiáwar, Cuttack, Buhar, Central India, Northern Indian and Pesháwur, which are well known, are respectively derived within the 2000 years, which have elapsed since then, from the language used for the inscriptions, and we know that such is not the case. Three dialectal variations are noted in the language of these inscriptions; a northern, a middle, and southern, but these variations appear to extend only to the phonetics, and only one instance of peculiarity of vocabulary is mentioned and none of grammatical construction.

The form of written character used is still more precious and interesting; here we find two distinct varieties, the one known as the Northern Asoka, or Ariano-Pali, is confined to the rock inscription of Kapúrdagarhi (No. I. of this paper), and the other known as the Southern Asoka, or Indo-Pali, is used for all the other rock, cave and pillar inscriptions. The first is read from right to left and the second from left to right, and this difference, which seems portentous to the student, vanishes into nothing, when it is recollected that the Greek character passed through both stages, and even the intermediate *bonstrophédon*, turning backwards and forwards like a plough in a field. We have not space to enter into the discussion, which the study of these two characters has produced. General Cunningham has started, or rather developed, a theory, that the Southern Asoka alphabetical character has been derived from an independent and indigenous seedplot in India. He admits that the Northern Asoka can be traced back to a Phœnician parentage, but contrary to the opinion of those, who maintain that the Southern Asoka is of the same stock, he has worked out his idea of the development of these alphabetical characters from the pictures of various objects, whence by the same process, known as the *acrostychic*, the object was adopted as the symbol of the sound of the first letter of the word which expressed it.

The purport of these edicts is as follows:—

- I. Prohibition of slaughter of animals for food or sacrifice.
- II. Provision of a system of medical aid for men and animals, and of plantations and wells on the road side.

III. Order for a quinquennial humiliation, or republication of the great moral precepts of the Buddhistic creed.

IV. Comparison of the former state of things, and the happy existing state under the king.

V. Appointment of missionaries to go into countries, which are enumerated, to convert the people and foreigners.

VI. Appointment of informers, and guardians of morality.

VII. Expression of desire that there may be uniformity of religion and equality of rank.

VIII. Contrast of carnal enjoyments of previous rulers with the pious enjoyments of the present king.

IX. Inculcation of the true happiness to be found in virtue, through which alone the blessings of heaven can be propitiated.

X. Contrast of the vain and transitory glory of this world with the reward for which the king strives and looks beyond.

XI. Inculcation of the doctrine that the imparting of dharma or virtue is the greatest of charitable donations.

XII. Address to all unbelievers.

XIII. (Imperfect) Meaning only conjectural.

XIV. Summing up of the whole.

It is a bitter satire to think that for the last two thousand years there should have been sermons on stones and moral precepts carved upon enduring rocks with iron, and no one to read, mark, or understand. There would be no room for the abomination of Saivism or Vaishnavism where such a code prevailed. Moreover Asoka prays with every variety of prayer "for those who differ from him in creed, that they following his example may with him attain eternal salvation." (Pillar Edict VI.) This has the ring of true Christianity. He ordains tolerance in the following words (Rock Edict VII). "He desires that all unbelievers may everywhere dwell (unmolested) as they also wish for moral restraint and purity of disposition. For men are of various purposes and various desires."

The soul wakes up in glad surprise to think, that men of old could out of their own hearts have conceived such good things, and the same sensation overpowers us, which we feel when we read the discourses of Socrates. If monumental inscriptions had done

no more than record the edicts of King Asoka, they would have benefited mankind with an imperishable gift. The blast of the royal trumpets of King Darius; the wail of Ezmunazar, King of Tyre, over the vanity of life; the ostentatious devotion of long lines of Egyptian and Assyrian kings to Amen Ra and Ashur, their great gods and lords; the proud patriotism of the Athenians in the famous Greek lines over those who fell at Potidæa; the stately records of the Emperor Augustus, of all that he had done for Rome, in the Ancyrean tablets; all these varied and affecting strains, which have been spared to us, when temple and tower have gone to the ground, sound faintly through the corridors of time, compared with the still small voice from the broken pillar, the moss-grown rocks, the forgotten cave, preaching mercy, toleration and the highest idea of human excellence, to mankind. How knightly seems that princely figure, whose only recorded title was "Beloved of the Gods," whose only boast was, that he had conquered himself; contrasted to those haughty monarchs, who only wished to be remembered by posterity, as the slaughterers of their enemies, the destroyers of cities, the depopulators of provinces, the enemies of the human race!

April, 1879.

ROBERT CUST.

PARSI GIRLS.

Among the Parsi girls of the present time there is not what may be called an extreme intellectual destitution, as was the case a quarter of a century ago, because their condition has been much improved by the establishment of small vernacular schools, and especially of three or four that are now under the control of a committee of Parsi gentlemen. There are also two or three girls' schools for English education. They are however by no means so popular as they ought to be with a community that has been praised for its advance beyond all others in the race of civilization. The speech of Mr. Raymond West two or three years ago, and last year the speech of Sir Richard Temple, made when presiding at

the annual Exhibitions in connection with the Alexandra Institution, which is an English school in Bombay, are an evidence of some progress made by that school, and of the value of the education given in that school. An agreeable part of the duty of the former speaker was to quote the words of a great poet in illustration of the beauty, the tenderness and the virtues of the Parsi girl, and to refer in passing to an essay on a kindred subject written by a pupil of the Institution. When the Governor addressed the assembled audience, consisting of Parsis and Europeans, he said that, according to English education advanced among the boys, there would be more and more desire on the part of the boys to have for their partners in life girls with some knowledge of the English language. It is said of a Parsi boy who had been idling about for some time, not learning anything, not going to any school, that he suddenly resolved to change his course, saying to his father that he should now join a school, for no respectable family would give him a daughter in marriage if he continued any more in a course of idleness and evil.

It may be that those who manage the Alexandra Institution have done what they could under the circumstances ; it is certain that many educated ladies have come forth from that seat of learning endowed with womanly virtues, and that there is no truth in what some old persons have asserted, whose views are old, which the majority of men now are willing to give up, and who have endeavoured to depreciate by their writings, and by their conversation, the knowledge which is imparted to the ladies.

The annual exhibitions are usually held in a mansion belonging to a wealthy man where only the aristocracy of the town can go, and to which only the great and the rich are invited by means of printed cards. When a new thing, or a great thing, is to be introduced, very important for social reform and progress, which shocks some people, and which disturbs some people, if some measure of success is to be aimed at, it is not the best thing to make it in the smallest way exclusive or aristocratic, for the native in every district lives in the cottage, and, as it is evidently necessary, if the people in general are to be made happy, that the light of statesmanship should shine there, that is, in the cottage, so it is in the small lanes and crowded alleys in the town that the Parsi girl

resides, and it is there that the light of English education should principally shine. The Parsi girl for the most part lives not in large squares or large houses built on elevations on the shores of the sea. The most effective way of promoting female education is to bring it near, and all the proceedings of an institution near to the eyes and the minds of all those whom the education is intended to reach. A man can say nothing disparaging to the labours of any earnest worker in the cause of female education, or to his character in any way, if he says that in the present time when opinion is growing in favour of it, it might be expected that better results should be produced; and if he expresses his belief that by a better system, in such a city, and in the case of such a community greater results might be witnessed, and that where there are tens there might be hundreds receiving a training in English, which, though limited to the elements of English, would be of great importance to them in the satisfactory management of their households; and that the system which constantly looks to the fashionable and the wealthy, and turns its back upon the bulk of the community, is not calculated to promote to any great measure, or to achieve any great success in the cause of this education of Parsi and Hindoo girls in the largest town in the Presidency.

The Parsi girl is in her early age taught to speak the truth, and to call for help upon the name of the Creator. A child of two or three years before she goes to bed in the evening salutes the oil lamp which burns in the room. This she does at the dictation of her mother. When she grows up she would go to the shores of the sea and there speak prayers committed to memory in an ancient language—a language older, perhaps, than the language of the Rig-Veda—of the meaning of which she has hardly any glimpse. What she says may be considered to be a copy, a good or feeble copy, according to individual opinion, of that ornate and magnificent prayer, a high effort of England's great Puritan genius, which invites the praise of the Supreme Being from the sun and the moon and the smallest stars, from mists and exhalations of the deep, from hills and lakes, standing pools and groves.

She also attends a school, not very far from her own house, and learns there how to read and write her native tongue. If it is a

good school she may gain a fair knowledge of arithmetic, geography and some other subjects. Pirojbai or Gulbai, a type of a class, is a modest creature, as many an English lady who has come into intercourse with her can testify; she is good, diligent in her work, obedient to her mother, kind to the little ones in the house. She attends the school regularly without complaint, submits to the discipline of the school, and on her return home is content with whatever meal the mother places before her dutiful child. On her way home she might give a small coin, if she could spare one, to a needy wanderer in the street, or might inquire anxiously and kindly about a workman who has fallen accidentally from a height and broken his limb. Her brother is a very good boy who reads a great deal his school-books and other books with an ardent desire for knowledge and and information. Gulbai regards him with affection and pride—her wonderful brother whose skill is equal to the task of discovering what is expressed in large English books. The sorrows of the mother are sometimes the sorrows of the yet inexperienced daughter, inexperienced in the school of adversity, and the knowledge of her mother's woes throws a dark and heavy cloud over what should be the years of joyous life and pleasant existence. If you would turn to another scene, you would see a spectacle that would delight you; you would see Pirojbai and her comrades returning from school, staying by the way at a grocer's shop, or hearing the wild music of a mendicant, or you would see two of them tripping lightly along the busy road, and like a double cherry scarcely seeming parted.

Unfortunately among the Parsis for many years past there have been more girls than there are boys to marry them, and there is some truth in the assertion that among them good girls are many, but good boys are only a few. The vulgar speech of these young men, who are badly brought up, the language of indignation or scorn or malice or jest, used often towards inferiors is a language odious to the last degree, and abhorrent to the civilization of our day, but there is nothing like this vile abuse, this absence of decorum, in the indignant language of the girls, bad as it may often be. The marriage of a daughter is often an exasperating difficulty to both the father and the mother, and marriage is the most important epoch in the life of the daughter. Failing to secure a

suitable husband, if the right time for marriage in her case has passed away, she is considered an unfortunate creature, and is an object of commiseration to the people in the neighbourhood. If in the neighbourhood a female acquaintance is going to be married, preparations are actively going on, and the air is enlivened with the music of a Portuguese band ; on that occasion how eagerly she looks out of the window, how much she wishes for herself a like good fortune, and how anxiously she hopes for the day that shall see her bound in wedlock, for good or evil, all the rest of her life.

Of the two girls to whom reference has been made, who went hand in hand to school, growing up together, as Shakespeare would have said, like a double cherry, after they are advanced in age, one is married to a fitter in the employ of a railway company, who brings for the support of his family rs. 26 a month. The other is married to a man who soon becomes a successful pleader, and who earns, not rs. 26 a month, but about rs. 30 a day. Very different is the lot of the one from the condition and good fortune of the other. The wife of the pleader goes out in the evening in a carriage, breathes the salt air, and goes to places where the fashionable people may meet. The former, on the other hand, in addition to her poverty, has to bear as best she may little acts of unkindness on the part of her husband and of her husband's mother, and occasionally to bear as well as she may more severe acts of jealousy and ill-will. While the poorest boy can go out in the fresh air to relieve himself, wander here and there, looking at shows of every kind, the fitter's poor wife cannot do anything of this. Partly by custom, and partly by long continued habit, she is confined to her house and to the street, seldom going beyond those limits, except on a visit once or twice a month to the house of a sympathizing relative, to pour, it may be, into her attentive ear the tale of her woe, or to receive from her words of encouragement and comfort.

If what we have described is the state of things in a populous town, what is the condition of the Parsi females in the villages of the north, and in those rural places which are so constantly praised for the beauty of their climate and the fertility of the soil ? There it may be said that for those women there is greater enjoyment, greater freedom, and more real happiness than there is for the great

majority of their sisters in the proud city of Bombay. In Naosari they go out to fetch water from distant wells, and at any time we may see them going homeward with water-pots on their heads. They go to each other's houses, they meet together and they often work together. With regard to their dialect, it must be admitted, that it varies a little from the ordinary language, which is Gujarati, spoken by the Parsis of the town. Where the dialect varies, I am afraid, it varies for the worse. Its peculiarity may move Gulbai or Pirojbai to a gentle smile, while the Naosari people, on the other hand, admire the speech which comes, copious and lucid, from Gulbai's mouth. They do not like Gulbai's excellent boots and stockings, which are considered as an unwarrantable departure from the wise customs of the elders, and they talk among themselves about her shortcomings in this respect in terms of great disapproval. But in respect of freedom, and those means by which health is promoted, the ladies of Naosari are nearly on a footing of equality with the Parsi men of Naosari. If what is found there were to be in Bombay, the Parsi fitter's wife would have one great cause of complaint removed, except her grievance in reference to her poverty in comparison with the good fortune of the companion of her early days. But this grievance will not be admitted as a reasonable grievance, as everybody in this world has to do something or other, has to play a part in high rank or low rank—a few in high rank, and the bulk of men in low rank—during the period of this mortal life. And the greatest man in this world can hardly tell how all this comes about.

The purity of the Parsi maiden is beyond all praise, and is the boast of the community. Many honest and sincere men amongst this community however are full of gloomy forebodings; they do not merely discover the thing themselves and keep quiet about it, but they proclaim their fears to their friends, and in the newspapers, when on a beautiful night, or on any festival in honour of the sea, they behold groups of ladies coming from dark lanes out into the open air, in their beautiful dress, and presenting a scene the like of which the city in all its glory can hardly present. To enlist the sympathies of such men, or if they are timid and very perverse, of less despairing men than these, on the side of English education, and the most simple and necessary reform, by making

that education very cheap, by making it open to the poor, by introducing the popular element in English schools, ought to be the aim of every honest worker in this direction in order to secure the better happiness and contentment of the coming generations ; we may then find, in proportion to the progress which may be made, wives cheerful and hardworking because they are healthy, and husbands satisfied with the enjoyment of those blessings that accompany health and industry.

While the young lady is considering to give her hand in marriage for ever, beauty is not generally the thing she looks for, nor does she receive encouragement from her mother in any search for a boy of a fine form or a lovely face. A boy who is decent in his mode of life, who is not absolutely an ignorant boy, and possesses the means of maintaining her, is a fair selection, and the principal conditions seem to be fulfilled. Successful students of law and medicine, men in the enjoyment of a comfortable income, or having investments in many places, are very few, and fall to the lot only of the favoured portion of the Parsi girls. A rich boy of unusual understanding, possessing some influence over his parents, may in a low dwelling find the object of his affections, or a lovely one in a deserted village, and by wedding her may elevate the lady and her family to the ranks of the Zoroastrian nobility. The Parsi girl is a girl of faith—of wonderful faith in the wisdom of her parents. The unmarried one serves her mother with delight, brings to her from the kitchen room the meals, and in the afternoon she prepares the cup of tea ; and when poverty or mishap compels her father to live or serve abroad for a time, how tenderly she weeps at the threshold, while the carriage that conducts from home the man with gray hairs is out of sight. If not the mother, the father often wishes for good features in the man who is proposed for his son-in-law, but fortunate is a lady, as a general rule, of a beautiful form and a virtuous mind, who easily obtains for her husband a young man of similar excellence and virtue. But the unmarried girl in losing her parents, loses as it were the anchor of her safety ; any storm—any calamitous circumstance—may overwhelm her, and throw her into confusion.

For the School Girl as it is for many people, Sunday is a day of rest. I behold in imagination that, after she has had her break-

fast, a cup of tea, a piece of bread, and a boiled egg, she is come out of her house, and that she is bending over a wooden board of a shop buying betel-nut, of which she is very fond. She is not in haste ; she has nothing particular to do at this moment and therefore she is not in haste to go home ; she stands lazily by watching two or three peculiar scenes of Indian human life that pass before her eyes. What is the voice that is heard in the street ? Blind beggars are in this place, one of the company leading them, and while they are here to ask alms of the people they are saying to them in measured words that the life of man is as short as two days are short, and telling them as it were not to put much value on the fading splendours of this mortal life. It is a rude couplet, composed probably by some genius who was a blind beggar. Another man, of a feeble frame, who is in suffering and want, receiving from a citizen a poor coin, exclaims—"You have given me of copper, may it be given to you of gold ; you have given me one, may it be given to you a thousand," ending with a general blessing upon the family of the giver. One more of the same suffering humanity remonstrates with the citizen in the following manner—"Nothing to relieve me ? Not anything to a lame beggar ? How much more time have I to live ? My time is short and I am soon about to go to Masan," the place where there is the celebrated Hindoo burning ground for the dead. It may be—I am not sure—that scenes like these, some of the gloomy scenes in human life, would suggest to the young heart and mind more wholesome thoughts than some of the lessons she has been learning at school. But it is a lovely sight in such a reflecting mood to see her, perhaps in such a moral mood to see her, with betel-nut in her hand, her clean garments waving in the air—part cotton and part silk—her hair elegantly arranged, which is not yet properly dry, being but a short time since washed, and her little feet, that have no stockings on them, dangling in and out of her slippers. In the afternoon I hear her voice, and anxious to know what she speaks I find she is only amusing herself by imitating the street crier who occasionally comes into the street with a basket of betel-nut, and says in a facetious manner that his red betel-nut is got from Bassin, the only place where the best of it could be had ; and she also imitates the cry of another man, who

brings a waggon full of salt and sells in the streets this article of necessary and general consumption at a rate, which he loudly proclaims, and which in English money and English measure would amount to about a penny a pound.

It is often surprising how much a Parsi girl reads. She reads anything that may be within her reach, and she reads attentively the Gujarati newspapers. But the literature of her native tongue being limited her information is also limited to that extent. The mother claims as some of the most important of the qualifications of her daughter that she is a girl who reads and writes, that she is sensible and listens to advice, and that she is a harmless and obedient child. Her brother is at his studies, and she looks admiringly upon him whose quill pen when he writes glides along the paper with a gentle sound. With something like the reverence with which a villager in the interior would regard a wandering hermit who has done penance for years, the Parsi girl looks upon a Parsi boy who has many books, and who is known to possess intelligence and virtue. Not understanding a syllable of English, she yet may be found picking up from her brother's desk the poetical works of Campbell, or Pope, or Dryden, or any book that is attractive in appearance, and with a glad heart she would turn over the pages for a picture of Kosciusko, at whose fall she is told freedom shrieked not long ago in Poland, what time the sons of Poland, the first, the best, the bravest of her sons, in the darkest hour of their country's history, lay on the cold earth all gory, or a picture of children playing in the woods, or of the famous Windsor Forest.

To a pupil of an English school vanity or conceit is sometimes attributed by those who are not well disposed towards her, and the cause of it is believed to be the novelty of the instruction which is given in English schools. Those, however, who are best acquainted with them will say that they do not exhibit any faults more commonly than do those who have not had a glimmering of any knowledge whatever. Among the Parsis, as among Englishmen, there are two classes, the one party anxious to preserve and the other anxious to reform. So that there will usually be many people looking with suspicion, and not with a friendly eye upon English girls' schools, exaggerating anything

to the injury of the girls, as the history of educational reform in every country abundantly proves ; but notwithstanding their unwillingness and their present hostility, there is little doubt that in no long time the Parsi girls will take their position next only to the English girl, advancing steadily in general intelligence, growing in health, growing in beauty, for many a tender flower in the hour of its bloom has been blighted in the bad surrounding atmosphere, in the confinement of the house and of the dismal street.

NASARVANJI J. RATNAGAR.

BANGALORE LOCAL COMMITTEE.

A meeting of the Bangalore Local Committee of the National Indian Association was held March 18th, in a room belonging to the Wesleyan Mission, Bangalore, the chair being taken by G. A. S. Raghavachar, Esq. A Report for the preceding half year was presented by the Hon. Sec., Mr. V. C. Moonesawmy Moodeliar. This was the first meeting held since the formation of the Committee. The Report stated that His Highness the Mahārāja of Mysore had joined the Association as a life member, owing to the influence kindly exerted by the Chief Commissioner of Mysore and Coorg, J. D. Gordon, Esq., C.S.I. There had been an increase in the number of subscribers, but more funds were urgently required. The Secretary further said, "I have also to inform you with sincere pleasure that Mr. Syed Nazoormoodeen has become a subscriber to the Journal, and I confidently hope that other Mahomedan gentlemen of high position will sympathize with us." The inspection of two girls' schools had been made during the half-year by the Hon. Secretary and two members of the Committee, an account of which was given in the May number of this Journal. Mr. V. C. Moonesawmy expressed a strong hope that a Branch of the Association might in time be established at Bangalore. His Report continued, "The last half-year has not been without misfortunes ; we have lost our noble President, Her Royal Highness the Princess Alice, whose death is deeply lamented by all connected with and interested in

the work of the Association. Her memory will I am sure be affectionately cherished by all the members of the Committee. I have also to record with great sorrow that this misfortune was succeeded by another in the death of Lady Anna Gore Langton, the sister of the Duke of Buckingham and Chandos, who also showed active interest in the cause of female education and the work of the Association in general. I am however glad to tell you that I have received intelligence that Her Royal Highness the Princess of Wales has consented to be our future Patroness."

The meeting was addressed by Mr. Nunjundiah Naidoo, who began by alluding to his approaching transfer to Sheemogah, where however he hoped to be able to promote the objects of the Association. He spoke of the activity and energy of the Hon. Secretary, Mr. V. C. Moonesawmy Moodeliar, and expressed his thanks to him. As Mr. Nunjundiah Naidoo had acted as auditor, and would no longer be at Bangalore, Mr. C. Subha Row was appointed auditor in his place. A letter was read from Mr. B. Swathadri Jyangar, stating that he had obtained some new subscribers. A vote of thanks was passed to him for his exertions; also a vote of thanks to the Hon. Secretary. Mr. B. Krishnasing then addressed the meeting at some length on the past and present state of India. He regretted deeply the prevalence of so much superstition and ignorance, and hoped that the people of India "would grow better soon." Mr. B. Krishnasing referred with regret to the transfer of Mr. Nunjundiah Naidoo, whose help had been of great value to the Committee. Mr. P. Sunjeena Naidoo was elected a member of the Executive Committee, and the Report and Balance Sheet were adopted. The Chairman, Mr. A. S. Raghavachar, concluded the proceedings by a few remarks. He said that looking at the progress of the Local Committee for the past half-year, it was satisfactory to note from the Secretary's Report that good and useful work had been done; adding "that while deeply regretting the loss sustained by the Association in the death of H.R.H. the Princess Alice, we have reason for congratulation and thankfulness in two very important accessions to the Association, viz.: that our young Mahārāja has become a Life Member, and that H.R.H. the Princess of Wales has become Patroness of the National Indian Association. Under

such right royal leaderships we ought to be able to do much." The Chairman recommended under these circumstances increased zeal on the part of the members, and said that he hoped to see the Local Association as strong, both in point of numbers and finances, as any of the Branches in the country.

Books suitable for libraries and prizes for the schools are much valued by the Bangalore Committee; those that have already been sent out have been received with appreciation.

PARSI SCHOOL AT KURRACHEE.

We have received the Report, extending over nearly six years, of the Parsi Virbaiji Anglo-vernacular School at Kurrachee, Sind, of which Mr. Edalji Fakirji is Joint Secretary, and an account of the distribution of prizes, Oct. 31st, 1878, by Colonel W. R. Lambert. This school was purely Gujarati till 1874-5, when it was changed to a 2nd grade Anglo-vernacular and Vernacular School on the recommendation of the then Educational Inspector in Sind, Mr. Fulton, C.S. It was visited by Miss Carpenter on her last visit to India, 25th Oct., 1875, and after examining the pupils, she wrote in the visitors' book as follows:—

"I am much gratified and surprised with the school, which reflects great credit on the founders and supporters. It will always have my best wishes.

(Signed,)

"MARY CARPENTER, of Bristol."

In the first of a series of lectures delivered at Bristol in the spring of 1877, Miss Carpenter's last public addresses, she referred thus to her visit to this school:—

"There are many Parsis in Kurrachee who invited me to visit their girls' school. They had provided for this a cheerful room in the suburbs, which was decorated for the occasion, and one young lady read an address to me in English. There were many pretty

specimens of their fancy work, and they quite showed the benefit of the education they had received. The Parsis have commenced the education of their daughters more than a quarter of a century, and without government help ; their present advanced state shows the benefit of this."

The age of the pupils has been from 6 years up to 13 for the boys, and 11 for the girls. It is hoped that arrangements will be made for separating the boys' and girls' schools, and placing the latter under a trained mistress from the Ahmedabad Normal School, in which case the girls will be allowed to remain longer at school. The average daily attendance has latterly been about 64 boys and 52 girls. One girl of 9 years old is a deaf-mute, yet she has been taught the alphabet and figures up to 50, and can write "from signs made to her any word, name, or a sentence ; knows the words by which the parts of our body are designated ; she can also knit a comforter, can hem and sew." At the prizegiving held last October this child received some pictures, books and a doll, and Colonel W. R. Lambert, the president, sent her himself on the following day "a fine large doll," which was given to her in the presence of all the children. The Examinations of the school appear to have been satisfactory, except, especially with the girls, in regard to arithmetic. The Secretary considers that this is partly owing to a deficiency of teaching power, which has now been made up, but he adds, "we apprehend girls are generally backward in this branch of their education everywhere, and judging by their age here, we should think the process of arithmetic might be something like a puzzle to them." Several recitations were made by the pupils in Gujerati and in English. Among the latter were "The child's first grief" and a "Dialogue between a master and a new scholar who complained that he had neither memory nor talent to learn anything." Two of the pupils who recited in English were

girls, and a Parsi gentleman sent them some picture books, but desired that his name should not be known. Colonel Lambert, the president, made some remarks after the rest of the proceedings.

"He observed that all present must have felt gratified at what they saw and heard of the school just now. From the facts given in the report, he remarked, one could not come to any other conclusion than that the school was working very well indeed. Some time ago an inquiry was made by him through the educational authorities as to the condition, &c., of the school, who testified, he was glad to say, to the fact that the school was in a progressive state and worked satisfactorily, and was looked after zealously by those who managed its affairs. He said he had no doubt that the school would go on as satisfactorily as it had done hitherto ; but he wished at the same time that the parents of the children and others interested in the school would increase their contributions to the school, as it appeared an increased expenditure was necessary before long. At the outset of his address Colonel Lambert remarked that he was requested by the Commissioner in Sind to inform them that important and pressing official business prevented him from presiding at this meeting. Colonel Lambert after some further observations resumed his seat amidst loud applause.

Mr. Edalji Fakirji then rose and proposed a vote of thanks to the President for his able and courteous conduct in the chair. Mr. Sapurji Hormusji seconded this, and it was carried *nem con*. Nosegays and rosewater were then distributed to the gentlemen, and the children were all treated on sweets. The proceedings then terminated at about seven p.m."

SOCIAL INTERCOURSE BETWEEN ENGLISH AND INDIANS IN INDIA.

REPLY No. I.

I was rather surprised to read in the last number of the Journal a very eccentric and rather rambling paper on "Social Intercourse between Indians and English in India," by "A Misanthrope." The first impression on my mind was, of course,

that of amusement at the eccentric conceit of the writer ; and as he himself lays down, with considerable emphasis, that among Europeans none but an acknowledged genius or an universal celebrity is allowed to show eccentricity or conceit, I am naturally led to the inference that "Misanthrope" must be either an acknowledged genius or an universal celebrity—or both. Under these circumstances, I am looking forward with intense anxiety to the appearance of the next number of the Journal, when its readers will be edified with the disclosure of the name of this eminent authority on Indian questions. I am aware it is a very foolhardy thing to call in question anything which a great genius lays down, particularly when it is done with the authority of personal experience ; but when the bent of the genius of this universal celebrity leads him to indulge in a sweeping condemnation and a gross misrepresentation of a whole community of unoffending people, I think it is time that some one from that community should raise his voice to protest against the unfair and extremely harmful practice. I will try and point out that the imputations so wantonly alleged against the Indians are entirely undeserved and unfounded, and that some of the statements made are absolutely incorrect, which I am willing to attribute, not so much to a desire to misrepresent, as to entire *ignorance* of the true state of things. It seems to me that very many causes may have contributed to bring about the state of mind under which I am sorry to see "Misanthrope" labouring. It may have been brought about by an aggravated form of misanthropy, which seems to have left his mind in a chronic state of dissatisfaction at everybody and everything ; it may have been brought about by a very limited contact with native society, and that from its lowest grade, &c. However that may be, before I proceed to consider the subject matter of the article I must congratulate the gentleman on his sound sense of propriety which led him to adopt a pseudonym so wonderfully appropriate to himself and so thoroughly consonant with his feelings.

In the beginning of the Paper "Misanthrope" makes professions of writing in a friendly spirit, and later on repeats the same. I will leave it to any fair-minded reader to judge how far these professions are carried out in the essay. If the spirit

is friendly, the language and sentiments are strangely at variance with the feelings. In the second paragraph, after making a generous confession that "there are few, too few native gentlemen in Bombay whom nobody objects to meet," he lays down an indictment of two formidable charges, and hurls them with peculiar bitterness against the devoted heads of the Parsis and Hindus. Firstly, they are eccentric and conceited (*sic*); secondly, they laugh and talk loudly, and push and crush themselves forward in public places. Now, I am willing to admit that the Indian character is weak and has many failings; but never before had I heard that the Indians were eccentric, or that conceit formed even the least component part of their character. The Indians, as a rule, are a very matter-of-fact people. Eccentricity is foreign to their nature. It is a novelty not introduced, and I trust never will be introduced in Indian society. And about conceit; if there is a failing among Indians, it is quite in the other direction. I have the authority of men whose opinions are entitled to respect in saying that the Indians very often—almost always—undervalue their abilities and their powers. A conceited Indian is a rarity, for the simple reason that the Indians are fully aware that now they have nothing left to be very proud of, except, perhaps, their glorious history of the past. Let us examine the second count, the force of which I confess I fail to perceive. The Indians laugh and talk loudly, and push themselves forward in public places. In a crowd, to my indignation, I have very often seen a respectable Indian meekly and quietly give up his place to some swaggering English cad fresh imported to India. In a crowd in India it is the Englishman who elbows his way forward, abuses those that resist, and, when called to account, arrogantly exclaims, "We are masters here." Moreover, Indian people do not behave so badly in India in public places as the English I have observed do in London. I have seen more brawls and rows in a week in London than I have seen in the streets of Bombay in a year. In an English crowd I have seen women and children pushed about and illtreated in a way the like of which I have never seen in India, though the crowds there are incomparably larger than the crowds in England. But leaving aside the discussion

of the truth of this formidable charge brought forward by "Misanthrope," I wish to know what effect loud talking, laughing, pushing and crushing has on the question of social intercourse in India. Is this a logical, is this a sensible reason to put before us to account for the almost total want of social intercourse between the Rulers and the Ruled in India? After this, what next?

Another charge brought is that semi-educated natives swagger about the platforms of railway stations and jostle Europeans. This seems to me to be purely a fancy. Very likely this gentleman was jostled accidentally on a crowded platform, and this to his misanthropic eye and highly sensitive nature must have appeared a "veiled insult, &c." Again, I object to a most unwarrantable accusation in the following paragraph, wherein "Misanthrope" says:—"Most of us have seen the educated cad with his feet upon a bench insolently staring at a European lady who cannot find a seat." If the writer appeals to his own countrymen who have been in India, he will find that most of them have *not* seen such a thing at all. This is absolutely and totally incorrect. I have often seen, and many will bear me out, that at a public place—the Band Stand of Bombay, for instance—Parsis and Hindus almost always offer their seats to ladies, even though there is no chance of finding other seats for themselves. I admit I have sometimes seen an English cad insulted, sometimes kicked, by an Indian gentleman when insolently asking the gentleman to vacate the seat for him. It is not a matter of rare occurrence in India to hear an European asking for a seat in some such refined language as "Get out, you black rascal!" "Here, you native fellow, clear out of this," interspersed, of course, with several expletives which I should be sorry to write, but which these cads delight to use.

After all, I am glad to find something reasonable in the Paper of "Misanthrope." He complains of the habit Indians have of soliciting appointments for their relatives and friends. More or less this prevails in all countries, but I am willing to admit that it is a very common vice among the Indians, and I can quite understand that it must be irksome to English officials. But then I have known that officials who distribute posts according

to merit are not often bored with recommendations from the friends of young aspirants. It is only those who lend a willing ear, or at least countenance this way of solicitation, that are always more troubled with these applications; a firm but polite refusal would go a great way towards putting an end to any future importunity.

Further on the poor B.A.'s and M.A.'s of Bombay come in for their share of abuse. According to this gentleman, they are the greatest of Bores. From his Paper, the opinion I have formed is that "Misanthrope" could not possibly have had much intercourse with that class of educated natives of whom he talks. His experience seems to be derived from a very low grade of Indian society.

The next assertion I take exception to is as ill-natured as it is unfounded. He says:—"Photographs they do not understand," "music of course they despise." I will not notice this beyond saying that there is as much truth in this as there is in saying that the moon is made of green cheese.

I emphatically state that not one of the reasons given by "Misanthrope" can even remotely account for the want of social intercourse in India. If I were inclined to be ill-natured, I would say that the Paper was written to indulge simply in undeserved abuse and to give free play to his misanthropic propensities. I have my own views on the subject, but as my intention is simply to prevent a false impression being made in the minds of others, which the Paper of "Misanthrope" is calculated to accomplish, I will refrain from putting them forward.

I wish, however, to say before I conclude that I do not mean to infer that all Europeans treat the Indians with contempt and harshness. In fact, I do not even say that even the majority of them are anything else than gentlemen in every sense and in the highest sense of the word. What I mean is that unfortunately there is a small class of Englishmen in India who are so bloated with self-importance that they are blind to the harm they are doing to the Government and society at large. The sooner this class is effaced from India, the sooner will Indians and Europeans meet on friendly terms. I believe every right-minded Englishman deploras the existence of this bad feeling as much.

as the Indians themselves. Life in India would be pleasanter, the labours of the Government would be much simplified, reforms would be carried out with greater ease, the condition—moral and intellectual—of the Indian people would be ameliorated, and consequently greater security acquired by the Government; in fact, very many desirable ends would be gained by the promotion of friendly social intercourse between the conquerors and the conquered of India. I fervently trust that the discussion opened by “Misanthrope,” though so disagreeably, may bear some fruit and accomplish some good.

I have been debating within myself whether I should give my name or adopt the braver alternative of hiding it. I do not like the spirit of “Misanthrope,” and will not flatter him by imitation.

DINSHA D. DAVAR.

London, 14th May, 1879.

REPLY No. II.

In the May number of this Journal there appears “a little Social Essay,” written by a gentleman who, at least for the present, hides himself behind his fictitious name of “Misanthrope,” and who, it seems to me, is ignorant, partly if not wholly, of the Indian manners and customs. He, so it appears by reading his essay, is one of these Englishmen, and there are many such in India, who cause to widen that gulf which unhappily exists between the English and the Indian societies by writing such stuff as the paper in question, their only object being to put the worst constructions upon acts of Indians which in themselves are really simple and inoffensive. This essay by its misrepresentation of facts and by its evasion, if not concealment of, the real state of things, is apt to lead Englishmen in this country to a very wrong conclusion, and create a sort of indignation and illfeeling among the mass of people in India by its utter want of justice and seemingly friendly remarks. Throughout his essay Mr. Misanthrope seems to have taken only one side of the question, and has, it appears, purposely avoided the shameful conduct of many, too many, of his countrymen, who by their

barbarous and atrocious conduct disgrace even the name of Englishmen, produce a lasting distrust in the hearts of the Indians, and thus force them to conclude that every Englishman is pretty nearly of the same type. Allow me here to express my sincerest regards and profoundest respect for Englishmen with whom I met in this country. Always obliging, generous and kind, in short they are *Englishmen* in every sense of the word. And I must also confess here that there are many Englishmen even in India who are exceptionally good, kind and generous to every Indian with whom they come in contact, and when they come back their names are never mentioned but with reverence and gratitude. But alas! such noble examples are only exceptions, and as such very few. I particularly request the readers not to mistake my meaning. I do not include those thorough genuine Englishmen in the subject of my paper. For them is our deep gratitude or anything we can afford to give. Our complaint is only against such Englishmen only as those who no sooner set their feet on an Indian soil than they, misled through their ignorance of the vernacular tongue, begin to form opinions with regard to the native character according as their fancy would lead or their whim would direct. Such men are those who base their whole information of India and the Indians upon casually wasting their time in reading such articles as the one written by our "friend," Mr. Misanthrope. No wonder then that with mind stored with preconceived ideas and biassed by wrong notions, such changes are produced in the character of an Englishman in India. It is more through such writings as the essay in question than any other cause that we feel that want of sympathy between the two nations which we so much deplore. Such "little social essays" which produce only mischievous results ought to be condemned.

The etiquette of the Eastern countries vastly differs from that of the Western. What is considered as justifiable in one might be looked upon as rudeness in the other. To laugh then at the social rules of a country, as long as they are simple and inoffensive is simply madness, and to judge them with a different standard is worse still.

I do not write this to shield all my countrymen from the vitu-

perative language the essayist has been pleased to use. Far from it: I admit that there are men in India who deserve that language, and than whom to find worse would be difficult. But such a class of men are to be met with even in the most civilized countries. Even in London, the centre of civilization, what is the state of its east end? Here in London we see in every day life cases tried for crimes of the most horrible kind. If it were not for the vigilance of the police you could scarcely have walked from one end of a street to the other without being robbed or plundered. Would Mr. Misanthrope justify me if I were to estimate English civilization by such cases? Certainly not. I would be the last man to level all Englishmen to the class of society who inhabit the east end of London. It seems to me that Mr. Misanthrope had had no occasion of cultivating friendship with the higher class of Indians or he would never have been so bitter in his language. Mr. Misanthrope has brought charges, some against only the semi-educated Indians and some which apply to Indians in general. Though both are open to correction, I will take up only the latter ones as the short space I want to confine this into would not permit me to discuss all of them in detail.

The essayist begins with a denial of "this dislike on the part of Europeans" being "due entirely to colour and race." This dislike might not be due *entirely* to colour and race, but this I know for certain that Englishmen in India not only make distinction of colour and race, but the mere fact of our being "natives" of India is a cause of hatred in their eyes. There are peculiar expressions in the Anglo-Indians peculiarly corrupted from our language which show that such is the case. "Toom kala log" is one of the chosen expressions in the mouths of the Anglo-Indians, and is one of the first lessons in morality they take when they for the first time land on an Indian soil. The above expression is only a combination of three words contrary to any rule or idiom, and which, if at all translatable, means in the language of the Anglo-Indians "you black men," and is not often followed by "you nigger" or "you native." How the word "native" has come to imply a bad meaning I leave the Anglo-Indians to account for. Do not these chosen abusive

expressions clearly prove that the dislike on the part of Europeans is due, if not entirely, to a very great extent to colour and race?

Further on Mr. Misanthrope says that "music, of course, they despise." Here again he has committed himself to the same blunder of judging the taste of the Indians not according to the Indian standard. He is labouring under a mistake, and what more can I do than pity his ignorance. I can safely say that no nation has yet surpassed us in music, which, it is truly said, "has charms to soothe a savage breast." Our fondness of this divine art is so great that it is considered as one of our faults. It is not an uncommon saying among us that such and such a one has ruined himself after music. But it is absurd to expect any one to appreciate a music foreign to his taste, and, above all, which he does not understand. With all these, if Mr. Misanthrope holds a different view, it is his own ignorance he should blame, it is his own wrong notion he should pity.

In conclusion, I must ask Mr. Misanthrope if any Englishman would, even for a moment, imagine in this country he could kick or thrash anyone, even for the greatest insult, without the inevitable consequences of law or in turn being kicked or thrashed on the spot. But Englishmen do kick and thrash the poor Indians for supposed offences and imaginary insults, and the result is that in 99 cases out of 100 they go scot free. The Fuller case is one of the many examples.

SYUD SHARFUDDIN.

7 Dorset Square, London, N.W.

THE ROMAN-URDU CHARACTER AND ROBINSON KRÚSO.

The translation of Robinson Crusoe published by Mr. Tolbort presents two very marked peculiarities, which commend it to the consideration of all those interested in the progress of Oriental literature.

In the first place the language used is not the Persian as it

is spoken and written in the dominions of the Shah, or as it is known to scholars in Europe or Asia, but a sort of *patois* supposed to be spoken in Afghanistan and in the outlying districts of the Punjab.

In the second place, the whole work has been printed in the Roman character, and is we believe by far the most important lay contribution towards the Romanising movement, of which, we regret to say, Mr. Tolbort is one of the warmest advocates.

Not the least important part of the book is the long and elaborate preface, which not only explains the aim and scope of the work, but also helps us in appreciating Mr. Tolbort's motives. For however much we may differ from Mr. Tolbort's views as to the best means of regenerating the East, we can have no doubt of his sincerity, and entertain for his work the kind of respect due to all earnest, however misguided, efforts after reform.

Mr. Tolbort has taken such pains to define his own share in the work that those acquainted with the history of European book-making in India cannot but be struck with the candid manner in which he acknowledges the services of his Munshis; and although in his great anxiety to do justice to others he might appear to have somewhat underrated his own part, he has certainly erred in the right direction, and we commend his example to all those orientalistes who extensively make use of that most indispensable, patient, painstaking, and not unfrequently underpaid, instrument of learning—the native Munshi.

We shall attempt in the following pages a brief examination of Mr. Tolbort's work from a strictly literary point of view. The numerous social and political questions which it raises, though extremely interesting, are far too intricate to be dealt with in a review.

It is a well known fact that all languages in the course of their development and progress have a tendency to undergo certain changes, some of which may be called *internal*, as affecting the essential structure of the language, others *external* and accessory. The gradual disappearance of case-endings and verbal inflections are examples of the former kind of change, the admixture of foreign words and idioms, the change in the

accent and quantity of words, of the latter. The internal changes come about almost imperceptibly and are due to the inevitable contingencies of currency and constant use. The external changes are the expression of the outer environment and surroundings of the language, and reach their greatest limit when the language comes into contact with other dissimilar languages, or is implanted into a country different from that of its origin.

But even these latter changes are brought about very slowly and require the sanction of time and usage before they can become permanently impressed upon the language. Thus expressions which at one stage of the language are regarded as innovations and vulgarisms may by long usage *in proper quarters and by proper individuals* not only become allowable but even elegant. In no department of knowledge has the influence of authority more weight than in that of language, and in no department of knowledge is the violation of such authority by incompetent individuals received with greater indignation. Dialectical peculiarities in the spoken language have no claims to consideration, and cannot except under very peculiar circumstances become part and parcel of the literature of the language. The Queen's English receives endless variations in the different counties of England—not to speak of the bazars of Calcutta or Bombay—and yet no sensible Englishman would ever think of rendering the works of Victor Hugo into the Devonshire dialect or the China bazar English.

Let us apply these considerations to the work before us. The Rábinson Krúso professes to be written in the Kabool dialect of the Persian, and strange indeed this dialect must be, for every page is replete with peculiarities which jar upon the ear, and which would be quite unintelligible as well to Persians as to those Europeans who have "unfortunately" acquired their knowledge of the language through the "doubtful" channels of Persian literature and intercourse with the people. One might hear such jargon in the festive harangues of an Indian *kaisth*, but we certainly did not expect to see it paraded before the eyes of the British public as a well-established dialect of the Persian.

The sole authority on which Mr. Tolbort founds this new dialect is that of a man whose birthplace we are told was Kabool, but who it is extremely probable never resided in Afghanistan in maturer years, for Mr. Tolbort goes on to say: "His knowledge of Pushtu was limited; that of Arabic still more so. . . . He affected the character of a man of the world rather than that of a moulvi." And yet this man was infallible not only as to the pronunciation of Arabic words in direct opposition to the authority of the received lexicographers, but also in regard to peculiar usages of Persian words and phrases which Mr. Tolbort himself admits would needlessly puzzle his readers. In these days of scientific inquiry, when every fact has to be supported, confirmed and supplemented by other facts, when evidence of all kinds has to be subjected to the most crucial tests, one would have thought Mr. Tolbort would at least take the trouble to compare the Shere Alian dialect with that of some other Persian speaking Afghans. But no such attempt seems to have been made. In fact the very circumstances which would have made Shere Ali's authority unreliable and unsatisfactory to ordinary minds constitute in Mr. Tolbort's judgment its chief claims to acceptance and invest it with the elements of infallibility. One is tempted to exclaim, in the words of Milton :

"Thy age, like ours, O soul of Sir John Cheke,
Hated not learning worse than toad or asp,
When thou taught'st Cambridge and King Edward Greek."

The only impression left on the mind is that Mr. Tolbort started with a certain preconceived notion as to what kind of Persian the frontier officers ought to learn, and in his hero, Munshi Shere Ali of Kabool, he found the living embodiment of his ideal.

We now come to the consideration of the Roman alphabet, and its applicability to the Eastern languages in general and to the Hindustani and Persian in particular. It would be impossible within the space allowed us to enter into anything like a thorough examination of this momentous question. All we can hope to do is to place before our readers as briefly and with as little comment as possible, the bare facts of the case.

Mr. Tolbort has very advisedly confined his deprecatory remarks to what he calls the Persico-Arabic alphabet, and although waxing eloquent over his scheme of universal transliteration he takes in the greater bulk of the Sanskrit literature, this may be looked upon as only accidental, for none of his objections apply to the Sanskrit alphabet, which in its application to the languages it deals with is far more perfect than the Roman alphabet is in its application to the European languages.

The chief defects of the Persico-Arabic alphabet in their most exaggerated form may be summed up as follows:—

I. There are altogether 29 consonant and 10 vowel sounds, with only 18 letters for the consonants and 3 for the vowels, the other consonant sounds being represented by one or other of these 18 letters with the mere difference in the *number* and *position* of dots. Thus:—

2 letters, each answering, with dot variations, to 4 sounds

5 “ “ “ “ to 2 “

1 letter, answering with dot variations, to 3 “

10 letters, each answering to *one* sound, giving a total of 18 letters for 29 sounds.

In the case of vowels no accessory signs are used to indicate differences of quantity, nor are diphthongs represented by combinations of letters.

But it must be distinctly understood that even in ordinary writing and in all kinds of printing and lithography the dots as a rule are never omitted, and even vowel-points are occasionally used, so that in practice the alphabet does not present the same disadvantageous aspect it has been made to assume in the above-table, partly for the purpose of giving to the Romanisers what satisfaction they may derive from the circumstance, and partly as an attempt to look at the whole question from a strictly theoretical point of view.

II. A great many of the letters change their form according to their position in a word, thus giving rise to what are known as initial, medial and final forms.

III. The short vowels are not represented by letters, but by accessory signs or vowel-points which, practically speaking,

seldom come into use. This, however, is not such a formidable drawback as it appears, and we hope to show in the sequel that it secures certain advantages which cannot be gained by any method of fixing the vowel points.

The other objections are only of minor importance. The objection, for example, as to the absence of stops hardly exists, as there are even now distinct signs to indicate the beginning of a sentence, and besides, new signs can be easily introduced. Nor does the objection as to the difficulty of printing the thick and thin strokes apply to the *nasq* character which is in general use in Turkey, Egypt, in all the Mahomedan states of northern and southern Africa, and in Europe, and which is making way even into India, all the excellent publications of the Asiatic Society, the whole work done by the Honourable Syed Ahmed Khan Bahadour, and by the Aligurh Institute, and one of the most popular organs of the native press, *The Urdoo Guide*, being printed in this character. Mr. Tolbort must indeed have great faith in the ignorance of his readers when he makes, in italics, the following assertion as regards the printing press—“*practically speaking it has no existence for the hundred million followers of Islam.*” Had Mr. Tolbort only glanced at a list of the innumerable periodicals—not to speak of works of permanent value—which are daily printed in Turkish, Arabic, and even in Persian in the dominions of the Sultan alone, leaving out of account all that is brought forth by the press of Egypt, of Tunis, and of the Malay peninsula—he would not have made such an unqualified assertion.

We shall now see how far the Roman alphabet helps us in our difficulties.

As regards the vowel and consonant sounds, the Roman alphabet certainly makes out a complete list of letters, but a great many of these have been obtained by the use of dots, strokes or commas, placed above or below ordinary letters, and are therefore open to the same objection as the dots of the Persico-Arabic alphabet. If the dots of the latter are liable to be left out in ordinary writing, what guarantee have we for the preservation of the multiform signs (a disadvantage in itself) of the former under the same circumstances. In fact Mr. Tolbort

takes the Persico-Arabic alphabet at its worst, and forgets to picture to himself the mutilation his own alphabet might undergo under the rough handling of constant use. How many English men or women (excepting of course the professional clerks) do write their own language legibly, and supposing that the hieroglyphic strokes instead of representing a homely English expression stood for some jaw-breaking Arabic or Sanskrit word, what a prospect before the unhappy decipherer, what a field for a London publisher who get a MS. of this kind from across the black waters.

In regard to the second and third defects of the Persico-Arabic alphabet the Roman substitute has a decided advantage. But we hope to show that while the fixing of the vowel-points, especially as hitherto attempted by the Romanisers, is no great advantage—if not indeed a positive disadvantage—the difficulty in respect to the initial, medial and final forms of letters can be obviated, for purposes of printing at least, by a simpler and more legitimate method.

So much for the advantages of the Roman alphabet. Let us now turn to some of its disadvantages. An alphabet so entirely alien as the Roman is, in order to be accepted should not only remedy the defects of the one it undertakes to supplant, but should do so without affecting the genius and character of the language to which it is applied. Now a mere glance at one of the Hindustani or Persian works of rhetoric would at once show what a number of figures of speech in these languages depend entirely on the mere outer form of words. The use of words with dotted and undotted letters, or with alternating dotted and undotted letters, the oft-repeated figures of *Tajneess*, and a host of other figures of speech, cannot at all be represented in the Roman character. Innumerable examples would suggest themselves to any one acquainted with oriental literature. And yet these figures are not the sole property of the learned, nor are they the peculiar feature only of the ornate style. They have become woven into the very texture of Eastern life to an extent which it would be impossible for Europeans to conceive. And are these figures, the charm, the life of oriental style and of oriental conversation to be given up for the sake of the doubt-

ful advantages which the Roman alphabet offers? Certainly not. We ask in the name of true scholarship, in the name of justice, whether it is the alphabet—an alien alphabet suppliant for adoption—that has to suit itself to the peculiarities of the language, or whether it is the language—a long-established self-existent language—that has to adapt itself to the requirements of the alphabet.

All orientalists would admit that any knowledge of the Eastern languages acquired through the medium of the Roman character has a strange unreality and defunctness about it, and educational works written by the greatest scholars invariably insist on the mastery of the alphabet. The opinion of officials who have as a rule either no time or no inclination to learn a language, cannot be of much weight in matters of this kind, and it is indeed a most significant fact that no oriental scholar of any repute or authority has ever identified himself with a scheme of universal transliteration. No Eastwicks, Garcin de Tassys, Fleischers or Max Müllers—men who have worked and are working with the best of their energies to preserve, to enrich and to propagate all that is precious in the literature of the far east—are to be found among the ranks of the Romanisers.

The Roman alphabet through its very property of representing the short vowels by letters instead of by vowel-points, multiplies tenfold the responsibility of editing, and places in the hands of the Romanisers a most dangerous instrument for corrupting the language. In the Persico-Arabic method of writing, the vowel-points being generally omitted, the student is obliged in all doubtful cases to consult the proper authorities, and thus acquires a correct vocabulary. In the Roman method on the other hand, he is entirely at the mercy of his editor, and has to count with the latter's mistakes and idiosyncrasies, which become stereotyped in the book. Mr. Tolbart has certainly not realized the full extent of the responsibility of editing on his own system when he speaks lightly of the work of transliteration; and the manner in which he and some of his colleagues of the Missionary Societies have acquitted themselves of the task is simply appalling. Imagine the British Parliament to sanction the introduction of the phonetic mode of spelling into the

English language. Imagine the whole library of British classics, regardless of time and expenditure, to be transcribed in accordance with that method. But this is not all; imagine further, the accent and quantity of each word to be determined, not by cultivated Englishmen, but by a set of China Bazar Bengali Baboos, and the result would be something like what Mr. Tolbort is contemplating with so much complacency for the universal literature of the East, and in which he sees the regeneration of Asia.

These be your gods, O Israel! And yet so sanguine is Mr. Tolbort, not only as to the feasibility but also as to the utility of his scheme, that he would solicit Government aid for its furtherance. It is true that arbitrary measures meet with less resistance in the East than they do in the West, but to think for one moment that the action of any Government, however despotic it may be—which the Indian Government, let us at least hope, is not—can dislodge the long-established eastern alphabets from the innumerable concerns of daily life in which writing is required, or that it can replace the pure diction of the classical authors by the mongrel of Peshawar Bazars, requires a disposition far more sanguine than ordinary mortals are gifted with.

In producing a work like the present, we venture to think that Mr. Tolbort has overshot the mark, and by the very singularity and uncouthness of the language of his translation he has done irreparable damage to the cause he is so anxious to serve. A few pages of the *Rábinson Krúso* are enough to make one shudder at the double innovation implied in the work, and it is too much to expect from the proverbial apathy of the oriental mind to all change, that it should receive with open arms not only the scheme for the utter annihilation of its traditional mode of writing, but such scheme accompanied with the vilification, the vulgarisation of its pure and classical speech.

We cannot conclude this brief review without saying a few words on the modification of the Persico-Arabic alphabet worked out by His Excellency Prince Mirza Malcom Khan, the Persian Ambassador in London. With that vast knowledge of human nature as developed in the East, and the deep sense of its real wants which His Excellency possesses, he has fully realized the

magnitude and difficulty of the task. His alphabet therefore removes nearly all the defects of the older form without introducing any new and suspicious signs. It is perfect for purposes of printing, each letter having the same form, irrespective of its position in a word. It cannot be used in ordinary writing, and is in fact an attempt to supply a printing alphabet as distinct from the one used in caligraphy. Its great merits are simplicity and unobtrusiveness. It requires no elaborate rules for the guidance of the reader, and insinuates itself into favour by a kind of gentle persuasion rather than by show of right. We wish this new and interesting alphabet the success it deserves; and although it has no such advocates as Mr. Tolbort to proclaim its merits, nor a Society and Journal to keep its advantages before the public, it may yet do its work by those slow and silent means which Nature always adopts for the accomplishment of her grandest objects in marked contrast to those employed by blustering, blundering Man.

Royal School of Mines;
9th May, 1879.

SYED ALL.

A NEW KIND OF SILK.

A lecture on the "Wild Silks of India, principally Tusser," was delivered by Mr. T. Wardle, F.C.S., F.G.S., at the Society of Arts on May 9th, and in the discussion that followed Mr. Alexander Rogers, late Member of Council, Bombay, brought to the notice of the meeting a valuable kind of silk spun by a hybrid worm, which might prove a useful source of productive industry. Mr. Rogers' remarks in reference to this hybrid are reported as follows in the *Society of Arts Journal*:—"There was a man in Bombay, a barber, who made a most remarkable discovery with regard to Tusser silk. He showed him the produce of silk which had been spun by,

a hybrid worm, produced between the common Indian Tusser worm and what he said was the Japanese Yama-mai. Whether that was the case he could not say, but he certainly showed him the two worms, which were about the size of his little finger, and he informed him that the silk produced was much freer from tannin than the indigenous Tusser found in the jungle. He showed him some specimens, and so far as he could judge the hybrid silk was far superior to the other. Mr. Morris assured him that this hybrid would feed on the commonest trees in the country, particularly all trees of the fig tribe. If that were the case, and a superior kind of silk could be produced by hybridisation, one could see what an immense future would be open for production, and it would especially afford a means of employment for the mass of the people, especially women. In the higher classes the women were never allowed out of doors, and it would be an inestimable boon if they could be induced to amuse themselves by rearing worms and producing silk. Even in the years of famine the trees on which the worms fed never failed, so that in such seasons of disaster the existence of this industry would be an immense benefit to the people."

THE LATE HENRY WOODROW, ESQ.

On the 15th March last, at the yearly Convocation of the Senate of the Calcutta University, the proceedings began with the unveiling of a marble memorial bust of the late Mr. Henry Woodrow, Director of Public Instruction in Bengal, which has been placed at the entrance of the hall. When all the Fellows of the University had assembled, the Vice-Chancellor, the Hon. Sir Alexander J. Arbuthnot, K.C.S.I.,

performed the ceremony. On the pedestal of the bust is the following inscription:—

HENRY WOODROW, M.A.,

FORMERLY FELLOW OF CAIUS COLLEGE, CAMBRIDGE, FELLOW OF THE UNIVERSITY OF CALCUTTA, SIX YEARS PRINCIPAL OF LA MARTINIÈRE, UPWARDS OF TWENTY YEARS INSPECTOR OF SCHOOLS AND LATTERLY DIRECTOR OF PUBLIC INSTRUCTION IN BENGAL.

THIS BUST IS ERECTED IN AFFECTIONATE REMEMBRANCE BY DESIRE OF HIS NATIVE FRIENDS FROM FUNDS CHIEFLY CONTRIBUTED BY THEM TO PERPETUATE HIS MEMORY, AND IN RECOGNITION OF HIS WORTH AND OF HIS DEVOTION TO THE CAUSE OF EDUCATION IN INDIA.

IN ADDITION TO THIS MEMORIAL A SCHOLARSHIP HAS BEEN FOUNDED TO BE CALLED THE WOODROW SCHOLARSHIP.

HE WAS BORN AT NORWICH, JULY, 1823, AND DIED AT DARJEELING, OCTOBER, 1876.

After the medals and diplomas had been distributed, the Vice-Chancellor delivered, as usual, an address to the Senate and the graduates. In the course of it, he referred to the losses sustained by the Senate in the past year—referring in turn to Mr. Sutcliffe, who had been Registrar of the University for about eleven years, and had introduced important improvements in the conduct of the Examinations; Mr. Blochmann, Principal of the Madrasah, and well known for his attainments in Arabic and Persian; Mr. Robson, a zealous member of the Educational Department; and Dr. Oldham, the able Director of the Geological Survey of India. The Vice-Chancellor then continued as follows:—

“And now, gentlemen, the mention of these names of former colleagues whose loss the University deploras, leads me to say a few words with reference to the ceremonial which we performed immediately before the opening of this Convocation. I refer to the unveiling of the bust of the late Mr. Henry Woodrow, which has been placed in this Senate House as a memorial of his long and devoted services in the cause of native education. To me it is a melancholy-satisfaction that the duty of presiding

at that ceremonial, and of bearing public testimony to the merits of our valued and lamented colleague, should have devolved upon me; for it so happens that Henry Woodrow and I were schoolfellows; and, although the greater part of our Indian service was passed in different parts of the Empire, we had for many years a bond of union in the fact that we were both employed upon the great work of promoting the education of the natives of this land—a work which our lamented colleague performed with a zeal and devotion and practical ability that have seldom been surpassed. I well remember meeting Mr. Woodrow on the first occasion of my visiting this city, now nearly four and twenty years ago, and renewing the acquaintance of our school-days; and shall never forget how impressed I then was by the earnestness and the thoroughness with which he had entered upon his new duties. That earnestness and that thoroughness never flagged. They characterized the whole of Mr. Woodrow's useful and active life, up to the closing scene when he was suddenly struck down in the midst of his labours. And there were two other points in his character which we should all of us do well to contemplate, and to which I would invite the attention of you my younger friends—the newly passed graduates of this University. I refer to the consistent uprightness and truthfulness of his mind, and to the equanimity with which he bore the trials and disappointments of life. Some of those now present are doubtless aware that many years before his death Mr. Woodrow encountered a severe disappointment in being passed over for the chief office in his department—an office for which he was generally considered to possess the strongest claims. Another person was selected, and Mr. Woodrow had to work on in a subordinate post for another fifteen years; but the disappointment, great as it was, in no way impaired his zeal. He laboured on patiently and steadily, destined at length to attain the goal of his ambition, but alas! only to enjoy it for a few short months."

The Secretary of the Woodrow Memorial Fund, Babu Radhika Prosunna Mukherji (lately appointed Assistant Inspector of Schools in the Bhagulpore District), reports that

besides the memorial bust, the funds have allowed for a scholarship in connection with the University of Calcutta of rs. 16 a month, tenable for one year, to be awarded to the best B.A. of the year in Physical Science, so as to enable the holder to obtain the M.A. degree. It will be called the Woodrow Memorial Scholarship. In addition the Committee have been able to arrange for a medal to be competed for annually, to be given to the best student from the Native Normal Schools in Bengal, "thus showing that the cause of Vernacular Education was ever dear to Mr. Woodrow's heart." The above particulars have been kindly supplied by Mrs. Henry Woodrow from a communication to her by Babu R. P. Mukherji. All who knew Mr. Woodrow will rejoice to learn that his indefatigable labours have received such marks of genuine appreciation from his friends in Bengal.

THE MAGAZINE JANAVINODINI.

Mr. Kristnama Charriar, editor of this useful Tamil and Telugu Magazine, to which we have before more than once called attention, has sent at our request some interesting particulars about its progress and circulation. During last year there were 443 subscribers for the Tamil copy, and 260 for that in Telugu. The magazine is intended to supply useful and entertaining reading for families, and from the contents it appears admirably calculated for its object. The editor writes that it is his desire to "amuse and instruct the family circle, schoolboys and school-girls, and the general reader unacquainted with English; to impress upon the young notions of duty, and of right and wrong, and to elevate their aspirations." The bound volumes are in request as gift books for schools and families. "The magazine," adds Mr. K. Charriar, "I may further say, is self-reliant. The Society for which it is conducted (the School Book and Vernacular Literature Society) do not rely upon any great names or make

any special effort to extend its circulation through the country, and although but very few of us are working in this new field, we look to the gradual advance in popular education and in the intelligence and literary tastes of the people for the support which such a vernacular periodical needs." The magazine seems to be slowly but steadily attracting the attention of parents and school managers. Among the subjects included has been Physiology and the Laws of Health, from Mrs. Bray's book of that title. The magazine is in a coloured wrapper, with a good engraving outside, and the improvement in the woodcuts since the commencement of the publication is very striking. We wish increasing success to this very useful endeavour to provide reading for ladies and children. A healthy literature is one of the most pressing requirements for India as a supplement to educational arrangements, and the Madras School Book and Vernacular Literature Society greatly deserves support.

DRAMATIC PERFORMANCE AT BOMBAY.

A dramatic and musical entertainment under the direction of Mr. K. N. Kabraji was given, March 26th, by the Natak Uttejak Mandali, at the Esplanade Theatre, Bombay, in honour of the Hon. J. Gibbs, C.S.I., before his departure for England. His Excellency Sir Richard Temple, Bart., G.C.S.I., was present on the occasion. Select scenes were represented from various plays, in Gujarati. The first play was *Sita Haran*, an epitome in a four-act drama of the great Hindu epic, the *Ramayana*. Two scenes were chosen from this play; the contest for the great bow of Shiva, on the occasion of the *Swayamvar* of the Princess Sita; and the scene in Lanka (Ceylon), where Sita is imprisoned by the monster Rāvan, and rescued by her husband Rāma, through the friendly assistance of Hanuman, the monkey god. *Harishchandra* was the second play, parts of which were represented. It is an account of the unswerving truthfulness amid all kinds of temptations of one of the kings of Ayodhya. This play was translated into English (and dedicated by

permission to Her Majesty) by Sir Mutu Coomara Swamy, whose death we regret to record this month. Thirdly come scenes from *Fareedoon*, an historical play, dramatising the incidents in Persian history connected with the popular uprising against Zohak, the tyrant of ancient Irān. And lastly there was one scene from *Lavastookh*, a sequel to the play of Rāma and Sita, representing the exile of Sita after her return from Lanka, enforced by popular clamour. This play is the latest production of Mr. K. N. Kabraji, and is considered one of his best works, the composition being well managed and the style remarkably idiomatic. Mr. Kabraji's endeavours to revive the genuine Indian drama are meeting with much appreciation in Bombay.

MEETING OF THE NATIONAL INDIAN ASSOCIATION.

A Meeting was held on Thursday evening, May 15th, at the Langham Hall, Great Portland Street, when the chair was taken by Sir Arthur Hobhouse, K.C.S.I., and a Paper on "Caste in British India" was read by R. N. Cust, Esq. An interesting discussion followed the reading of the Paper. We regret to be obliged to postpone an account of the meeting till next month.

INDIAN INTELLIGENCE.

The first Prince of Travancore lately invited Mr. Rogoonatha Chariar, of the Madras Observatory, to deliver a lecture at Trevandrum on Astronomy, and after introducing the lecturer as one who had nobly devoted his whole life to science, and "of whom every Hindu may be justly proud," the Prince made the following remarks:—"The subject of the lecture is astronomy, the most sublime of the sciences. It is a science which gives us the most comprehensive idea of the creation. It is a science which forces into our minds a conception of the littleness of man, and of the earth itself, and of the lilliputian dimensions of empires and emperors, states and statesmen, wars and conquests;

quarrels and battles, revolutions and counter-revolutions. It is a science which in short takes man nearest to a realisation of his Creator and Divine ruler. Such a subject cannot fail to be of interest to every one assembled here. I believe the lecturer will not be tender to the beliefs of those present here who may adhere to the notion that eclipses are the effects of Pythonian deglutition of the sun and moon, or that the heavenly luminaries are so many globes and chandeliers hung up in the great blue canopy above to give light to man. At the same time I believe he will contend that India was the cradle of this noble science, though we have neglected to convert the cradle into a cot sufficient to accommodate the gigantic proportions to which she has grown during her foreign sojourn."

The Vice-Chancellor of the University of Calcutta, the Hon. Sir J. Alexander Arbuthnot, K.C.S.I., made the following remarks in his address at the Convocation, March 15, with regard to the success of Miss Kadambini Bose in the Matriculation Examination :—" In connection with the examinations of the past year I must not omit to mention a circumstance which is both interesting and important. I refer to the fact of the senate having passed rules for the examination of female candidates, under the operation of which one Hindu young lady, educated at the Bethune School, passed the Entrance Examination with great credit. The young lady to whom I refer, Kadambini Bose, obtained very high marks in Bengali, very tolerable marks in history, and even in the exact sciences—a subject which is not usually considered to be congenial to the female intellect—she acquitted herself very creditably. She only missed being placed in the first division of passed candidates for the Entrance Examination by a single mark." The Vice-Chancellor went on to urge upon men of the educated classes the importance of female education, adding, " it is essentially an object demanding native thought and native effort, which, if it is to be realized at all, must be attained by your own exertions, by the gradual conquest of ancient prejudices, and by a change in national customs which the history of the world teaches us it is by no means easy to effect."

The Mahārāja of Doomraon is considered a representative leader of the Zemindars of the province of Behar. He is always ready to further objects of public utility. In the late famines he showed great liberality to the sufferers, and his hospitality has almost passed into a proverb.

The death of the Mahārāja of Vizianagram has been announced by telegram.

A few weeks ago the Lady Mary Grenville laid the foundation stone of the New Hospital Wards, to be built on the grounds of the Monegar Choultry, by P. S. Ramasami Mudeliar, a well known native gentleman of Madras. His Grace the Duke of Buckingham, in reply to an address, remarked on the value of the hospital, and on the number of the works of charity carried on by Hindus, which had struck him very much since he had come to Madras, adding that many English people who had been in India for a time "acknowledged that charity was predominant among the people."

We are indebted to Mr. James Routledge for the following facts:—The Government Emigration Agent for Trinidad, at Calcutta, Mr. R. W. S. Mitchell, forwarded lately to the Government of India information respecting the successful competition by Coolie emigrants at the annual race meet at Port of Spain, Trinidad. The races most worth winning were won by blood horses in the possession of Indian emigrants, who not many years ago left India as paupers, had a gratuitous passage to the colony and may claim a return passage if they choose. The prizes competed for were equal to the highest offered at the Calcutta races. The Governor's cup was presented by his excellency to Mr. Juppy, the coolie who had won it, with complimentary remarks, and it was exhibited on its pedestal in a shop window till called for by Mr. Juppy, whose wife and friends were impatient to see it. At races held in one of the country districts also a coolie emigrant successfully competed for a prize.

The death is recorded of Raja Digumbra Mitter, of Bengal, who was for many years member of the Supreme Legislative Council, and owned large estates in Madras. He was the first native to occupy the position of High Sheriff of Calcutta.

In *Brahmo Public Opinion* there was lately a notice of the Agra National Asylum for orphans and destitute children, which appears to be a very useful institution. There are twelve boys in the asylum, five of whom are over twelve years old and the rest under. They receive technical instruction in carpentry, weaving, knitting, agriculture and gardening, as well as elementary instruction. Two of the boys are well advanced in weaving, and almost all the woollen and cotton stuffs required last winter for clothing by the pupils were woven at the asylum looms. Two others have gained a fair knowledge of gardening. The Hon. Sec., Babu Nobin Chunder Rai, is described as "the life and soul of the asylum." One interesting fact in regard to it is that it is one of the very few charitable institutions under the sole management of natives. With larger funds its operations could be extended to great advantage.

A correspondent from Madras writes :—"Female education seems at last to be making progress in Madras, and we now not unfrequently hear Hindus speaking with pride of their daughters' ability to read and write, although a few years ago, these same men would have said, 'Why should our daughters learn? If we teach them, can they get Government employ?'"

Mr. Hari Prasad Santokram Desai Bhaunaggur has shown great liberality in relieving the famine sufferers in Kattywar. He had already generously established some charitable institutions, and his late brother founded a library for public use.

We have received the second Annual Report of the Backergunge Hitoishina Sabha, which we shall notice next month.

PERSONAL INTELLIGENCE.

At the Easter General Examination at the Inns of Court, Mr. Balasundram S. Shrinivassa, of Madras, was one of those who passed the Final Examination.

Mr. Womesh Ohandra Ghose, of Calcutta (Inner Temple), was called to the Bar on May 7.

Mr. Syed Hassan has passed the Examination in Anatomy and Physiology at the Royal College of Surgeons.

Mr. Lal Mohun Ghose, Barrister-at-Law, has arrived from Calcutta, as a deputation from the British Indian Association.

Mr. R. H. Cama and Mr. Dhunjibhoy Burjorji Spencar, of Bombay, have come to England to compete for the Indian Medical Service.

Pundit Shiamaji Krishnavama, of Cutch, is come to Oxford as Sanskrit Assistant to Professor Monier Williams.

Dr. Mohan Mohini Bose, who contributed to this Journal last year several interesting articles on America, has arrived safely at Calcutta, and has been warmly welcomed by his friends.

DEATH.—May 4, at Colombo, Ceylon, Sir Mutu Coomara Swamy, Member of the Legislative Council. He was well known for various translations and writings in connection with Buddhist literature.

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No. 103,—JULY, 1879.

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NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

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To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

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JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 103.

JULY.

1879.

NATIONAL INDIAN ASSOCIATION.

A Meeting was held on Thursday evening, May 15, at the Langham Hall, Great Portland Street, at which a Paper was read by R. N. Cust, Esq., on "Caste in British India." The chair was taken by Sir Arthur Hobhouse, Q.C., K.C.S.I.; and amongst those on the platform were Sir George Campbell M.P., K.C.S.I., Sir R. H. Davies, K.C.S.I., Colonel Keatinge, V.C., C.S.I., Hodgson Pratt, Esq., Rowland Hamilton, Esq., Francis Wyllie, Esq., and Pandit Shyamaji Krishnavarma.

The CHAIRMAN, in the course of remarks introductory to the Lecture, said that he had no doubt all present felt that the importance of diffusing knowledge in England respecting India is becoming more and more pressing as each year passes over our heads. Certainly he felt it to be so, for he was assured that the connection between England and India will be closer and closer, and that this country will intervene more and more in the government of Indian affairs. That would be the necessary consequence of the increasing facilities for communication, for without speculating as to what

may be done with the microphone and the telephone, already the steamship, the railway, and the telegraph were doing a great deal in this direction, and bringing the Government of England more and more to be the Government of India. Now of all the plagues the gods have invented to torment mankind, the greatest is government by people well-meaning but at the same time fussy and ignorant, and it was a laudable object to endeavour to prevent rule of such a character obtaining in India. There was no way to prevent this except the spread of knowledge, and to spread knowledge was one object of this Association, and was the object of the present meeting. In that connection there could be no more important subject than that on which Mr. Cust was going to read a Paper, for if we want to understand Indian society the phenomena of caste stand on the threshold; and anyone attempting to move in Indian affairs without some knowledge about caste would be like a man moving about in the dark, who would run the risk of breaking his shins over some unexpected obstacle. Mr. Cust purposed to explain the phenomena of caste, and he (the Chairman) had great pleasure in introducing the Lecturer.

Mr. CUST then read as follows :—

ON THE CUSTOM KNOWN IN BRITISH INDIA AS CASTE, VARNA, OR JATI.

I consider myself fortunate in having the opportunity to bring this subject forward in an assembly presided over by you, Sir Arthur, for the following reasons. Those who, like myself, have spent their lives in India, have the reputation of being prejudiced in favour of the people; those who stay at home, sometimes from incorrect reports, conceive a feeling against them. You, sir, who had the privilege of taking mature English experience to India, and of bringing back Indian experience to England, are able to hold the scales fairly betwixt those, who know the people too well, and those who do not know them personally at all.

The subject of caste is one of considerable importance. There exists unquestionably a social institution in British India which is found nowhere else in such compact rigidity : it lays claim to considerable antiquity, and is a social phenomenon, which cannot be overlooked : it is proposed to examine the features of this institution.

It is of no practical advantage to discuss the origin of caste. Of one thing there is no doubt, that it is not alluded to in the Rig Veda, as a social feature of the early Aryan population. The Post Vedic Laws of Manu lay great stress upon caste, but it is not clear, when these laws were written, by whose authority, and in what part of India. The idea has been hazarded that they were compiled at a comparatively late date, with a view of upholding caste against the levelling tenets of the Buddhists. At any rate, they have no more binding force upon the people of India generally than the Book of Leviticus has upon Europe. We shall see further on that eighty-six per cent. of the population of British India does not belong to either of the priest, warrior, or merchant castes of the Books of Manu, but are members of the Sudra caste, or of mixed castes, or absolutely without any caste properly so called. The subdivision of a nation into priest, warrior, and merchant classes, with a fourth for the common herd, is not unusual in Oriental nations. It is notorious that the difficulty, where it exists at all, is found among the lower castes, the great majority of whom cannot be included under any pretence in the lowest of the castes of Manu, and this ought to be convincing that the question is not one practically of religion, but of deep-rooted social custom and tribal etiquette, among a people, who really have no religious belief in the sense, in which that word is known by Christians and Mahomedans. The Sanskrit term for caste is "varna," or "colour," clearly alluding to ethnical features. The ordinary term is "jati," or "birth," an elastic expression, like the "good family" of England. The people themselves call it "bhaibundi," or "brotherhood," as the essence of the matter lies in the fact that it is a close link uniting sections of the community by unwritten laws of their own devising.

Caste has certainly a good side, and its sudden destruction or collapse would entail considerable evils by the complete disorgani-

sation of society, which would ensue. I would ask the question whether those provinces of South-Eastern Asia, where caste does not prevail, such as Afghanistan, Burmah, Ceylon, the Settlement of Straits of Malacca, and Hong Kong, are more easily governed ; whether the people are more moral, or advancing more steadily in the paths of civilisation and education, than the people of British India, who are technically described as "enslaved by caste?" One of the most time-honoured maxims in the science of government is that famous phrase, "Divide et impera," and in caste we have ready-made fissures in the community, which render the institution of secret societies, so common and so dangerous among the Chinese and Malays, almost impossible in India.

The striking features of caste may be described as (1), matrimonial ; (2), religious, or rather quasi-religious ; (3), social. We must consider each separately.

The rules of caste are of course technically bad in preventing the free intermarriage of tribe with tribe, just as it was bad in Rebecca not wishing her son Jacob to marry one of the daughters of Heth ; as it was bad in Nehemiah compelling the Jews, after the return from the captivity, to put away their wives of the country ; as it would be bad in a quiet English family shuddering at the idea of one of their younger members forming an alliance with a Negress, a Gipsy, a Chinese or a Malay. Many speak of the vast country of India, as if it were occupied by people of one race, one religion, one rank in life, instead of being the habitat of infinite varieties of the human race. Moreover, ever since the world began, and as long as it lasts, there will be a restriction, based upon unwritten and most capricious law, upon promiscuous alliances in marriage, and the fault of the native of India is, that it has been made so rigid. The better class of Mahomedans are however in this respect quite as strict, and among native converts to Christianity of undoubted excellence we find that this difficulty cannot be got over, and that a man of good family will seek for a wife among people of his own caste, and no equitable person could find fault with him for doing so.

Caste is thoroughly bad, and worthy of all condemnation, if it encourages the notion, that all mankind are not equal in the face of God and of their fellow-creatures, just as it was bad in the

Greeks looking upon all the world as barbarians ; as it was bad in the Jew asserting a superiority over the rest of mankind ; as it is bad in the Anglo-Saxon asserting a superiority over the uncivilised weaker races and the aboriginal tribes, with whom he comes into contact. But the question may fairly be stated, does caste do so? Individual fatuous Brahmins may in their shrine, or their seclusion, say so or think so ; but we are dealing with the millions, and we lay down broadly, that members of the thousand inferior castes, which make up the population of India, do not assert that their particular caste is something *better than*, or *superior to*, the caste of another, but that it is *different from* that of another, and they would object to eat or intermarry with the members of a caste notoriously *superior* just as much as with a caste notoriously *inferior*, or even with particular subdivisions of their own caste, separated from them by some imperceptible shade of difference.

Caste may lastly be called bad in placing restriction upon promiscuous commensality, and thus limiting the form of hospitality and good fellowship, which is common in Europe, just as it was bad in the Egyptians considering it an abomination to eat with the Hebrews, and in the Hebrews a thousand years later objecting to eat with the Gentiles. We might quote numerous other cases of tribes and classes refusing to eat together from notions of ceremonial purity both in ancient and modern times. The habits of Oriental life must be considered : insensibly certain kinds of food are objected to by one class and indulged in by others. Some classes are exceedingly nice and clean ; others are very much the contrary. The hand is the only instrument used in feeding ; the state, in which that hand is kept, is therefore a consideration. Besides, we know as a fact in Europe, that one of the main tests of the division of the social strata is that of taking food together or separately. It would be repulsive in the extreme to be compelled to eat and drink with those, whose vocations are nauseous, and habits uncleanly, or whose tastes in the choice and mode of preparation of food differed materially. Even as the social ladder is mounted, and there is an assimilation in culture and personal niceties, yet still by an unwritten law the table of persons is kept separate, who are intimate in other relations of life. We find,

seventy-seven ; in the Panjáb, nineteen ; in the Central Provinces, forty-eight ; in Bombay, one hundred and forty ; in Madras, seventeen. Clearly the takers of the census have not followed out the same principle of enumeration, and upon the data thus supplied it is not possible to arrive at an accurate detail of the castes of British India, but it is evident, that their number far exceeds what was contemplated by the ancient men, who codified the Laws of Manu.

It must not be supposed for a moment, that the members of any caste are restricted to any one particular trade, profession, or calling. This is one of the greatest of the inaccuracies, into which writers on this subject have fallen, and the assertion "that the institution of caste confines a man and his family for ever to the grade in which he is born, prevents his rising to a higher class of society, whatever may be his character and merits," will not stand the test of inquiry. The history of the Maráthi and Sikh nations tells the story of the upheaving of the lower castes ; and what is there in the present social state of British India to prevent a duly qualified man rising to the highest walks of life without reference to his origin or caste ? Successful adventurers are known to improve their castes as they get richer. Fictitious castes are a device as common as fictitious pedigrees. The ten millions of Brahmins have no doubt been recruited from several inferior castes and from the issue of mixed marriages, for their ranks contain specimens of the most opposite physical types. If any one supposes that Brahmins, as a general rule, are engaged in priestly duties, or that any proportion of them lay claim to any arrogant superiority over their fellows, he is greatly mistaken. A gentleman is always a gentleman, and the long hereditary culture of the Brahmins has told upon their appearance and manners. Their ranks supply many of the ablest public servants of the State, though by no means a majority of the official ranks, and they are themselves subdivided into so many numerous tribes that a kingdom composed solely of the ten million Brahmins would still be indelibly streaked by caste, for there are as many subdivisions of Brahmins as there are great castes of Hindus, and as completely separated in the matters of matrimony, commensality, and social intercourse. The Gour Brahmins would shudder

at the possibility of any communion, beyond that of general acquaintance, with the Kashmíri Brahmins, who represent the ablest class in Upper India, but are eaters of flesh (excepting beef) and drinkers of spirits, which are abomination to the Gour Brahmins. The Sáraswat Brahmins, who abound in the Panjáb, eat and drink with the Khutrie caste, and are employed in servile duties. Nor have the Brahmins even the monopoly of priestly duties or of sanctity; at many shrines other castes officiate. With the great Sikh nation the Khutrie caste has quite superseded the Brahmin. In the Anglo-Indian army there is an abundance of Brahmin soldiers under the orders of low caste men and of Mahomedans. Brahmins are always sought after by Hindus as cooks, a useful but not honourable or sacred position.

The Kshatriya caste, if existing at all, is represented by the Rajpúts and Khutries. In considering the Rajpúts, the new anomaly presents itself, that thousands of these have become Mahomedans, but still claim to be Rajpúts, keep up their own family customs and law of inheritance, attend the weddings of their own Hindu tribal brethren, have their particular bard and family priest. No intermarriage and actual commensality is possible; but still it is a wonderful instance of the elasticity of the caste system, when the breakers of caste have power and numbers on their side. The Raja of one of the mountain Rajpút States in the Himaláya is a Mahomedan Rajpút, ruling over his Hindu brethren. Rajpúts take every kind of service requiring fidelity or strength; but the arm has to wield the pen as well as the sword, and at a period probably subsequent to the Laws of Manu the art of writing was imported from the West into India, and a powerful group of castes, un contemplated in the original division of mankind, came into existence, viz., the "men of the pen," or the writer castes, who are not likely to be overlooked or crushed in any part of the world. They are known by different names in many parts of India, such as the Khutrie, the Kayut, the Purbhu, but it must not be supposed that these classes monopolise the right of using the pen. It would be impossible to follow in detail the other hundreds of castes, but imperfect as confessedly our knowledge is as to the ramification of castes, we can see clearly that religion is the smallest factor in the system. For the sake of

exhausting the subject, it may be stated that caste has arisen from the operation of three causes : (1) religious or quasi-religious, (2) professional, (3) ethnical. We can hardly suppose that any person would argue that the origin of any of the castes, bearing obvious trade and professional names, was religious, as such are clearly hereditary guilds. Still less could it be urged, that the caste of dancing girls, jugglers, musicians, beggars, thieves, and other baser occupations, had the sanction of religion ; and yet the great mass of the population is divided into such kinds of caste, and so entirely do the people mix up the questions of caste and profession, that a watchman is generally spoken of by the caste to which he belongs, as the men of that caste are all watchmen, and the great backbone of the population of the Panjáb is described indiscriminately as "Jat," which is their caste, or Zemindar, which is their calling.

Those, who have not studied the mode, in which the motley population of India has been built up, hardly appreciate at its full value the effect of the ethnical fissures in the lower strata. The Chamárs of the North-west Provinces amount to three millions and a half, scattered in every part of the Province, employed in hereditary servile duties, or in trades of an offensive character, allowing themselves the liberty of eating carrion or the flesh of unclean animals, worshipping other gods than those of the Hindus, who avoid even their touch. In every village, moreover, there is a Helot class, engaged in servile duties as watchmen, sweepers, scavengers, removers of the dead, contact with whom is shunned, as that of the Cagots in the South of France, where the same feeling has survived the European culture of many centuries. It is clear that the Shanárs of South India are ethnically distinct from the rest of the population. There is no question that all such races or tribes are of non-Aryan origin, which have not accepted the thin veneer of Hindu culture, and are therefore hated and shunned as out of the pale of Hindu society, and at the same time not strong enough, like the Mahomedans and Christians, to establish a rival and independent social organisation of their own. It is an absurdity to quote the famous Vedic "Foot and Mouth" stanza, or the Laws of Manu, with regard to such classes, as those Laws bear no relation to any, who are not Aryan in origin, or who

have not introduced themselves into the Aryan system. The Shanárs worship devils, have peculiar customs, and it is no matter of surprise, that the real Hindu of Aryan origin, and those of the non-Aryan, who have advanced to a certain extent up the ladder of Aryan culture, look upon them with abhorrence, and that the antipathetic feeling of a superior race operates here as strongly as it does on the part of the Anglo-Saxon in America against the Negro. Men must be more than men, if in one generation such antipathies could be softened down. The lower the caste, to which the semi-Hindu has climbed, the greater the jealousy felt towards those outside the line. Among the very low classes in India this feeling must show itself by such outward signs as shunning contact, intermarriage and commensality, as their life is spent in the streets and marketplace, without the sanctity and privacy of a home, by which the richer classes keep out the unclean and the common herd.

Under a native Hindu rule it is more than probable, that the yoke of caste pressed very heavily on the lower classes, but the sting is very much taken out under Mahomedan and Christian rule. Moreover, I call attention to the following remarkable facts, as indicating that a caste feeling is, as it were, part of the common law of the Indian people. All the Hindu sectarians, who have disturbed the peace of the Brahmanical system in a long succession for several hundred centuries, have, like the Protestant Missionaries, selected the Brahmins as the object of their hatred, and attempted the destruction of caste under the alleged vaunt of the equality of mankind. Slowly and surely caste has forced itself back again. Buddhism, which was based upon the abolition of caste, was fairly driven out of India. The more plastic Jain accepted caste and a transitional position. In Ceylon the Buddhists even exhibit traces of caste. The Sikhs of the Panjáb, after a long tilt against caste, have relaxed their rules and relapsed into caste. A band of celibate ascetics, or vagrant beggars, may shake off caste, but no body of religionists has ever settled down in India to decent family life without throwing round a fence of caste more or less rigid. The non-Aryan races of the hills, as they settle down to be agriculturists and adopt a semi-Hinduism, of their own free will assert their claim to a caste; and, wonder of

wonders ! the Mahomedan, who in Turkey, Arabia, Egypt and Afghanistan, marries any one, on whom his fancy falls, and eats and drinks with the European, in India is particular as to commensality, and, if he is a member of a respectable tribe, is very restricted in the choice of a wife. The census report shows that caste is almost as prevalent among them as among Hindus, for the descendants of the conquering races who immigrated from Western Asia, the Arab, the Persian, the Mogul, the Turk, and the Patan, generally marry each among his own kith and kin. The Mahomedan Rajpút and other of the good Hindu castes, who became Mahomedans in the time of the Empire, keep close to their tribal rules, which differ from caste only in name. The lower Mahomedans, converts from the non-Aryan races, are in practice less rigid ; but even among them increase of wealth is sometimes accompanied by a fictitious improvement of caste designation. The successful corn-factor has been known in a time of dearth to have sprung from the ranks of the Shaikh, or New Mahomedans, to that of Sayud, or descendant of the Prophet, and the self-asserting pride of a Sayud is only equalled by that of a Brahmin.

I proceed now to show how the strong and impartial Government of British India has acted with a view of disarming and controlling the bad and exaggerated features of caste. In the State schools and hospitals the difference of casta is totally ignored. All, who enter there, are known as "scholars" and "patients." In the railway trains the community is reduced to the common denomination of "passengers." We have heard of Anglo-Saxon colonies, where black and white will not mix on such occasions. In the Courts of Justice, civil and criminal, all subjects of the Queen are absolutely equal in theory and practice. A Brahmin murderer would be hanged at Benares without benefit of clergy, and the rights of the lowest Chamár would be vindicated. In the State prisons all are associated together ; but a prisoner of good caste is selected as cook, as it would be obviously unjust to enhance the penalty fixed by law for a particular offence by adding a feature, which would affect some prejudicially, but not all. It is insisted that the wells of a village are available to all, and an attempt to exclude native Christian converts was distinctly put a stop to. Any attempt to exclude men of lower caste from the

use of the streets, or to prevent males and females from wearing such dress as they chose, would not be tolerated for an instant. The service of the State, civil and military, is open to all, and men of the highest caste are constantly subordinated to men of lower, according to their position in the service. On the other hand, any positive injury caused by one person to another, entailing injury to caste, is the ground of an action for Tort : thus a valuable property is recognised as existing. Moreover, the native Laws of Marriage and Inheritance are accepted by the Civil Courts, and consequently the issue of a marriage, contracted contrary to the rules of caste, is declared illegitimate.

How has society dealt with caste? I can only give an opinion based upon experience acquired in a solitary life among the people of Upper India for weeks and months together without any European companion. I never found caste an obstacle to social intercourse, nor did the subject ever press itself forward, and yet the population of the villages and towns visited each day differed considerably. Few villages were absolutely without Mahomedans, none without men of the lowest caste, and in the thronging of an Indian crowd there must be indiscriminate contact. In my establishment there were Brahmins, with whom I transacted ordinary business, Rajpûts, who carried my messages, Khutries and Kayuts, who engrossed my orders. Mahomedans and Hindus sat upon the floor working side by side ; and, if the half-caste Christian sat at a table to write English letters, it was only because the method of English correspondence requires this distinction. My own tent was daily thronged by men of all caste and position in life, and my visits to the male apartments of the notables was considered an honour, and yet of all outcastes the European is the worst, as he eats ostentatiously both beef and pork. Thus professors of different religions mingle in social life without any unpleasant friction : each man respects his neighbour ; he has no wish, indeed, to intermarry with the family of his neighbour, or share the cup and platter of his neighbour, but he does not consider himself in the least superior or inferior.

In one sense, and one sense only, caste may be said to be religious. All, that remains to the non-Mahomedan population of the religious idea and instinct, has centuries ago shrunk into the

notion of caste, just as in Europe in the Middle Ages all that to many men remained of religion was a keen sense of personal honour. Now both caste and honour restrain a man's actions from what is contrary to the rules of the brotherhood, is dishonourable, and often from crime, in a way, in which nothing else will restrain them, and in that sense caste and honour may be said to be religious sanctions, but in no other; and no wise legislator would venture to do ought to weaken such sanctions, the existence of which mark a certain progress in civilisation.

With all my recollections of valued friends left behind me in India, whose features live in my memory, and whose portraits in some cases decorate my walls, it is amazing to me to hear on my return to England, that this good, easy-going people, amiable and ignorant, tolerant and docile, accommodating and affectionate, is, in the opinion of wise and good men, enslaved by a custom, which annihilates fellow-feeling, and eats out human sympathy, and makes one portion of the community slaves to the other. I could multiply quotations of this kind, but it is not my object to aggravate this difficulty, but rather to compose it. I cannot see that caste is an evil of the kind and degree which it is imagined to be. In an exaggerated and self-asserting form it would certainly be an evil under a Hindu system of Government of the stiff and intolerant form of modern religious creeds; but tolerance has ever been of the essence of the Hindu system, and in British India the claws of caste have been cut by a strong and impartial Government, and the social pressure of a population, made up of various elements which would not submit to oppression. I submit that in Europe classes lie in strata *horizontally*, and that in India the separation is by *vertical* fissures. I have known men of good caste and social position as gentlemen, who were not ashamed to have in their families near relations in the grade of menial or cook. Now such a state of affairs would be impossible in Europe, and marks the enormous divergence of social customs.

Viewing the matter, therefore, from the point of view of a statesman, a moralist, an advocate for civil and religious liberty, education and progress, I can see nothing in the social custom of caste that requires any interference from the legislature. I recognise the existence in different nations of an infinite variety

of family customs, habits and tendencies, and, where they are prejudicial to the better interests of the human race, the work of amelioration may be left to time, education, intercourse with other nations, and general intellectual progress.

A discussion followed the reading of the Paper.

Mr. HODGSON PRATT apologised for speaking on a subject of which he was quite ignorant, on the ground that the Chairman had particularly desired him to open the discussion. He ventured to think that the institution of caste in India had originated in and had been maintained by certain tendencies which were at work in all human societies, the difference between India and other families of man being that in the former the tendency to form privileged and hereditary Orders, Guilds, Classes and Professions had resulted in more rigid and permanent forms. These, no doubt, served a useful purpose in certain stages of civilisation and social organisation, but became an evil when they arrested social political and religious progress. He did not believe that caste organisation or its evils could be attacked from outside. It must yield to the growth of principles which declared war against privilege and monopoly. In every community, our own not excepted, there was a strong tendency on the part of those who enjoyed the advantages of privilege and monopoly, or who hoped to enjoy them, to uphold systems and institutions which favoured them. Was not this feeling one cause of the strength and permanence of caste? Was not this an explanation why the word itself was so readily adopted in our own country, because it expressed ideas which were common to all nations? If this were so, one must trust to the growth of an enlightened public opinion, animated by great moral aims and principles, for the decay of the influence of caste in India. Mr. Pratt then mentioned a striking incident in the college life of the late Dr. Chuckerbutty, as

showing how, through the influence of the English classics, a Hindu Brahmin became inspired with a noble hatred of priestcraft, tyranny and privilege, and with a determination to renounce all claims to respect and influence founded, not upon merit, but on the accident of birth.

PANDIT SHYAMAJI KRISHNAVARMA said :—My ideas are identical with those of the learned lecturer. I consider that the system of caste has done a great deal of mischief. Perhaps it is not very well known here how many difficulties surround an Indian youth in his endeavours to educate himself and to become intellectually equal to Europeans. As soon as he thinks of visiting England or some other European country he is threatened with excommunication and persecution, and on his return to India even his relatives do not condescend to treat him kindly. As a rule, every social connection is broken for him, and, in short, he has to lead a miserable life amongst his countrymen, as he violates the rules of caste by going abroad. The system of caste is a great misfortune. Is there mention of caste in the Vedas? The learned lecturer has said that there is a Vedic hymn, which, though comparatively modern, is regarded as an authority by the advocates of caste, and which declares that the Brahmana was the mouth of Purusha, the Kshatriya the arms, the Vaishya the thighs, and the Shudra was produced from the feet. I hold that this hymn is not modern, but that its meaning is different, for immediately after it there occurs another hymn in the 31st chapter of the Yajurveda which clearly shows that God cannot possess a corporeal form. The explanation is that the hymn is in the form of a metaphor. When we say, for instance, that John is a lion, do we mean that he has four feet and a long hairy tail? We call him a lion for his courage and great muscular power; and in the same way, when we hear of the mouth of God, we should

understand that it cannot be a human mouth, but something different from it. The mouth is the best part in the whole body; and, as the Brahmana is said to be the mouth of God, it follows that the Brahmana, in the real sense of the word, possesses the best qualities of God, and that it is owing to them that he can claim to be a Brahmana. In the same way the remaining part should be interpreted. It will not be out of place to mention here that caste was not recognised by our ancestors in ancient times. We read in the Aitareya Brāhmaṇa that Kavasha Aitūsha, who was a Shūdra and son of a low woman, was greatly respected for his literary acquirements, and admitted into the class of the Rishis. The most remarkable feature of his life is that he, Shudra as he was, became the Rishi of some of the hymns of the Rigveda. It is well known that Jābāla was the son of a Vaishya, and Mātanga was born of Chāṇḍāl parents. Even in the Apas-tamba Sutra and the Manumriti we find that a Shūdra can become a Brāhmaṇa, and a Brāhmaṇa can become a Shūdra, according to their good or bad deeds. I should say that caste has a good side; but we must consider both sides, and on the whole its advantages are few, its faults many. There is a saying current in India that even the European nations can be divided into four classes: the literary Germans are the Brāhmaṇas; the warlike Frenchmen may be called the Kshatriyas; you Englishmen are known as a trading nation, and therefore belong to the Vaishya class; while the less civilised Russians may well be likened to the Shudras. The spirit of caste exists everywhere, but there is a vast difference between the superstitious caste of India and the civilised one of Europe: the former tends to the ruin of a country, the latter to its prosperity. Again, I say that the system of caste is a great obstacle to our intellectual progress, and lies at the bottom of everything pernicious. Before I

conclude I thank this Association most sincerely for taking such a lively interest in all matters connected with the social reform of India, and for disseminating useful knowledge amongst my countrymen.

Sir GEORGE CAMPBELL, M.P., K.C.S.I., referred to Mr. Cust's studies and labours for the benefit of the people of India, and complimented him on his lecture. Venturing, however, on a little criticism, he observed that Mr. Cust was an instance of a man who went forth to curse and ended by blessing. He had almost set forth caste as an advantage rather than as an evil. Perhaps in his (Sir G. Campbell's) view the lecturer went too far. At the same time he agreed with Mr. Cust that caste is not so great an evil as some would suppose, as was seen by the fact that the greatest good feeling exists among persons of different castes. Many brotherly acts are constantly being done by such. Still caste has its evil. In some cases it is so rigid that it acts as a practical prohibition to the natives of India to travel and get knowledge. Referring next to the question as an ethnical one, Sir George Campbell said that each race in succession when dominant had reduced the other races to a lower condition. He considered caste to be an Aryan institution: it could be shown to exist in a more or less complete form in the countries peopled by the descendants of Aryans. Religion had tried to break down the barriers of caste; but the Christian religion, he regretted to observe, had not succeeded in doing so even so well as Mahomedanism. He hoped that by the increase of good feeling and the progress of civilisation caste would lose its power. In an incidental way, railways are great helps towards the breaking down of caste, for when a man travels and finds first, second, and third class carriages, if he wants to go cheaply he puts his caste in his pocket. The speaker expected that gradually caste would be weakened in India, and among ourselves.

Mr. SYED ALI said that there were many erroneous opinions about caste. For instance, the fact of people not eating together was looked upon as a barrier to intercourse ; but it was not so to the extent that Europeans imagine. He certainly thought the caste system was founded on the very principles of human nature, and of the same nature as that privilege and claim to deference which is found to be existing in all societies. He deprecated quite as much as any such an adherence to caste as would retard progress, but looked to the spread of education and other social changes to remove gradually those of its features which are objectionable, as any effort that might be made to arbitrarily break down the system would be productive of more harm than good.

RAJAH RAM PAL SINGH said he did not agree that caste helped to keep society together. Its object was simply to make a difference between people. He considered that caste exists just as much in England, only that it is called *class*. In fact, he thought that India was more free from caste than England.

Mr. GEORGE SMITH, after mentioning the pleasure he had had in being associated with Mr. Cust in literary work in India, and expressing his admiration of the ability and skill shown in the lecture, said that he felt the view given had been on the whole a one-sided one. Mr. Cust had dealt with the subject of caste only from the *inside*. He would have liked the lecture to be doubled, and that it should include the *outside* aspect. He saw caste to be from the outside a great evil, obstructing that progress which we are so desirous to see going on. Mr. Cust had not referred to the process by which Christians in India had been induced to throw off caste. The whole system of caste had been of the most evil nature, contrary to what Missionaries consider the highest interests of the Hindus. Mr. Smith urged also that the out-

side influence of caste on legislation should be discussed, and that of legislation on caste.

Mr. KRISHNA NATH MITRA urged that there ought to be no compromise with caste. He could not understand how mere palliatives of the greatest of all Indian evils could be tolerated. It ought to be done away with entirely. He considered that Government should legislate for its extirpation.

Mr. AZIZ AHMED agreed with what Mr. Cust had said in regard to Hindus, but denied that, practically speaking, Mahomedans practice caste. He had travelled much in America, and he thought that nowhere was caste so strong as in that country.

MIRZA PEER BUKSCH expressed his interest in the paper, and wished that all Englishmen had the same feelings as the lecturer. He also referred to the great importance of education for India, and to the large increase in the number of Indian students now in England.

Mr. ROWLAND HAMILTON, while admitting the social advantages which had been derived from the organisation of caste, especially during the long period of anarchy through which the country had passed, nevertheless held that in its present condition caste tended most unduly to segregate different classes of the community, and by the inflexibility of its rules was the great obstacle to their natural adaptation to the new order of things which was irresistably growing up around them.

Mr. LUTFOR RAHMAN said that Mahomedans have no caste, but he allowed that some, especially converts from Hinduism, had borrowed or retained certain social habits of a separating kind.

Mr. P. F. BHANDARA spoke of the Parsis as having nothing like caste in their community.

The CHAIRMAN, in a closing speech, expressed his views

on caste. He held that caste as a system is destructive of nationality, and commended the use of the term "fissures" by the lecturer as describing the condition of society which is the result of the system, and which prevents national action in a combined form or on a large scale. He, however, called attention to the remarkable fact that, while there is no Poor Law in India, the poor are fully cared for. He thought that might be due to the system of caste, and if so, there was a social problem solved which in Europe we solve in painful and difficult ways. These points he should have liked to hear dealt with in the discussion. He also mentioned the striking prevalence of commercial honour in India, by which contracts were carried out without written accounts, and disputes settled without application to the Courts. That, he conceived, was due to the system of caste. In conclusion, the Chairman referred to the statements made as to the existence of caste in England and America. He pointed out that in neither country was there anything resembling Indian caste. The negro was distinguished from the white man by nature, and the approachment between them was the work of education. In India the individuals of separate castes were exactly alike by nature, and it was the distinction that is artificial. Again in England there were classes, not castes. Classes might not intermix for ordinary purposes, because their means, their tastes, and their degrees of cultivation were different. But they were constantly passing into one another, whereas castes could not pass into one another. It was the immobility of castes which made India so weak as a nation. It was the constant seething of English society, the descent of the unworthy among the upper ranks, the rise of the worthy from the lower, which welded us together as a nation, and by constantly bringing the best men to the top made us the pros-

perous nation that we are, perhaps more than any other cause.

Mr. CUST, in reply to the remarks that had been made on his paper, said that he had intentionally avoided alluding to the questions that come before Missionaries in regard to caste as not suited for discussion in connection with this Association. He quite admitted that "vertical fissures" are destruction of nationality, and that their existence has partly caused India to lose her nationality. Those Indians who aspire to freedom had better first get rid of caste. With regard to what the Chairman had remarked, Mr. Cust thought that caste does in a measure prevent the necessity of a Poor Law. A poor man gets help from his fellow caste man. They support each other to a degree unknown here. Caste has thus some resemblance to Freemasonry. He also agreed with Sir Arthur Hobhouse that as every caste has a *panchayat*, a great many cases are kept out of the Courts of Law.

A vote of thanks to Mr. Cust for his paper was proposed and carried unanimously, and also to the Chairman for presiding, after which the meeting closed.

THE ROMAN-URDU CHARACTER AND RÂBINSAN KRÛSO.

As I was the writer of a short, but commendatory, notice of Mr. Tolbort's *Râbinsan Krûso*, which appeared in the Journal of this Association in April last, perhaps I may be permitted to make a few remarks upon the unfavourable criticisms of Mr. Syed Ali on the same book.

I will touch upon only a few points, but they will carry with them the whole question raised.

It is no criticism to say that *Râbinsan Krûso* is "in a sort of

patois supposed to be spoken in Afghanistan." If Mr. Syed Ali wishes to shake the credit of the book in this respect he must point out words and idioms which he or others can testify are *not* in use in Afghanistan. It is plainly stated in the preface that the book is not translated into the Persian of Shirâz, or of classical literature, but into such Persian as an ordinary Persian-speaking Afghan would use in daily life. This being so, a native Afghan who "affected the character of a man of the world rather than that of a Moulvi" would be the very best man to be chosen as a guide, strange as it may seem to Mr. Syed Ali. This unclassical Afghan is *not* accepted, as Mr. Syed Ali asserts, as an infallible authority on the pronunciation of Arabic, or on matters of Persian idiom ; but he *is* considered, and justly considered, authoritative on the question as to the kind of Persian spoken by unclassical Afghans like himself.

Persian, like English and all other languages, receives endless variations, so far Mr. Syed Ali is right ; but he is distinctly wrong in saying that "no sensible Englishman would ever think of rendering the works of Victor Hugo into the Devonshire dialect or the China-bazar English." If any useful purpose could be served by doing so, the whole classical literature of England would be sedulously and seriously turned into the Devonshire or any other dialect. As a matter of fact there are grammars and dictionaries of the China-bazar English, and numerous translations into that curious hybrid, including the sacred Scriptures of the Christians. The Bible has also been translated into the Negro English of Liberia. The practical character of the western mind deals with facts as they are, not as they theoretically ought to be ; therefore, those who have practical relations with Persian-speaking Afghans, want to become acquainted with the kind of Persian such people use, and not with the language of Sa'adî.

With respect to Mr. Syed Ali's observations on the comparative merits of the Arabic and Roman characters, I need only remark that he does not touch the real question at issue. Mr. Syed Ali spends his efforts in balancing the comparative merits of the two alphabets for the representation of the sounds of a language equally foreign to both of them. His or any other arguments may be more or less pertinent to this matter ; but the real question which

concerns India is the social and practical advantages and disadvantages involved in the use of one character in preference to the other. A character might be admirably adapted to express the peculiarities of a language and yet it may sit like a blight upon the progress of a whole nation, as the Chinese character actually does.

As regards the "figures of *Tajnees*" and such like rhetorical devices in Hindustani and Persian, one need only ask how those languages got on without these things *before* the *alphabet of the Arabs* was applied to them? The fact that one foreign alphabet has already been successfully adopted by these languages and has had poetic associations gather around it, leads one rather hopefully to expect that another and simpler foreign character may meet with at least the same success.

Again, the increased responsibility of editing books in Roman character ought surely to be reckoned among its advantages. Anything that forces writers to be precise and accurate must promote true scholarship; indeed, the fact that every vowel has to be plainly included in the body of the word, is just the one point in which the Roman character is superior to the Arabic character *for critical purposes*. The omission of the vowel-points in Perso-Arabic writing does not always drive the student "to consult the proper authorities," as Mr. Syed Ali supposes; on the contrary, the student too often supplies any short vowel which his ear acquires from other speakers, or any which he happens to think harmonious. Were this not the fact, how comes it that so many *kasrahs* have passed into *fathahs*, and so many obtrusive *fathahs* have found their way into words of the measure *fa'l*. The Roman character would materially diminish these irregularities, and is, in fact, now being used by the learned Dr. Sachau in his translation of *Albîrûnî*, for that very purpose.

I am perfectly familiar with all the details of the ingenious conception of His Excellency the Persian Ambassador, and await with much interest the completion of his experiments. It is, however, premature to pronounce so decidedly upon its merits as Mr. Syed Ali ventures on doing. It is not difficult to point out features which render it, *in its present state*, far from "perfect for printing purposes." Let us not reckon our chickens before they are hatched. When His Excellency has perfected the admirable

work upon which he is engaged, it will be time to examine and decide upon its value.

I must further point out that Mr. Syed Ali is wrong in saying that no great Orientalists have ever availed themselves of the Roman character. The learned Professor Aufrecht, second to none as a Sanskritist, edited the whole Rig-Veda in the Roman character; the Mahâwanso was likewise edited by Mr. G. Turnour in the Roman character; the celebrated Sanskrit Texts of Dr. Muir are in great part in the Roman character. The learned Doctor became a convert to Romanizing during the progress of his book. Professor Childers and Dr. Redhouse have not disdained to use the Roman character in their learned works. These surely are Oriental scholars of "repute" and "authority," and in the instances to which I refer they do not occasionally employ Roman types to express Eastern sounds, for every Orientalist has done that, but that have employed the Roman character for the very *corpus* of their volumes. Professor Max Müller, to whom Mr. Syed Ali so confidently appeals, was twenty years ago actually engaged with Baron Bunsen and the most profound Orientalists then living in devising an adaptation of the Roman character for the expression of all the languages of the world. In the seventh volume of Baron Bunsen's work on "Christianity and Mankind" will be found the result arrived at, together with Turanian and Aryan selections including hymns from the Rig-Veda by Max Müller himself, for the very purpose of proving the applicability of Roman letters to such languages. "Mend the instance," as Touchstone observes. The practice of scholars, however, has no application in the present case. It has been repeatedly said that no one proposes to interfere with the sacred or classical literature of any creed or people. Let bygones be bygones; and let scholars (who study bygones) preserve the ancient character as much and as long as they please; What the advocates of the Roman character are seeking to impress upon the Oriental mind is this,—that the social and intellectual status of the inhabitants of the East would be greatly improved by the adoption of a cheap and ready alphabet for the purposes of daily life,—that more children would learn to read, would read quicker, would read more, and therefore obtain more information by the use of Roman characters than is now possible,—that books

would be much cheaper and therefore learning would be more diffused,—that private and commercial correspondence could be carried on quicker and better in Roman character and without the aid of third parties,—that the departments of State would be freed from a source of obstruction,—and that public justice would be far better administered than is now the case. Against these unquestioned and unquestionable advantages nothing is advanced but sentimental reflections upon the change of what happens to be now established. The love of country and of one's country's institutions is a noble and a worthy feeling, and no Englishman could desire an Indian to waver in so honourable an attachment; on the other hand, it is our most earnest desire that this feeling should be increased, so that Indians would cease to dream exclusively of the past and would exert themselves to promote the future welfare of their country by the adoption of suitable means. In such work they will always receive the cordial support and active assistance of the English people.

FREDERIC PINCOTT.

THE PRESENT CONDITION OF INDIAN AGRICULTURE.

The following paper was contributed last April to a Gazette (edited by the students of the Agricultural College, Cirencester), by Kumar Gajendra Narayan, Jun., of Kuch Behar, who is studying at the College. The clear and simple account that it gives of farming in India will prove interesting to English readers, and we are glad to have received permission to reprint it. The Kumar is Hon. Secretary of the Debating Society of the College.

As no one has ever attempted to write anything on the above subject for this *Gazette*, I take the first opportunity of writing a few words on a subject which is very important for the Indians and people in general destined for India. I have come across some of

my fellow-students who are either to spend the best part of their life under the tropical rays of the sun, or at least who express a desire to go to India and make a fortune. This subject doubtless would have been better treated in a proper hand, but I regret no one has ever thought of it. My sole intention in selecting a subject like this is to give an idea to our future planters or farmers of the system of agriculture existing at present among the Indians.

The climate of India is hot, but the weather, unlike that of England, is certain. We know when it is going to rain and we know when it is going to be fine. By counting the number of months since the beginning of the new year, we can say when we are going to have dry weather, with a pleasant breeze, and when we will have cold days, but with a bright, pleasant sun. I must confess that sometimes our calculations are wrong, but certainly it is not our fault, but simply an exception to the general rule, and is always an unnatural or unusual occurrence.

During the latter part of Autumn, the places which were flooded in last Summer are restored again to their former conditions, with some additional new soils—the alluvial deposits—which are brought down from the hills by those big rivers which drain the Northern, Southern, Western, and Eastern parts, and in fact the whole of India. With the end of Autumn and the beginning of Winter come the pleasant days for enjoyment, either in town or in country. Men fond of society generally prefer the former, while men full of sports and activity generally the latter. This course of things continues till about the middle of Spring, when the people begin to return home. At about this time we also get occasional rains, which we can always keep clear of by observing the accumulation of clouds over our head. The Spring is soon over, and then comes the Summer, the early part of Summer being the hottest part of the year. During this period we seldom have any rain, and not a single speck of cloud to be seen in the sky. This is the time when some of the districts get so hot under the scorching rays of the sun, especially places far out from the sea, as to injure the prospects of the inhabitants by burning up the growing crops. This scorching heat is followed after some time by showery rains, which continue in some places sometimes for hours and hours without ceasing. Rivers soon overflow, and tanks,

pools, and even the fields which are not protected by any artificial mound or embankment are soon flooded, and huge native boats are seen sailing over the paddy, Indian corn and other fields ; this generally happening lower down the rivers in such places as Bengal, Orissa, or Sindh.

The system of land owning is as follows :—A big land-holder, or Zemindar, as he is generally called, holds a certain number of villages, say one hundred, and the land about the villages, directly under the Government ; under this Zemindar there are some smaller Zemindars, who most probably have four or five of these villages each. These petty landowners are liable for rent, taxes, and other things connected with their estates to the Zemindar under whom they hold their estates. But the destination of the land is not fixed yet. There is in each village the Chief or Mandal, who holds the village under the petty Zemindars, and these Chiefs or Mandals are liable to their landlord for the rent of the village and the land about, and answerable for the conduct of the villagers, and in fact the management in general of the village. He acts as an interpreter between two rivals ; sometimes even goes so far as to interfere with their religious rights, and especially in some parts of India this practice is greatly carried on. Then this Chief again divides the land among his villagers, retaining a small portion close to the village for his private purposes, and which is generally kept in order by his servants. This small portion of land he frequently turns into a kitchen garden. The land which is held by the villagers under the Chief might be under one of two conditions :—Firstly, that the produce will be divided into two equal parts ; if the villager used his own ploughs, oxen, &c., one of these will go to the villager and the other to the Chief ; in cases where the Chief has provided with every necessary, implements, &c., the produce is divided into three equal parts, two of these going to the Chief and the third to the villager. Secondly, when the villagers hold a certain piece of land rent free, they must do a certain amount of work for nothing, under the direction of the Chief or person authorized by him. Both of these conditions are in themselves faulty. In the first instance, where the produce is equally divided, the villager evidently takes very little care for the future welfare of the land, as long as he gets a good dividend ; he does not care

whether he exhausts the land or not. He goes on working like this until he finds that the produce does not yield a good dividend, then he gives up the land and takes another piece. If he is particularly an over-exhausting man, he soon does the same thing to this piece also ; and as these men don't make more than 16s. or 20s. a month, they can really effect very little improvement in the land. In the second instance, where the men are to work under the directions of the Chief, it matters very little to them if their Chief suffers from failure of the crop which was grown by them on the Chief's own land, under his directions. And as these Chiefs are also poor in their capital, they can hardly do anything by which they might improve the fertility of the land ; and if by chance some Chiefs have got a somewhat larger capital, they don't know how to restore the fertility to the soil or effect any improvement in it.

There is hardly any stock kept by the Indian farmers (if I may be allowed to use the term), like their brother farmers, the Europeans. In the country higher up the Ganges, also in Madras and Bombay Presidencies, a dozen or two buffaloes and a few milking cows are seen in the villages, according to their sizes. A few goats are also sometimes seen about a village, which are generally kept for the markets ; but they get nothing like the treatment which animals kept for the same purpose do in England. They are usually taken out of their pens in the morning, either with a rope round their neck or else loose ; then they are driven into a field, where they are either tied to pegs driven into the ground or let loose as the case may be ; and then in the evening they are driven back to their pens. Sheep are rarely seen in villages, and especially those round a town. Pigs are not to be seen in villages forming a part of the poor stock, but they are kept only by a sect of people, whose business is to keep pigs, make mats, sweep, &c. This is the lowest and poorest sect of people. If the village is a Mahomedan one, fowls will be seen and with them a few ducks. On the contrary, if the village is a Hindoo one, no fowls, but a few ducks may be seen, which are usually for the private use of the owner. Horses are not to be seen as stock ; but if the Chief be a swell, a pony might be seen at his door, either for his own use, or for his son's use, if he has any.

The crops generally in India vary according to the soil and the relative position of the land, either to the sea or the mountains. In the dead level plains of Bengal, and more particularly in the lower provinces, rice is greatly grown, and forms the staff of life. Wheat is grown universally and profitably all over India, so are also the potatoes, which generally flourish best in the hills, and especially at Darjeeling, which has given a name to a variety of potato grown in the district. This variety (Darjeeling potato) grows to a good big size, is a heavy cropper, and closely resembles the Scotch Regent in other particulars. Indian corn, linseed, mustard, beans, castor-oil plants, and many other grain crops are also usually grown in India. The poppy from which the opium is obtained, is under Government monopoly. It is largely grown in Behar, and the opium is mostly imported to China, which adds a great portion to the Government revenue. Tobacco is grown in most of the districts, and so is cotton; but the latter is mostly confined to the hills, whilst the former generally prefers a damp climate and the soil light sandy. The Bhutan Hills are famous for cotton growing. Calcutta harbour is full of this cotton, whence it is shipped and sent to Manchester, and turned into cloth.

The general method for getting ready a piece of land for any of the crops is very simple and poor indeed. They plough it with a wooden plough, pulled by two oxen, the furrows being far from regular. The depth usually ploughed is about two inches, three inches being the greatest. These wooden ploughs are triangular in shape, and are quite different to any of the ploughs manufactured either in England or in America. These ploughs can never thoroughly plough a field; when they make the first furrow of course the furrows get a triangular shape, the earth instead of being thrown on one side is thrown on both sides of the plough, and thus ridges are caused to be made on both sides of the channel. Then when they come back, however close they may drive to the first furrow, they always leave a space unploughed, or if the man be a very expert one he might just skim it, but by no means plough it properly; so some of the ground is always left unploughed, however carefully the work might be effected. Then if the land be a heavy one, they have wooden mallets, and with these hit the lumps of earth right and left, and thus break them.

Then comes the operation of rolling, and thus breaking the small lumps of earth as well as levelling the ground. This operation is done by means of an implement which you can hardly call roller, because it is not a roller, although applied for the same purpose; but in fact it is a ladder, either wooden or bamboo, pulled by two or more oxen. Two or three men get on this, and thus partly by their weight and partly by the knocking about which the small lumps of earth get, they are broken, and their object attained. Then they collect the weeds and stubbles and burn them, and spread the ash on the field. Besides this ash manure, if the land be intended for either tobacco or potato crop, they apply some dung also; the quantity of dung not exceeding ten or twelve baskets-full per acre, which hardly comes to one cart load. This dung, if it is for tobacco crop, is heaped in different spots on the land, and then when the plants are planted, they heap the dung round them; but if, on the contrary, it is for potato crop, it is applied when the ridges are made, the ridges being made by spade labour. The crops when ready are harvested with a sickle, and after the usual harvest the crops are stacked, not on any stack-stand, but on the ground. Then comes the most interesting operation after harvesting, the threshing. This is done usually as follows:—The crop is laid on a piece of ground, in a circular form, then six or seven oxen, as the size of the piece of ground may allow, are made to walk round and round on the crop; thus the seeds are separated from the straw by the trampling of the oxen, but not until some time has elapsed. Then they have not got any winnowing machine, but they take the first opportunity which the wind might allow them for this operation. Now all the operations are over, viz., sowing, harvesting, threshing, and winnowing, and the produce is now stored in a store house, from which it is taken to the market, whenever there is one, and sold.

The Indian farmers (as I have entitled them previously) owe the return of their capital, together with the interest on it, not to their labour and system of agriculture, but to the natural fertility of the soil, which they are ignorantly exhausting continually, and to the cheap wages of the labourers, the wages not exceeding more than threepence a day.

I have tried to explain some facts in plain words, though I doubt as to its being so or not; and if the facts are clearly put, my readers will at once see that the present state of Indian agriculture is distressing, and wants some improvements. I have no doubt many of my readers have been noticing for the past eight or nine years the serious distresses in India, either from the natural causes (as Balasore flood) or from famines. I think some of the causes of famines are quite out of our power, whereas some lie with the people. In conclusion, I have only to say that the "Present Condition of Indian Agriculture" is very deplorable, and improvements should be effected if India is to prosper, either in the increase of population or commerce.

KUMAR GAJENDRA NARAYAN, JR.
Of Kuch Behar.

INDIAN RELIGIOUS REFORMERS.

Towards the close of the Oxford Term Professor Monier Williams delivered a lecture before the University of Oxford, in the large Lecture Room of the Museum, on "Indian Religious Reformers," and at the same time introduced Pandit Śyāmaji Krishna-varmā (recently arrived in England) as the first real Indian Sanskrit scholar who has ever visited this country.

The Professor said: "The first great Indian reformer was Buddha. Buddhism was a reaction from the extravagance of sacerdotal Brāhmanism. In its negation of all faith in a personal God, it contained the seeds of its own decay. The two great restorers of Brāhmanism were Kūmarila and Śankara, who succeeded each other about the seventh and eighth century of our era. The one represented the *Karman* phase of Brāhmanism, the other the *Jñāna* phase. The masses of the people wanted a personal God, and this led to

a second Indian reformation, which may be called the Vaishnava reformation. The worship of Vishnu superseded Buddhism and became the popular religion of India.

"The four greatest Vaishnava reformers were Rāmānuja, Madhva, Vallabha and Chaitanya, in the twelfth, thirteenth, fifteenth and sixteenth centuries respectively. They taught the worship of One Personal God called Vishnu, originally a form of the Sun, and supposed in the later system to have descended on earth in the persons of Krishna and Rāma. Unhappily this Vaishnava reformation became tainted with idolatry and a multiplicity of incarnations. Idolatry became rampant everywhere. The first reformer who taught pure Theism and denounced idolatry was Kabīr. He was half a Muhammadan, and tried to unite Hindūism and Islām on the basis of God's Unity. He was followed by Nānak, the founder of Sikhism. The Sikhs made an idol of their bible (*grantha*), and lapsed into pantheism.

"The first great Theistic reformer since the establishment of British rule was Rām Mohun Roy. He had no idea of subverting the national religion, but laboured to restore it to its former purity. He founded the first Theistic Church in 1830, but his Theism was strongly tinged with Vedāntism. He was followed by Debendranāth Tagore, who founded the Ādi Brahma Samāj in 1844, and was a reformer of the same Vedāntic school. The third reformer, Keshab Chandra Sen, broke away from both Veda and Vedānta, and founded the Brahma Samāj of India, sometimes called the 'Progressive Church,' in 1869. He travelled through England in 1870, and excited much interest here. On his return to India he did good service as a social reformer, especially in regard to the Marriage Act of 1872. Yet, with astonishing inconsistency, he consented the other day to the marriage of his daughter (not yet fourteen) with the young Mahārāja of

Kuch Behār. This caused great scandal, and has resulted in another schism. A new Church, called the Sādhārana Brāhma Samāj, or 'Catholic Church of God,' has just been started with a more carefully organised constitution, designed to secure a more Catholic Theism. There are now 120 Theistic Churches in India. At the head of the Theistic Church, called the Ārya Samāj, is a remarkable man named Pandit Dayānanda Sarasvati Svāmi, who is now engaged in propagating his own peculiar view of the Veda. He accepts as an infallible revelation all four Vedas, but interprets them monotheistically."

At the end of the lecture the Professor requested Pandit Śyāmaji Krishna-varmā to repeat a Vedic hymn according to the five principal modes of repetition invented by the Brāhmans to secure an accurate text, viz, Sanhitā, Pada, Krama, Jatā, and Ghana. Pandit Śyāmaji also explained the same hymn and gave interesting illustrations, which were received with much applause by a large and appreciative audience.

SCHOOL AT ARNEE, MADRAS.

His Grace the Duke of Buckingham, accompanied by the Ladies Grenville, visited Arnee from Madras last March, for the opening of the "Buckingham School." The school existed before as a Vernacular School, but is now changed into one for English and Sanskrit, and it is proposed to add opportunities of instruction in agriculture. The Jaghirdar is the founder of the school, and he requested the presence of His Excellency on the occasion of its opening. There was a large attendance at the ceremony, and we regret not to have room to insert the speeches made, especially in regard to the Jaghirdar's endeavour to promote agricultural training.

LECTURE ON THE BOMBAY MILLS.

On Tuesday evening, April 22nd, at a meeting in connection with the Bombay Branch of the National Indian Association, Mr. Muncherjee Framjee Patell, B.A., gave a lecture to a very full audience on "Our Spinning and Weaving Mills; their present condition; how brought about; remedies for the future." The chair was taken by Sir Jamsetjee Jeejeebhoy, Bart. In introducing the lecturer the chairman, after saying that he should not detain the meeting by any lengthy remarks of his own, continued as follows:— "The subject which is to be treated by the lecturer of this evening is one of considerable interest, not only to the gentlemen actively connected with our mills but to the Indian public generally, because the welfare and prosperity of a country may be measured by the material condition of the humbler classes, for the improvement of whose state our mills, along with some other agencies, have done so much. It is also one on which there will certainly be a diversity of opinion. You all know that our spinning and weaving mills are of but recent growth, and like everything in its infancy there must be much to do and much to remedy before we can be said to have arrived at anything like perfection. The best way, then, to arrive at a correct decision on this point would be to invite discussion on the matter, have it well sifted, and adopt what may appear good. It is possible that some at least of the suggestions made at gatherings like these, by gentlemen who have bestowed some thought on the subject, would be worthy of a trial, and if adopted may prove beneficial. With these few words I will call upon Mr.

Muncherjee Framjee Patell to enter upon the lecture he has come forward to deliver this afternoon."

The lecture was then delivered, and we give from the *Times of India* the following abstract:—

Mr. Muncherjee Framjee Patell "gave a *resumé* of mill industry, and stated that on its first starting the profits were so high that competition followed, and a new mill was started every year. But a reckless spirit of speculation and the agency system were at work, and were it not for these such a premature decay of mill industry as we are threatened with at present would not have been known. The agents received as remuneration a quarter anna per pound on production, which, at the rates ruling to-day, meant as much as 4 per cent, and as the value of production is equal to about 75 per cent. of the capital invested in a mill, the agent would in 21 years be said to have received from the mill an amount equal to the subscribed capital, or the whole worth of the mill; and the latter, if worth rs. 1,000,000, would accordingly give to the agent annually rs. 30,000. The income of agents being a large one and comparatively of small risk, many capitalists anxious to secure it monopolised a large number of shares at a favourable time and distributed them among their friends and followers, while securing votes in their favour for carrying on the agency for a certain number of years, or for a life-time; and others had even gone so far as to make the income thus resulting an heirloom of their family. Some dashing adventurers took up the agency even without having sufficient capital of their own. They not only mortgaged the shares they had to buy to secure the agency, but in many cases mortgaged their incomes as agents. In times of pecuniary difficulty they even sold their agency to those who were able to buy off shares in the hands of the former. Thus, what was first a matter of trust, became subsequently a subject of bargain. Others who could not secure an agency, started new mills, offered premiums to brokers to get shares subscribed, and sold shares in the market at a discount, and the loss was placed to the debit of the mill. That mills have paid handsome dividends while labouring under such disadvantages was a wonder to all. Directors were supposed to be independent men, such as would

have no scruple in opposing the agents in anything in the interest of the mill, but such unfortunately was generally not the case ; and auditors were men who sometimes proved to be clerks in the agents' office, or private tutors to their sons, which connections were extremely dangerous. In the present state of things, when mills were said to be making losses, it was in the interests of the shareholders that the production be reduced to the proper level by short-time work. This would, however, tell on the income of agents, and for this reason alone they opposed the movement to lessen day labour and to close the mills one day in a week. There were, however, various objections against short-time, some of which bore reference to Manchester competition, to the goods turning out dearer than when mills work full time, and to the machinery getting out of order. The lecturer was of opinion that Manchester could only compete by accepting smaller profits or bigger losses than ourselves, and narrated some of the expedients practised by agents which have 'contributed to the ruin of the mills,' and was of opinion that the abolition of the agent system was the royal road to encounter the several difficulties hitherto met with. Besides, it would serve to place us on about the same footing with Manchester as we were before the abolition of duty on coarse yarn goods. The best thing to do was to have proprietary mills, or to substitute a paid secretary in place of the agent. After several practical suggestions, Mr. Patell said that though he was rather hard on the agency system, it was far from his wish to insinuate against any of the gentlemen now in possession of mill management, it was only his intention to show that the constitution was very lax and required a thorough change."

At the conclusion the lecturer was loudly applauded. Mr. Kassinath Trimbug Telang, on behalf of the Association, said that though Mr. Patell had given an instructive lecture on the present condition of mills in Bombay, his views and sentiments were not accepted by the Association as a body.

In the above abstract, one important point is omitted ; Mr. Patell urged that all the boys employed in mills should attend school for an hour or two every day.

THE EXPERIENCE OF A VOYAGE FROM BOMBAY.

After many a soothing expression of sincere affection and many an exchange of fervent parting salutations, when we on a delightful summer evening parted from bosom friends and dear relatives, many of us at once became conscious of being cast loose from the secure stand of a settled life on land and sent adrift upon a wide sea subject to uncertain storms, and perhaps momentary fears. Such a consciousness always heightens the painful effects of separation, but a calm consideration holding before us the prospect of a happy voyage and our future good soothes the pain and enlivens our drooping spirits. The countenances of those who were leaving behind on the 10th of May, either for ever or for a time, the sultry Indian clime for the cheering influences of a happy and peaceful hearth beamed with delight, but melancholy and uneasiness seemed lurking over the faces of those swarthy sons of India who, eagerly stretching their eyes towards the far west, were obliged to forget for some time to come the cherished objects of their affection at home. Just, then, a little before the glowing lamp of daylight sank in the deep waters of the sea and withdrew behind the dark veil of night, up went the heavy anchorage of the splendid steamer "Manilla," and like one of that glorious argosy of old, majestically passing the Colaba light house, the last fading glimpse of lovely Bombay, she entered the highway of the broad Arabian sea. In order to reach Aden she had to traverse nearly 1700 miles from Bombay. Steadily but swiftly she steered her course over the wide expanse whose noisy billows happily always slept in silent slumbers. For eight days together there was the blue sky above and the bluish black sea below. Nothing intervened to break the monotony of the scene except day and night alternately assuming and forsaking their bright and dark regnum. Every morning the glorious sun slowly rising between some distant mountain crests

and the watery mirror illumined the high land all around with liquid gold, and shed the lustre of its golden rays on the silvery sea. Surely we rejoiced to see him rejoicing in the east. Every evening there first glared the beams of rosy light, then came in view the bewitching colour of deep bright crimson like the flash of a ruby or the blaze of a sapphire, and then flaming flashes encircled the distant horizon. Suddenly the vivid colours faded and a pale white appeared above escorting the dim twilight. Sights like these were better appreciated on sea because they were more rare for us on land. The Italian Rubattino Company's steamer "Manilla" is worthy of mention. She is 375 feet long by about 50 broad, and possesses accommodation and affords comfort which could satisfy the taste and cravings of the most fastidious of the passengers. On the almost motionless deck of such a steamer, when we are seated half reclining on an easy chair, leisurely enjoying the balmy breeze gently wafted on one side from the aromatic fields of Arabia Felix, and on the other from the spicy regions of the Malabar coast, we fall into a sort of reverie, and feel as if we are in a sea palace (as described in the magic tales of the east), and dream of fairies, gold mines and Utopia. But suddenly some trifling incident breaks the spell; we wake up almost with a start, and feel the bitter consciousness of the stern reality of this life, and that we are destined to brave adverse winds and encounter the storms of fickle fortune. In a moment an enlivening idea strikes us and we hopefully murmur—

"Hope springs eternal in the human breast
Man never is, but always to be blest."

In such a state of mind we steered through the Arabian Sea and passed by Aden on Saturday, the 17th of May. Aden at a distance presents an appearance somewhat resembling that of the Malabar Hill in Bombay, near the *chowpatty* side of the Back Bay. The light house here stands prominent. We perceived a fort planted with batteries, which are mounted with heavy guns. Here we saw on a hill the Parsee Tower of Silence, open to the pure sea air. This hilly shore of Aden (which is considered to have been a volcano centuries ago) can make a good defence against an invading foe. At the distance of about

a mile from Aden there is a detached piece of land in the form of an island called the Little Aden, and as it stands it is neither enriched by vegetation nor inhabited by man.

Leaving Aden behind we entered the Red Sea, and over its full thirteen hundred miles we had to steer our fast sailing vessel, going about eleven miles an hour, before anchoring at Suez. In this narrow sea we fully expected that Neptune would preside with his stern trident and carry us high and low, with days very warm and close and nights very uncomfortable and restless, as he is always disposed to be a little hard here over all passing through this his red realm; but we were all agreeably disappointed. It seems Signor Doderò, the good old captain of the "Manilla," taking some wholesome lessons in his avocation of sea-faring life from the native (Kharva) navigators of Bombay, had removed all scruples of an European conscience and propitiated boisterous Neptune with the offerings of big round cocoanuts, flower wreaths and a full pound of sugar candy. Neptune was appeased, and did befriend us all along his watery kingdom. Those who have only heard of the Red Sea and have not seen it do not imagine that its name is misleading. There is not the slightest trace of red water, and there can be no conjecturing why the sea has all along been known by that name. But some of us on board after hard guessing were reminded of having read in books on physical geography during our school or college days that the rays of the sun have been instrumental in reflecting on the surface of the water the colour of the weeds that grow generally on shore, and that of the soil below the water's surface. Again, after a pleasing voyage of five very cool and comfortable days, taking care not to embrace the many small rocky islands that were obtruding themselves here and there on our way, and guided at night by some of the lonely lighthouses that were rearing, like newly-discovered planets, their towering heights in the midst of the dread sea, we reached Suez.

The first sight of Suez brought to the minds of some of us the vivid recollection of past and innocently spent school days, when the all-importance-assuming schoolmaster with sternness in his look and with the impending threat of a cane or ferule in

his hand—his pedagogic authority—impressed upon our minds, with a map before us, that the isthmus of Suez is a narrow neck of land joining the Mediterranean and the Red Sea. At last, then, we saw in its true colours what that isthmus was. Taking a hasty stride over the land nothing meets our sight so much as heaps of sand. Plants and trees congenial to the nature of the sandy soil grow in tolerably good abundance. The inhabitants are mostly Arabs, who lead a wandering life and carry on their traffic from one clime to another through sandy deserts by the aid of the most ugly, but at the same time most useful brute, the camel. The Arabs call it the ship of the desert.

Bidding adieu to Suez, we entered the Suez Canal on the 28rd of May. We saw the work and we all admired it. "Bravo, Lesseps! Bravissimo, Monsieur Lesseps!! By this your great achievement you have added an eighth wonder to the so-called seven existing wonders of the world. What the high intellect and tenaciously grasping mind of such an astute politician as Lord Palmerston could not comprehend, what to the world-renowned engineers of England seemed an impossibility, to join the Mediterranean and the Red Sea together on account of the inequality of their surface, your giant intellect and great engineering skill dared to undertake. Notwithstanding the misgivings and ridicule of almost the whole of the civilized world, backed up by your great patience and untiring perseverance, that great intellect of yours has successfully achieved your grand exploit to the utter discomfiture of your revilers, to the admiration of your generous foes, and to the pride and joy of your countrymen. This is a lasting monument of your success, and it is befitting the commercial and political world to hold you and your exploit in some permanent form before the coming generations, both for their emulation and encomium." Such were the silent effusions of those who saw and appreciated this great work. Surely it is a great wonder to cut out 75 miles of sandstone rocks into a narrow canal and make the waters of the two seas run through it. The English people, who had discountenanced this achievement, are now the first to enjoy the benefits accruing from this canal. Out of one hundred sailing vessels of the civilized nations nearly seventy-five English

vessels pass through it. The greater portion of the canal is so narrow that hardly two vessels can go abreast of each other. Consequently at particular stations one has to wait for another, just as a tram car in Bombay stops now and then awaiting those coming from the opposite side. A fast sailing vessel can only go through the canal at seven miles the hour. The gently moving steamer, over shallow and almost still waters, makes us feel a sensation very similar to that we experience while very slowly travelling in a railway train over the Bassein or Nerbudda bridge. Till our tired eyes meet the horizon, sandy plains almost boundless in view extend on both sides of the canal, very often presenting not the slightest trace of vegetation for miles together. I am of opinion that the experienced eye of a geologist can certainly find out that this sandy soil possesses rich alluvial deposits, and trees planted here might well thrive, for the soil, sterile as it seems, does not refuse to nurture small pretty gardens, with sweet incense-bearing flowering plants, in the compounds of all the stations on the side of the canal.

E. J. KHORY.

(To be continued.)

THE KINDERGARTEN.

A Meeting of the Bengal Social Science Association was held in the Town Hall, Calcutta, on Tuesday, February 18, when a paper prepared by Miss Fuller, of Lahore at the request of the Bengal Branch of the National Indian Association, was read by Mr. J. B. Knight. The Hon. Arthur Wilson, President of the Social Science Association, was in the chair. The attendance was good, including more than thirty ladies, and considerable interest was shown in the subject. We reprint the greater part of the paper from the *Indian Church Gazette* :—

“The fanciful name of the Kindergarten, or children’s garden, has perhaps prevented, to some extent, the spread of the system so called in England, for many people, judging from the outside only, have thought that the fanciful name implied a

lanciful system, and have not cared to examine further. It will be well for us, if we desire the best education we can procure for our children, undiscouraged by the name, to examine for ourselves the merits of the system.

We must first dismiss from our minds, in connection with it, any thought of forcing or unnatural cultivation. The object of a good gardener is to secure to each plant under his care just those conditions of air, soil, light and moisture, that shall give it its best chance of development. In like manner those who have the care of the young should endeavour to secure to their precious charges all that may conduce to their full and free development;—a much more difficult task! But alas! how many, who would never trust the care of a garden to any but a fully qualified and responsible man, take but little thought of this far more important charge, but leave their little ones to ignorant and stupid management. At all times, we are thankful to acknowledge, there have been wise parents, who have so trained their children as to give to them all that love and skill could devise to ensure a free and healthy development of spirit, mind, and body; but how many of us must confess in looking back, both in our own experience and that of others, that the bad habits of thought and the want of mental discipline that have made our ways difficult and toilsome are owing to the lack of firm yet kind training in our earliest years. Let us then recognise the importance of a system which, by providing trained and intelligent teachers, gives the best education in the true sense of the term, while it also offers to those mothers who desire themselves to do all that they can for their children the ways and means.

God has entrusted each new, tender human plant to the care of one who, by natural instinct alone, would give her own life to preserve that of her beloved charge; and to the mother belongs the privilege and duty of training her children for the first years of their life. But she must not for this trust to instinct alone any more than the gardener with his plants. We know how utterly unable many devoted mothers are, through want of tact and knowledge on the subject, to train their own children, and that often they learn only through failure.

Unless a mother or teacher has some definite aim and purpose in view, how can she attain her object? 'The work of Teachers,' says Miss E. A. Manning (in a paper on this subject), 'lies in first observing children's own efforts, next in directing them to good and sure results. Self-education thus assisted, and thus only, leads to the desired end, the full development of the physical, mental and moral nature.' She continues:— 'What did Froebel, the founder of the Kindergarten system, after long study of the subject, find to be the general characteristics of children? First—An unceasing bodily activity, which leads children to run, jump, climb, tumble and scramble about—the natural means of promoting physical growth. Second—An inquisitive faculty of observation, impelling them to investigate the world into which they have come to live, with the untiring energy of African explorers. Froebel saw that they did this in the most practical manner, by feeling and handling the objects of their attention. Third—Constructiveness: the fondness for making things, whether mudpies, boats, or dolls' clothes. Fourth—A love of the beautiful, shown in a susceptibility to the influence of harmony in sound, form and colour, and of all external nature. Fifth—The social tendency: the delight of having companions, and being sympathised with in their joys and sorrows. Sixth—Constant playfulness, evinced by the glee and enthusiasm which animate their hourly life. Froebel dwelt much on this point: he felt that play (not aimless play) is the congenial atmosphere of the little child. Seventh—A growing moral nature: passions, affections and conscience, which need to be controlled, responded to and cultivated. It was these characteristics, common to all children, that Froebel intended to develop.'

We see by this how much thought and study Froebel gave to the system, and we shall not wonder that he came to the conclusion that education should begin in the nursery, and that it should begin with play. He therefore prepared six Gifts for children, the first two of which are intended in the main for use in the earliest years of existence, and the others, though afterwards the means of more advanced teaching, are still suitable for little children." * * * Miss Fuller then describes the

gifts or toys—the first, a box of six coloured woollen balls ; the second, a box containing a wooden ball, a cube and a cylinder ; the four others, boxes of small wooden bricks (a cube variously divided). With regard to the latter, the paper continues :—

“The precise measure of these bricks make them very useful in the subsequent teaching of the elements of mathematics. It may perhaps astonish some people to hear how very interested little folks of even four and five years of age are in the number of planes, angles, &c., to be found in a cube, and how very exact they are in describing them ; also how eagerly this knowledge is applied to all the objects that surround them, as they search the house for lines, perpendicular or horizontal, for right angles, or angles obtuse. These four last gifts may also be used for making numerous forms of beauty, the bricks being laid out in patterns radiating from the centre.

Froebel's great object is gained when the child thus early begins to find its pleasure and delight by bringing into use its own powers of observation. How much pleasanter it is to see a child interested in these simple toys, and feeling the joy of invention, as it constructs new forms and figures, than to see a little one listless and weary though surrounded by expensive toys, that have in them no power of change. But we must also remember that unless a child is *taught* to play and to understand its playthings, it is likely to find in them but passing interest.

The difference between those thus trained and others may be illustrated by a fact that came under the writer's own observation. Two brothers of five and six years of age, who were being trained on the Kindergarten system, but who, through delicacy of constitution, had been kept back in their studies and not allowed to learn enough to read for themselves, were taken by their mother and their teacher for a holiday treat to the British Museum in London. Their mother was delighted to see the intelligent interest with which the boys looked at the things around them, the shouts of delight with which they recognized one animal after another, and examined minutely the differences of forms, fur, &c., &c. One boy could not be coaxed away from the cases of shells, over whose delicate forms and colours he hung with rapture ; the other could not be induced to leave the

birds, so entranced was he with the variety of their feathers, and the different markings on their plumage. The mother again and again expressed her gratitude to their teacher, saying 'How can I thank you enough for teaching and training them like this; naturally, they are most unobservant children.' A month of holidays would not have sufficed to tire these boys of the museum, and they had to go away after seeing only two or three rooms. Before leaving they fell in with a party of friends, a mother and three or four clever and intelligent children somewhat older than these two boys, but who had not had the same training. They walked along gazing from side to side, with little interest, saying 'Only a lot of animals;' 'Nothing but horrid shells;' 'Mother, when will something begin?' 'Isn't there going to be any fun?' These last children were clever and engaging, had a happy home and kind parents, but their eyes had never been opened to see for themselves.

One good rule is never to give a child any toy that cannot *change*. The cleverest and most expensive mechanical toys will only pall on children who cannot understand their construction; their owners are sure, sooner or later, to pull them to pieces to see what they are made of; and this destructiveness, which is generally punished as a fault, is really an indication (though an inconvenient one) of the child's intelligence. Let children make their own toys, or have toys with which they can construct something, or which will give scope to their own activity and imagination, and they will play happily for hours. A doll to be dressed and undressed is a never failing source of pleasure to a girl, especially if she has a cradle in which to rock it to sleep; while balls, hoops, tops and marbles are better far than things requiring careful handling. 'Play is the child's labour,' said Froebel, and it is well that this truth should be recognised, and the children trained and taught how to play intelligently.

Having briefly explained these six gifts and their home-uses, let us pay a visit to a Kindergarten, and see what other sources of amusement and instruction are provided there, so that the happy little scholars can hardly tell whether home or school is the happiest place, and are often sorely puzzled to know why there should be any holidays.

We enter the school-room and observe the pretty little tables and chairs, differing in size according to the different ages of the children, from three to ten years. We must however quite disabuse our minds of the idea that it is all play in the Kindergarten, although many children, when they first come to school, think that everything is play, all is so easy and pleasant. 'We don't go to school to learn,' said one little mite of four years, when questioned as to what such a little one could do in school, 'except that we learn to play without quarrelling.' In a good Kindergarten, so well graduated is the scheme of study and so carefully adjusted to the individual capacity of each child, who never needs hereafter to *unlearn* anything it has acquired, that at ten or eleven years of age any ordinary child is ready to enter a high school, with well-formed habits of application and diligence, and an intelligent desire for study.

But to return to the schoolroom. Everything is in order, and we soon hear the patter of little feet, as several children try which can obtain the distinction of being first in school. All come up to the teacher for a morning kiss, and many have offerings of flowers, which are all received in a way that shows appreciation of the little attention. Or one may bring a prettily marked stone, another some other natural object, such as a fir-cone, an acorn, perhaps with the request 'Please let us have a lesson about *this* some day.' Now each one goes to his or her seat, and after the names are called and a morning hymn has been sung, the monitors distribute the copy-books, pens, ink-stands and pencils. Soon all are busily writing, and the teachers move round from one to another, giving commendation, encouragement, or reproof as needed. Little dots of three sturdily grasp their pencils and try to make their strokes straight, each one anxious to write as well as those in the first class, whom they look up to with admiration, while those in the first class have already learned that steady application is necessary if they would earn approval.

After half-an-hour the bell rings, and classes go separately to their different duties. A class of little ones take their reading lesson partly from books, but before they are wearied gather round the blackboard, and by turns draw the letters they

have learned in chalk. Even the smallest soon recognise the value of order and learn to give way to others; they would be ashamed to push forward out of their turn, and mere babies themselves will encourage and bring forward those yet younger that none may be forgotten. Other classes are employed in reading, arithmetic or reciting, Latin, French, or Composition, according to a weekly plan.

In from two and a half to three hours from the beginning of school it is time for a rest. All go into a bare play-room, containing little but a piano, and after being arranged according to height, at equal distances from each other, they spend ten minutes in gymnastic exercises. After this any child who has been naughty or disobedient is put to sit on one side, and allowed to take no part in what follows, and this deprivation is usually the only punishment needed in a Kindergarten. All the rest gather together, and have from twenty to thirty minutes of real play. It is exceedingly difficult to put before any one on paper any account of the Kindergarten games, which are perhaps to the children the most delightful part of the system. These games are songs descriptive of various trades, actions, animal and natural objects. There are many games; such as the farmer, blacksmith, tailor, lawyer, the railway-train, pigeons, fishes, bees, spider and flies, hares, &c., &c. In the 'farmer,' in successive verses, ploughing, sowing, reaping, gleanings, thrashing and winnowing, and harvest merrymaking are imitated. In the 'baker,' making dough and baking bread. In the 'railway-train' some children form the train, others bridges and tunnels for it to pass under, one is station-master, another guard, another signalman. It is a pretty sight to see the children playing, as they keep time to the music; generally each verse ends in their dancing round in a ring. Other games are for marching and forming evolutions.

After this the elder children gather round their teacher for an oral lesson or lecture: it may be an object lesson on rice, or bread, India-rubber, cork, wool, silk, or what not. Or it may be history, geography, zoology, or natural philosophy. The lesson is plain and simple, such as each can understand, and not long enough to tire. In the meantime the little ones are seated

at a table, and to-day to each one a box gift of No. 3 is given; the teacher with a similar box sits at one end, and the children being all eagerly attentive, she says 'one,' at the same time opening slightly the sliding lid of her box; the children all do the same to theirs; 'two' and she lays her box bottom upwards on the table; 'three' and draws out the lid; 'four' she raises the box, leaving the bricks in the shape of a cube upon the table; 'five' she closes the box; 'six' places it on the table: the children having imitated every movement, and before each is a pile of bricks. Now the teacher questions them all on the cube, and the children name its parts, carefully noticing that all its planes and edges are equal in size. Then she divides her cube in half, and behold! each half presents the same features as the whole, in some respects; then she divides it into quarters, and here again the general features are the same, but the size differs; one more division into eighths and the perfect cube is again seen in each part. Now she begins to build, each little scholar imitating exactly the teacher's copy. To vary the exercise she allows each child to build something on the lid of his box, then leaving his seat to march round the room carrying his erection. Great is the glee of those who reach their seats again without having dropped any bricks on the way, and they feel themselves quite competent to carry a cup or vase, or some other delicate thing for their own mother when she asks them. Seated again round the table each child makes whatever it likes, and if able will explain its meaning by a little story. Perhaps some one will say a poem, or all sing together; or the teacher may tell a story of some little child and ask one present to make a cradle to rock it in, another a chair for its mother to sit on, one a carriage to take them to the station, the train to ride in, the house they are to visit, &c., &c. Miss Shirreff, who is so well known for the interest she takes in education, says of these gifts, of which only one is just here mentioned:—'They are not toys merely, because they are intended for instruction; they are not for lessons only, since they are all meant for games. To fuse into one lesson work and play is the purpose of the Kindergarten. It aims not at making infant prodigies, but at putting the child into possession of every faculty it is capable of using:

bringing him forward, as far as his puny strength permits, on lines he need never forsake; at teaching within his narrow range what he will never need to unlearn; at giving him the wish to learn and power to teach himself.' * * *

At the beginning and ending of each game, whether opening the box, or taking out the objects it contains, or passing them from one to another, direct order and disciplined movement is maintained. A sense of fellowship is created through acting together; the gentleness enforced by the teacher and aided by the order and rhythm, excludes all outward token of rude or unkind feeling. Moral influence is always present in this system, and repression of selfishness its leading object; nothing in the whole training is for one alone; there is emulation, but no competition for reward, and the children's temper is saved from the irritation and souring that comes from impotent effort or straining over solitary tasks.

After their mid-day meal the children once more assemble. The elder ones now write out on their slates a short account of the oral lesson they had in the morning, which is afterwards to be copied into their books; they also have their drawing, map-drawing, and colouring, &c., &c. The younger children, after a lesson in drawing, counting, or recitation of poetry, sit down to one of the employments to be afterwards described. In this they may be perhaps joined later on by the elder ones, if they can get through their lessons in time. This is the best reward for application; idle children make their own punishment by not being able to join in what is entertaining. In this way the business of the day is brought to a close, the children still being bright and fresh, not having had too much of one study to weary them. A marked difference is often seen in the home behaviour of a child when he begins to attend the Kindergarten; from having been the plague of the nursery he will perhaps become tractable and order-loving, helping to amuse and keep in order the younger brothers and sisters; and why is this? Merely that he has found some guidance for the energy that was formerly misdirected, and sympathy also in his own efforts.

Such may be a specimen of a day in a Kindergarten; but each day is different from the other, there being a great variety

of employment. We have necessarily dwelt on the special points which distinguish the Kindergarten from other schools, but all the usual branches of education take their place in the programme, the chief point ever kept in view being, that all which is taught shall be suited to the capacity of each child, that every lesson given shall be well understood, and that the scheme of study be so graduated that the children learn step by step, and are never crammed with intellectual food they are not able to assimilate.

The employments used in the Kindergarten are of many kinds, and the aim of each is to draw out the capacity of the children. Without diagrams it is difficult to describe them, but we will attempt it as briefly as possible:—

Paper-plaiting.—A piece of coloured paper some six inches square is laid before each child, the centre of which has been cut into strips of equal widths (about four or five to an inch), but with an uncut margin. Single strips of the same width, but of a different color, are then, by the aid of a wooden needle, woven in and out of the larger piece. A great variety of patterns may be made in this way, the simplest being ‘one up’ and ‘one down.’ After a little practice children can invent their own patterns. When the paper is finished it is fastened with paste and made into some pretty little article which the child presents to its parents or friends, delighted to feel that it has power to make something for those from whom it has received so much.

Paper-folding.—A piece of rather thin paper exactly square is given to each child; the teacher, taking a similar piece, folds it in half or quarters, &c., &c. The children all do the same with theirs, and learn the different angles made by the folds. Finally, it is made into some shape, and another paper is given to each. In this way many forms may be made—one set is a hat, coat, pants and boots; another, kite, basket, bird, also boats of different kinds, and boxes. Very good mosaic patterns, too, are made, and thus paper-folding is an endless source of amusement at home as well as at school.

Paper-cutting.—The teacher takes a piece of paper similar to the last, and having carefully folded it from the centre in halves, quarters, and eighths, draws upon it some simple lines, and gives it

with scissors to a child to cut on the pencil lines. After cutting the paper the child opens it and finds a beautiful shape before him. Placing it flat on the table, he opens the little bits that have been cut out; there are four or eight of each shape, and these he arranges according to fancy on the four sides of his paper. Each child has also a scrap-book of coarse paper, and learns to paste his 'star' (as the little ones called these cut papers) into it. These scrap-books are highly prized. *Stick-laying*.—A small stick, smooth and round, much like the wood of a lucifer match, is given to each child, and this stick may be laid on the table as horizontal, perpendicular and oblique; it may be taken to represent many objects. One child says, 'I have a candle,' another a pin, needle, pencil, ruler, post, &c., &c.; a second stick is given to each, and other objects are formed, also some of the letters of the alphabet, as V T L X, and the number of sticks is increased, until houses, chairs, tables, and, indeed, anything that can be drawn with straight lines may be produced. At first the sticks should be all of one length, afterwards different lengths may be given. The child's great difficulty of making a straight line is overcome, and with a bundle of these little sticks a dozen children may be kept happy for hours. The more ambitious will copy on their slates what they have laid on the table. *Ring-laying* is similar to the last, but here circles and half circles are introduced. They may be either of card-board, tin, or iron, and have also shorter or longer pieces cut straight. With these most interesting designs may be laid and also copied on the slate. *Thread-laying*.—A piece of cotton about ten inches long may be dipped in water, and then laid on a slate in many varieties of form. *Stick-plaiting*.—Flat pliable sticks, about eight inches long, one-third of an inch broad and very thin, may be interwoven and plaited. To each child is given at first five sticks, the smallest number that will hold together, and after they can manage these more are given. Fans, gates, stars, crowns, and many other devices can be plaited, and are strong enough to hold together for play. *Pea Work*.—A quantity of dried peas soaked over night in water to make them soft, and a number of sticks the same as those used in stick-laying, but pointed at the

ends, are prepared for this work : with them the children construct playthings that will last for many a day. Lamp-posts, wagons, houses, and things too numerous to mention, are all made by inserting the ends of the sticks in soft peas. This employment may be followed out by elder children in their homes, who, if they are ingenious, may construct many things, not only for amusement, but ornament. *Pricking and Sewing*.—This is a very favourite employment with children. A plain, distinct outline drawing, on thin cardboard, of a church, house, animal, flower, or any natural object, is given to each child ; with a large pin or stileto holes are pricked on the lines, and when the picture is thus prepared it is sewn over in wools of suitable colours. If finished with care, it makes a nice picture to present to parents or friends. *Clay Modelling*.—Perhaps of all the employments of the Kindergarten this is the greatest favourite. Of prepared artist's clay a lump is given to each child, and before it is placed a model or copy suited to its capacity. A wooden spatula or knife is also provided to manipulate the clay. The little ones begin by making only loaves of bread, puddings, pies, and so on, but they soon learn to form cups and saucers, dishes, vases, &c., &c. Leaves, flowers, animals, houses, and farmyards follow, until the cleverer children learn even to model faces. *Drawing*.—Kindergarten slates are prepared with lines drawn by some sharp instrument from top to bottom and across at intervals of one-fourth of an inch. These form a square net, which renders the first attempt at drawing pleasant and easy. A little one just able to hold a pencil can soon draw straight lines over this net and easily learns to arrange his lines in a figure, also to copy the pictures he has himself made in stick and ring-laying. Froebel also invented an ingenious method of drawing on the net in angles and geometrical figures, which forms a valuable introduction to the study of mathematics, but which is not easy to describe.

We have thus briefly glanced at the occupations provided for the children, and however trivial they may seem in description, are they not just what meets the requirements of children ? Miss Manning, whom we quoted before, says :—‘The Kindergarten teacher aims at placing a moral standard before the

children's minds by the tone she gives to all the lessons, and through fables, songs, and stories, illustrative of right and wrong. Besides this she watches and guides their conduct. Owing to the freedom of action encouraged and the social life that the presence of numbers gives, there is plenty of scope for the growth of character, and the teacher, whose approbation, if she is loved, is earnestly desired, has it in her power constantly to promote unselfishness and check cross and angry dispositions. The occupations induce perseverance and correct idleness. In the games the children learn to give up to others; patience, self-control and a love of order are imbibed; it becomes a habit to respect the rights of others, and cheerful obedience is accepted as the rule of life. If in a word or two one had to describe the moral effect of a Kindergarten, one would say that the child learns the great lesson that it forms a part of a social whole; each has its own little niche in the building, its small but definite share of duty, which, if it omits to perform, all the others suffer. Thus for the sake of its companions it represses its hasty words, its violent temper, and tries to help towards the general advantage. It is caught up as it were into some degree of understanding of its religious and moral relations, while the aim set before it is not only not to be naughty but to be positively good.

Now if we are assured that this system is the best for the education of our children we have yet to enquire how we can introduce it, and may well ask why it is not already more general than it is. The answer to the latter question is that few parents recognise the advantage of *early education*. They generally think that a nurse or person of mean attainments will be quite able to teach the elements of reading and writing, and that in fact, until its powers are somewhat matured, it matters little *how* it is taught. What should we say to a gardener who planted his delicate young seedlings and cuttings in exposed and stony places and left them to the sole care of nature? But is not this what many, yea even most parents do with their children? So long as physical well-being is secured to them they think of little else; let us be thankful that nature herself does so much for us, but let us not abuse her goodness. Un-

doubtedly the Kindergarten has not flourished as it might have done because in many places, its real meaning has not been appreciated. It must be understood at the outset that this is no cheap system of education, and if by engaging inferior and ill-paid teachers any one expects to make it so failure is inevitable.

Mrs. W. Grey, who with her sister Miss Shirreff has written and spoken so much on this subject, says: 'One, and the principal cause of the failures which have at times seemed to discredit the Kindergarten system and to justify the accusations against it that it is a kind of systematic play, destroying rather than promoting the individuality of the children, and by the predominance it gives to play tending to unfit them for the serious work of school, is the want in Kindergarten teachers of sufficient culture and grasp of thought to master the philosophical principles on which Froebel built his system. It was the result in his mind of the life-long study of human nature in its earliest development through infancy and childhood up to youth.' In Germany the system has seriously suffered by its being supposed that women of the uneducated classes would do for Kindergarten teachers, and in England it will suffer likewise if the same misconception be allowed to prevail. The world of action is divided (unfortunately very unequally) between two classes of people, those who can only follow a rule and those who can apply a principle. The former will never make good Kindergarten teachers. Miss Bailey, Inspectress of Liverpool Board Schools, says on the same subject:—'It is an erroneous idea that the sole qualifications for a good infant teacher are sufficient love for little children to make her gentle and patient with them, good health, and such flow of animal spirits as to guarantee spirit and vivacity at all hours of the day, and some musical ability to add variety and gaiety to the work. It is true she needs all these, and with these the managers of infant schools are generally satisfied. This state of things, coupled with comparatively cursory examination of infant schools, and makeshift buildings and apparatus, and general lower pay of the mistresses has led to a lower status of attainment.'

We thus see how important it is that in endeavouring to

introduce the Kindergarten system into this country a firm and a good foundation should be laid and a lady chosen to establish it whom qualifications of brain and heart shall be equal to the demands that will be made upon them. Let no one think that it is an easy thing to conduct a Kindergarten. If the teacher really loves her pupils (and if she does not she had better not undertake the work) her affections are constantly subject to a severe strain and always greatly tried by the frequent separations from those who are so dear to her, which is an inevitable feature of a school of the kind, nor is her work in itself otherwise than very trying both physically and mentally. Especially a lady leaving her home and coming to a country so peculiarly trying as India will assuredly stand in the greatest need of the thorough and cordial support of those with whom she is to work."

Mr. Dall, in expressing his great interest in the subject of the paper, referred to the successful efforts of Miss E. Peabody, of Boston, U. S. A., in promoting the carrying out of Froebel's system. The President then made some concluding remarks, especially in regard to the difficulty of obtaining a supply of good teachers, which fact, he said, was connected with the merits of the system, because such a high place is given to teaching and such a heavy call made on the teacher. The President also referred to the importance of some method of transition being arranged from the Kindergarten to the school, where more conscious and laborious effort is demanded. A vote of thanks was unanimously passed to Miss Fuller for her clear exposition of the subject.

We have given considerable space to Miss Fuller's valuable paper because the Kindergarten system is exciting interest in other parts of India, and her account of it will be appreciated in several quarters. There is one point on which we differ from her, and that is in regard to the age for Kindergarten teaching. She speaks of children "from three to ten" in the Kindergarten, whereas six or seven seems the right time for them to leave it. The difference is partly one of words, as Miss Fuller includes classes for "reciting, Latin, French and composition" among those that the elder of the children are employed in. She appears really to mean therefore a Kindergarten, a

transition class, and a junior school, but as there is no break in regard to the principles of the teaching she calls the whole a Kindergarten. This, however, may lead some of her readers to suppose that the children are kept too long to the simple occupations and games of the Kindergarten; some of them can no doubt be adapted to children of eight or nine, as a change from harder lessons; but perhaps it is most in accordance with Froebel's principles to introduce by that time manual work of a more developed kind. We repeat that the difference between us and Miss Fuller is chiefly one of words, but the Kindergarten naturally excites prejudice if it is supposed to interfere with the school rather than to lead gradually up to it. It is very satisfactory that attention has been called by the Bengal Branch of this Association to this subject, for it seems that little is attempted for the youngest school classes in India but elementary teaching of the most ordinary kind; the child is not encouraged to gather impressions from nature, and to learn in its own natural fashion; its playful tendencies and its ingenuity are repressed; and even of the intellectual faculties it is the memory chiefly which is trained. A more healthy beginning of education would secure better results at a later age.

FACTORY LABOUR IN INDIA.

A correspondent at Broach sends for this Journal the following paper on the proposed factory legislation for India. He approves that Government should interfere in regard to the hours of employment for children, but denies that the present unfettered arrangements act prejudicially on adults, and he is anxious for a minimum of legislation on the matter. Rather more than a year ago, Mr. Sorabjee Shapoorjee drew out a Bill "to regulate the labour of persons

views. With all due deference to the learned Doctor's long and varied experience, and especially native life and manners, it can be said that a mill hand or a day labourer is not so friendless a being as may be imagined. These labourers live in small groups or little colonies, and the poorest natives can afford to marry. Sometimes there are a number of other family members. While going to work he leaves some one at home to look after his domestic requirements, to cook his food, and generally to assist him and make him comfortable after his day's work. All his hopes and wishes are centred in the one great object of life—hard work and good wages. By working long hours the man is able to improve his condition and to do good to those about and around him. Viewing the matter in this light, it is hard to think that long hours have the least prejudicial effect on the health and body of millwork people. No material change can be detected in the moral, physical, or intellectual state of those who work ten hours a day, or those who do so thirteen hours at a stretch. On the contrary, a change for the better has made itself perceptible in the circumstances of those who work longer. They are better housed, better fed and better clothed, and are, on the whole, a healthier and happier lot of men.

These remarks apply to young men or those of mature years; but as regards those just under their teens, and are not quite out of it, the learned doctor's views hold good. Every reasonable man ought to be dead against the idea of youths of such tender age of both sexes being overworked or hard worked, especially when it is known that they possess the martyr-like zeal and patience to sacrifice themselves rather than lose their wages. Some work of a light nature for boys of from the age of from ten to fourteen would do as well, and such light jobs are not few in any mill.

To come to the question of education to the children of mill hands, it must be acknowledged on all hands that some kind of education is necessary. It should be of a plain primary and useful description; a higher standard of education in the case of these children of toil would be an incumbrance, and sometimes a curse instead of a comfort and a blessing. Their educa-

tion should be confined to the matters which occur in the common affairs of life, and no more, so as to guard against their hard earned wages being plundered by men of less conscience but greater cunning whom they generally resort to. The children of workpeople employed in local mills should be so educated as to be an ornament to the occupation and the class of men to which they belong.

The mill industry in India is still in its infancy, and is, in fact, a source of maintenance for the poor millions of India, and care should be taken that by machine-made laws and regulations so useful and profitable a field of industry may not be needlessly burdened and obstructed. In these days of famines and starvation and heavy taxes the poorer classes do not care to have an hour or two this way or that, hence it is urgent that Government should not take the bread off the mouth of these children of toil by any unnecessary and sentimental legislation. If the Government of India has sympathy and kindness for the poorer classes the best thing for it to do is to lay open as many such useful and profitable industries as possible to them, and to encourage by all means in its power the sources of maintenance for the patient, silent and industrious masses who are born and live to labor. It is very easy to criticise, it is very easy to advise, but it is very much more difficult to act. To have a large income, to have amassed a large fortune as a successful merchant or professional man, to enjoy all the comforts and good things of life, and at the same time to express an opinion theoretically upon any given subject without having actually seen it carried out in practice, is a habit much to be deprecated, and looks like philanthropy run mad.

NUSSERWANJEE SHERIARJEE GINWALLA.

BROACH.

THE RISHI.

THE RISHI ; a Poem by the author of the Saddarshana Chintanikā,
or Studies in Indian Philosophy.

This English poem, which is dedicated to Professor Max Müller, has been written by the well-known Sanskrit scholar, Mr. Mahadeo Moreshwar Kunte, to explain the daily life and manners of the ancient Rishi. His picture appears to be drawn with great care from the Rig Veda Samhita, to which continual references are made in the notes. The writer prefaces his poem with an introduction, in which the position of the Rishi among the Vedic Aryans is described. He there explains that when these emigrating clans "came into Northern India they were headed by their Rishi, who was at once their social leader and their high priest—one who gave them counsel in war, soothed their afflicted minds in difficulties, imparted to them lessons of charity and piety, and guided their conduct in all the concerns of this life, elevating their minds, ennobling their aspirations, and stimulating their energies." Of such a Rishi Mr. M. M. Kunte presents a picture in this poem. He does not go into the philosophical theories with which the Rishi's mind was constantly occupied, confining himself to indicating "the spirit of his philosophical speculations ;" his purpose is to describe how a day might be supposed to be passed by such a teacher and his disciples. This poem affords much interest to the English reader by bringing the tranquil contemplative life and the past conditions of the Vedic period into contrast with the absolutely different civilization with which India has now come in contact. The writer has considerable facility in English versification, and the poem shows that his deep interest in all the bearings of the subject has enabled him to represent it with vividness.

THE BACKERGUNGE HITTAISHINA SABHA.

We have received the second Report of this useful little Society, which was founded two and a half years ago. It is under the management of students at Calcutta, and its chief object is to encourage and practically promote female education in the district of Backergunge, East Bengal. New schools and *pathsalas* for girls are established by the Sabha, existing ones are made more efficient, and inspection of schools is conducted by the Society. There are now eleven *pathsalas* and five schools under its control, and the number of girls educated has increased in the last year from 63 to 167. The Hon. Sec., Mr. Ugra Kantha Ray, informs us that the age of the girls ranges from five to eleven. He writes:—"The Sabha held its second anniversary meeting on 12th April last, when Mr. Ananda Mohan Bose, M.A., Barrister-at-Law, took the chair. Among those present on the occasion were Dr. M. M. Bose, brother to our distinguished chairman, and some other sympathisers and well wishers of our Sabha. The Sabha is always thankful to Mr. Bose and other sympathisers for the great encouragement which it receives at their hands." Prizes were distributed on this occasion. The Maharani Surnomoye, Babu Basanta Kumar Sen, Zemindar in Backergunge, and Mr. Durga Mohan Das, Pleader, High Court, Calcutta, are among those who have given substantial help to this Society. Considerable disadvantage arises from the distance between the Committee of students at Calcutta and the district where the work is carried on, but probably no such Society could be formed at Backergunge itself; it is in the larger towns only that the spirit of combined philanthropic action has begun to show itself. We hope that the Society will steadily grow in usefulness, and that its indirect influence, which has already proved of value as stimulating others to a like kind of work, will bear more and more fruit.

PERSONAL INTELLIGENCE.

Mr. Joseph Adie, of the Martiniere College, Lucknow, has gained the first place in the last Examination for the Gilchrist Scholarship.

In the Examination held by the Inns of Court in Trinity Term, Mr. Ahsan Uddin Ahmed passed satisfactorily in Roman Law.

Pandit Shyamaji Krishnavarma (Kutch) has joined Balliol College, Oxford University, and has been admitted as a student at the Inner Temple.

Mr. Edulji Jamsetji Khory, of Bombay, has also joined the Inner Temple.

The silver medal offered by the Cobden Club for proficiency in political economy in the University of Calcutta has been won by Hali Saukar Sukul.

Mr. Ananda Mohan Bose, Barrister-at-Law, has been re-elected a member of the Syndicate of the Calcutta University.

His Highness the Mahārāja of Vizianagram, K.C.S.I., who died April 30, was liked and esteemed by all who knew him. His generosity was striking. It is said that his annual contributions to educational and charitable institutions amounted to about a lac of rupees. He attended to the administration of his affairs himself, and employed educated and trustworthy men to assist him. The young Mahārāja who succeeds him happily possesses the good qualities of his father.

Errata.—In the article of last month called “Eleven Months in Famine Districts,” page 270, line 28, for “*from 20 to 8 pice*” read “*from 10 to 8 pice*,” and at line 32, for “*increased by a pice or two*” read “*increased by a pie or two*.”

NOTICE.

Contributors from India to this Journal are requested to send their articles to the Editor through one of the Local Secretaries in India of the National Indian Association, unless they are personally acquainted with any of the members of the Committee in London.

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JOURNAL
OF
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IN AID OF SOCIAL PROGRESS IN INDIA.

No. 104,—AUGUST, 1879.

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NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, FRANCIS R. S. WYLLIE, Esq., East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches, or direct from England, by application to Mr. ARROWSMITH, 11 Quay Street, Bristol.

. The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 104.

AUGUST.

1879.

NATIONAL INDIAN ASSOCIATION.

The Committee of this Association have for some time had under consideration the establishment of an Office and Reading-room in London, but till lately no definite plan had been arranged for carrying out this object. A few weeks ago a Conference was held at the house of the Right Hon. the Earl of Northbrook—Sir Arthur Hobhouse in the chair—in regard to promoting more organisation in the London work of the National Indian Association. The meeting resulted in the appointment of a Sub-Committee for considering the desirability of establishing an Office to which Indian gentlemen resorting to England, or desiring to send their sons there, may apply for information and guidance. The following were its members:—The Right Hon. the Earl of Northbrook, G.C.S.I., Chairman; Sir R. H. Davies, K.C.S.I.; Sir Barrow Ellis, K.C.S.I.; G. S. V. Fitzgerald, Esq.; Colonel R. H. Keatinge, V.C., C.S.I.; Miss E. A. Manning; Hodgson Pratt, Esq.; and Francis Wyllie, Esq., Hon. Sec. This Sub-Committee was requested to report to the General Committee on the best method of establishing an office and its probable expense. They also took into consideration arrangements for

undertaking the supervision in regard to education and remittances of young Indian students in cases where parents or guardians might like to entrust their sons or wards to such care.

The following Report was presented on the 25th June to the General Committee and discussed :—

“It is universally admitted that the enlargement of views and knowledge of English society and ways of thought, to be obtained by a well-directed visit to this country, are of great advantage to the natives of India; and, as they will probably be hereafter employed in larger numbers in the administration of that country, it is more than ever desirable to facilitate and promote the visit of native students to England.

“From information at the command of the Sub-Committee, it appears that many Indian parents, although anxious to send their sons to England for education, have been deterred from so doing by the difficulty of obtaining adequate supervision over them; and the Sub-Committee are of opinion that the National Indian Association by meeting this want and undertaking this duty will do practically useful work, materially assist the natives of India and further the declared policy of the Government.

“With this view, the Sub-Committee propose that, in addition to the advice and assistance now given by the Association to native gentlemen now visiting England, the following steps should be taken :—

“That a small Sub-Committee, consisting of not more than five members, exclusive of the Honorary Secretaries and Treasurer, be formed to superintend the new work of the Association.

“That an Office for the Association, with, if possible, a Reading-room attached to it, be obtained in some locality conveniently near to University College and the Inns of

Court. The expense of hiring and keeping up such an office, with the salary of a clerk, may be estimated at £200 per annum at first; and as the new work to be undertaken by the Association should, in the opinion of the Sub-Committee, be eventually self-supporting, they propose that an annual subscription be paid to the Association on behalf of each student, as explained in the rules herewith subjoined. They consider, therefore, that there need be no difficulty in proceeding at once to give a trial to their proposal.

"That a Joint Honorary Secretary to the Association be appointed, having a personal knowledge of the natives of India.

"The Sub-Committee have drawn up some draft rules, and suggest that this scheme of the Association, together with a copy of the rules relating to it, be communicated to the Viceroy, the Governors, the Lieutenant-Governors and Chief Commissioners throughout India, with a request that the object and scope of the scheme may be made generally known to the classes interested."

The following are the Rules proposed, in the form in which they were adopted by the General Committee. The Committee wish it to be understood that these Rules are not yet absolutely fixed, but may receive modification in details.

I.—Any native gentleman, parent or guardian, desirous of availing himself of the advantages of the Association in this branch of its work, must write to one of the Hon. Secretaries at least six months before the proposed departure of his son or ward, giving full information as to his age and previous education, and the education desired for him in England, and accompanying the application with satisfactory references as to the position of the applicant, and the means of defraying all the expenses of his son or ward while living in England.

II.—The Association reserves to itself the right of accepting or rejecting any such application, each one being submitted to the Sub-Committee and decided upon its own merits, the conditions being settled by a special agreement in each case.

III.—The responsibilities of the Association will be to meet the student on his arrival, procure lodgings for him and make all necessary arrangements for his education, whether at the Universities or Inns of Court, by the employment of tutors, or otherwise. The Association will also undertake to the extent of the remittances placed at its disposal, all payments requisite for the above objects, and for the general superintendence of the students, as well as the distribution to them of such personal allowances as may be agreed upon with the parent or guardian.

IV.—The Association will from time to time communicate to the parent or guardian, the progress attained by those entrusted to their care, and, in the event of anything unsatisfactory coming to their knowledge as to the conduct of a student, will advise as to the desirability or otherwise of his being retained in England.

V.—An annual charge to defray minor expenses will be made for each student under care of the Association, the amount of such charge to be determined according to the circumstances of each case. (It is anticipated that an annual charge of from rs. 50 to rs. 100 will suffice, but this charge must be liable to alteration after some experience has been gained as to the amount of petty expenses.)

In accordance with the recommendations in the Report, a Sub-Committee has been appointed to carry out the objects referred to, consisting of five members and the Hon. Secs., as follows :—The Right Hon. the Earl of Northbrook, G.C.S.I.,

Sir R. H. Davies, K.C.S.I., Sir Barrow Ellis, K.C.S.I., G. S. V. Fitzgerald, Esq., Sir Arthur Hobhouse, K.C.S.I., Miss E. A. Manning, Hon. Sec., Francis Wyllie, Esq., Hon. Sec. and Treasurer.

It is hoped by the Committee that the new arrangements proposed for the extension of their work will add greatly to the usefulness and permanence of the Association. They had already in some degree used as an Office the rooms of the Social Science Association at 1 Adam Street, Adelphi, but the clerks there being fully occupied in their own work, that Office had never been much applied to by members of the National Indian Association. By the present plan the Association will have an Office of its own for general purposes, and connected with this there will be a Reading-room (supplied with Indian and other newspapers) for the use of members by the payment of a small subscription. It is intended that in time the whole scheme should be self-supporting. As soon as these arrangements are practically carried out, we shall give detailed information about them. Meanwhile we would request any members and friends of the Association who are interested in the success of the new plans, to make them known in England and in India, in order to secure for the Committee full co-operation in their endeavours.

CASTE IN INDIA.

At a meeting of the National Indian Association, held on the 15th of May last, Mr. Cust read a paper on the distinction of castes in India. It is rare to find an Englishman possessing such intimate knowledge of the people and such a clear insight into the very complicated system of Indian castes as Mr. Cust seems to possess. We may well ask why this should be so when

such a large number of educated and intelligent Englishmen pass the very prime of their lives in India,—but that it is so can not be questioned. Complete ignorance on the subject among the British public at large is therefore natural, and a thing one would be quite prepared to find. Of those who take any interest in Indian affairs, many have a vague notion of what caste means, and are satisfied. Others do not dare to inquire, for fear of showing their ignorance on a subject which they think everybody knows or ought to know; while those who do wish to clear their ideas, receive but a poor light from the explanations of their friends in India.

Under these circumstances Mr. Cust has done good service in reading his paper to a large audience of those who interest themselves in matters relating to India, and we ought to be thankful to him. It is but fair to add that no one else could have given greater information on the subject in as much time.

As regards the merits of the paper itself, I may confess at once that I find it impossible to differ from Mr. Cust in any material respect. At the same time, I would ask such of my readers as were present on the occasion to remember that all Mr. Cust attempted to prove, and succeeded in proving, was that the system of castes, as it prevails in India, is not *in many respects* as great an evil as some would imagine. I do not know what further views he entertains on the subject, but from no portion of his paper, as far as I can remember,* are we justified in drawing the conclusion that Mr. Cust is a supporter of the system, taken all in all, or that he ignores its baneful influences. The only fault I can find with him is that he has taken up one side of the question. He may be guilty of omission, not of commission.

Without entering upon it in detail, let us deal with the subject in an abstract form, for the benefit of those who are not familiar with it. Let us suppose, then, that

A belongs to caste *a*, and has a daughter *A'*.

B belongs to caste *b*, and has a son *B'*.

C belongs to caste *c*, and has a son *C'*.

—and so on.

* This paper was written before Mr. Cust's appeared in the *Journal*.

Now, by the canons of caste—

1. *A* cannot eat any food cooked by *B* or *C*, nor any cooked food or water touched by them, nor can he eat at the same table with them,* nor give his daughter *A'* in marriage to *B'* or *C'*.

2. If *A* eats with *B* or *C*, all other members of the caste *a* will excommunicate *A*. In like manner, other members of the castes *b* and *c* respectively will excommunicate *B* and *C* for having violated one of the canons of caste.

This excommunication means that all other members of the caste to which an individual belongs, including his own family, father, mother and wife, will cease to eat, or have any social intercourse whatsoever with him. They will hate him, and will not even bear his sight, if rigid Hindus. The punishment is severe, because an outcaste cannot be taken up into any other caste, and his usual resource is to become a convert to Christianity or Islam, and to make out an altogether new social circle for himself.

The same excommunication will be his lot if *A* or *B* or *C* comes to this country, or in any other way crosses the sea or some of the fixed boundaries of India, or dines with anybody not belonging to his caste—a Christian, for instance,—or if he becomes a convert to any other religion.

It will be seen from the above that the distinction of castes is based essentially on prohibition of intermarriage, and to a somewhat smaller extent on that of eating together.

It must be admitted that caste distinction, as it now exists, is essentially different from the distinction of *class* observed in all countries; but at the same time there can be little doubt that originally it was nothing more. It is curious to observe that even in our own day the distinction of classes among all civilised nations is based on exactly the same foundation as the distinction of castes among the Hindus—namely, eating together and intermarriage—of which the latter is in each case the more important. We thus find a Bombay civilian, in the highest ranks of life, disdainfully leaving the table on finding that a

* Better-informed readers will see that, as regards eating and drinking, the above is not in all cases strictly true; food cooked by a Brahmin is, with certain restrictions, eaten by all. For the sake of simplicity the distinction has been ignored here.—S. H.

European belonging to one of the cotton mills was seated by his side. The portals of English aristocracy are, socially speaking, firmly and hopelessly closed against a man who honestly earns his bread by the *work of his own hands*.

This was precisely the state of affairs in the early history of Indian society, and a little reflection will show how it developed to the pernicious extent of distinction into castes.

In these days a weaver's son can, in the next generation, occupy a high civil or military post. Merit and education can make a Mr. A. a Lord Alpha, or a Mr. B. an Earl of Beta. On the other hand, a gentleman who neglects the education of his son may find him employed in working a mill, or in lower ranks of society still. Similar retrograde steps are also of daily occurrence among the junior branches of the nobility. We thus see the ranks of English aristocracy constantly recruited from the gentry, and these in their turn from inferior ranks. A very healthy circulation of energy, intellect and refinement is thus kept up, and prevents the distinction of classes from becoming more rigid than it now is.

These wholesome counteracting influences did not exist in the early history of Hindu society. Education was the monopoly of one class—the Brahmins—who guarded jealously against its spread among the laity. The next highest class, the Rajpoots, were in power, and of course formed in this way a distinct body, representing the nobility, whom even the Brahmins were ever ready to humour. It is quite natural, under these circumstances, that jealousy and pride should have confirmed the ordinary distinction of *classes*, which exists among all nations, into the rigidly defined distinction of *castes*, with its hard and fast lines of demarkation.

When the Mussulmans entered India they found the system in full vogue, and their rule did not produce much influence on it. On the contrary, they were influenced by it, and during the lapse of ages Indian Mussulmans came to observe the distinction of castes in the same sense as the Hindus did, though, perhaps, not to the same extent, and with this difference, that they rarely observed it between themselves. I say *rarely* advisedly, for I know instances where Mussulmans of different

denominations have done so, and do so still. Indeed, caste prejudice seems to form so essential a feature of existence in India, that even Christianity has not succeeded in rooting it out from the large masses of uneducated people who have been converted to it.

It is true that in spite of such a vast variety of different castes no great social difficulties seem to arise in the daily relations of life, and people live together and work together in happiness. But considered as a whole, and in its relations to the world at large, we cannot conceive anything which has tended so much to check the progress of the people of India, anything so pernicious, so injurious, and so evil in its consequences to its inhabitants, as the distinction of castes.

The people of India do not constitute a nation. The very elements of nationality are wanting in them, chiefly because they are divided into so many castes. The system is a powerful source of disunion; the people of India cannot form a harmonious whole as long as it exists.

It is this want of nationality, it is this want of union, which has rendered India an easy prey to successive conquerors. It is this, again, which has made it not only to suffer "the oppressor's wrong, the proud man's contumely," during ages of foreign rule, but to bear it all most patiently. Ages of slavery have in their turn tended to deaden the feelings of self-respect and to deprive the people of many of the nobler traits of character.

That the distinction of castes has been a most powerful check to the progress of India, even after the English became possessed of it, will be evident to the most superficial observer. It is admitted on all hands that the progress of India would be much more rapid if the distance between the ruler and the ruled could be shortened—if there was more of frank, unreserved and free conversation, *on terms of equality*, between European officials and Indian gentlemen in their districts; in plain English, if the ruler and ruled understood each other better, the former the needs of the people, the latter the motives and intentions of the ruling class. Now, who can deny that caste distinction comes in for a large share of the blame of preventing the attainment

of such a desirable end. It is not the sole cause; it may not even be the chief cause, as it is urged to be; but it is certainly a very powerful cause of estrangement between Englishmen and Indians. In any case, it has always given a great advantage, for purposes of argument, to those who are slow to admit the other causes.

In modern history, India was opened to European adventure by the discovery of the Cape of Good Hope towards the close of the fifteenth century, and the first Portuguese expedition, under Vasco de Gama, in 1497-98. In the last year of the sixteenth century the East India Company obtained their charter of incorporation from Queen Elizabeth, and the English appeared on the stage, although some English adventurers had anticipated the Company by about a quarter of a century. The battle of Plassey, in 1757, made the English paramount in India and undisputed masters of Bengal.

It is not a little remarkable, that in spite of nearly four centuries of connection with Europe, and nearly three of intercourse with the English, including a century and a quarter of the most intimate relationship with this country, such an infinitely small proportion of the people of India should have come to England for purposes of study or travel, or for any purpose whatsoever, and that only within the last few years, when caste had relaxed its hold on the more educated portion of the Indian community. Is it not deplorable that of all the varied industries and manufactures of England, which constitute its real wealth and power, not one should have been imported into India in better times, when poverty had not made the people so helpless? Is it not a pity that even to this day nothing worth the name should have been done to develop the vast resources of our country by our countrymen themselves? Has an Indian ever manufactured or can he now manufacture a steam engine, or build a ship, or even a sulphuric acid chamber? How many can work even the much-envied cotton mill without European aid? And yet they have been in daily contact with one of the most civilised nations of the world for over a hundred years. What has prevented them from knowing better? Perhaps several causes combined, but certainly caste and its influence

were the most formidable of these. Does not the fact speak for itself, that of all Indian communities that which was most free from the bondage of caste should have taken the lead in the race of civilisation?*

A system so purely artificial, so void of principles in its foundation, so baneful in its influences, could hardly be expected to stand the test of philosophical enquiry, and so we find it breaking down at its very first contact with the conditions of civilised life in the nineteenth century.

The influence of education on the caste system, and the various phases which this influence has assumed, are worthy of thoughtful consideration, and instructive in the extreme.

Bengal was that lucky part of India in which the benefits of English education were first given and received. An imaginative people, with a tendency, like all Eastern nations, to follow in the wake of their great grandfathers, and to obey slavishly the voice of authority on all matters, religious or secular, sacred or profane, were brought face to face with a nation of matter-of-fact people, impatient of authority on any matter, and possessing a spirit of research and enquiry unsurpassed by any other nation.

After recovering from the first shock produced by the union of such heterogeneous elements, the new pupils began to understand their masters and gradually to follow them in their mode of thought—to think logically. But logical thought and the system of castes could not co-exist. And what do we see?

We find these thoughtful men determined to throw off its fetters. But for many the despotism of society, the ties of filial affection, were barriers too great and too sacred to be crossed. Others, who were men of greater moral courage and stronger character, succeeded alike in braving the despotism of society and in severing the bonds of affection, and overcame all scruples and difficulties by the easy and natural process of adopting the religion of those who taught them to think—by becoming Christians. In those days Christianity was their sole resort.

When, however, education became more general, and the number of thoughtful men increased, they at once found that

* I refer to the Parsi community.—S. H.

the then existing state of things could not go on, that social ties were too much for the majority, that in practice they could not be disregarded, and yet caste ought not to exist.

The necessity arose for reforming the existing social condition. People now enlightened by history and by the philosophy of history began to look back to the past, and were struck by its grandeur. They instantly called it forth to their aid. In some cases, perhaps, their present necessities made the past look more grand to them than it really was. In any case the light of modern civilisation and thought, of science and the improved means of research, gave them a greater insight into their history than their predecessors could have hoped to gain. Men like Dayanund Shastri, Keshub Chunder Sen and Syed Ahmed Khan are signs of the times. This tendency to reform explains the anomaly of educated Indians not having recourse to Christianity now, although education is becoming more general.

Thus we say that education has done a great deal to overcome the social scruples of the people. This is at once evident from the fact that at the present moment there are in London representatives of all the principal Indian castes, and from various parts of the country. But it is as evident that a great deal remains to be done, for we know very well that these men, after their return home, still meet with more or less social difficulties, even in Bengal, while in some cases domestic unhappiness results. But for fear of entering upon personalities, I could mention more than one case in which such things have happened. These young men often have to make great sacrifices, and to their credit be it spoken that they do so willingly. They are the leading stars of India, the future hopes of their country, for their children are sure to be abler men than themselves.

It may here be mentioned that in this respect Mussulmans are better off. They have hardly any social difficulty. In their case caste distinction is a thing quite adventitious and of a local origin. A reference to the tenets of their religion or to the practice of their co-religionists in other parts of the world is, in the long run, enough to suppress the cry of the narrow-minded or the vulgar.

Thus far education has succeeded, and is the only sure, though slow, means of freeing the people from the bondage of caste.

I shall now give some examples where, not education, but mere contact with civilisation has been enough to give play to the elasticity of the caste system.

The Indian troops, comprising Hindus of very high caste, now freely and willingly cross the sea or other boundaries without losing their caste. Again, a large number of emigrants, Hindus of all denominations and of very orthodox type, are exported to the Mauritius and other islands year after year, and on their return succeed in coaxing the Brahmins, very easily, to have them reinstated into caste. This is done almost every day and hardly attracts attention, partly from the insignificance of the parties concerned, and partly from the practice having become common. This is true also of transported convicts on their return home.

I shall conclude this paper by alluding to one view of the question under consideration which I have reason to believe is held in some high quarters. There is a class of men who seem to imagine that the stability and maintenance of the British Empire in India may be jeopardised by a total abolition of caste distinctions and a union of all the different nationalities, results which can be obtained only through the medium of a high and general education. These are therefore men who also denounce high education, and look with ill-concealed jealousy and anxiety on the increasing influx of our countrymen to Europe.*

For my part, I have no faith in these gloomy forebodings. All that a more general spread of high education and a consequent unity of feelings and purpose among the people is likely to do will be to create a strong public opinion, which will go a great way to counteract the tendency to personal rule and high-handed policy, which, unfortunately, are not among the rarest things in our country. But taking it for granted that British rule in India could, in the lapse of ages, raise its people to that

* It must not be understood that all who denounce high education share these views.—S. H.

high pitch of civilisation which is absolutely necessary for self-government, it would *ipso facto* have gained a victory upon which every Englishman could look with just and noble pride—a victory which would reflect far greater glory on the British nation than the achievements of Nelson and Wellington, far greater honour than the deeds of Clive and Hastings. Such a result, moreover, will have the further advantage of not being inconsistent with, and of proving the sincerity of, the claim of governing India for the benefit of its people.

SYED HASSAN.

London, June, 1879.

THE ROMAN-URDŪ MOVEMENT.

In following up the discussion of this subject which was raised by Syed Ali Sahib's paper in the June number of this Journal, and prosecuted by Mr. Pincott in the last number, I wish to speak especially of, if not to confine myself to, one or two of the more general aspects of the question.

It has always seemed to me that the strongest argument in favour of the plan which is now being pressed forward by the Society with which I have the honour of co-operating is that for *uniformity* of written character; uniformity, that is, for languages in common use in India. It is from this point of view that the question is of so much vital importance *to the million*. Until such uniformity is obtained reading and writing will have but a fraction of their proper utility. The possible losses in beauty of style which Syed Ali Sahib fears would follow from the use of the Roman would affect but a small number of literary men, while the gain would be a practical gain for all who would learn to read, the number of whom the new advantages would naturally largely increase. Thus this matter of the possibility and advantages of a

practical and virtual, if not absolute, uniformity is of the foundation of the argument. Anyone who has not felt the weight of the considerations in favour of uniformity may well be averse to the proposed change, whether from a partiality to the old alphabets or from objection to any change; but it behoves all who have got so far as to desire uniformity of writing for India, and to believe that it would be a blessing to the many, to consider calmly *what alphabet* can be made use of for this object.

There seems to be no doubt that it must be one of the three, Persian, Nāgarī, Roman. Each of these has already a footing in India, a usage for some language or languages. Each of them is connected with a language, not vernacular in that country, that is the key to a certain amount of science and of history. Hence, if we grant that the choice lies among the three, the consideration of the question of the right alphabet to encourage is divided into two branches,—that which deals with the mechanical fitness of the alphabet, and that which treats of the stores of learning to be unlocked by it.

As to the fitness of the *Persian*, I will quote words which must have great weight with Syed Ali Sahib. The author of the words I am about to quote is that Mirza Malcom Khan, of whom Syed Ali Sahib writes as having a "vast knowledge of human nature as developed in the East, and a deep sense of its real wants." Mirza Malcom Khan's words are, "Unfortunately we know too well the enormous difference which European progress had made between you and the nations of the East. In seeking for the causes of this difference, so grievous to us, I have arrived at the profound conviction that the obstacle to our progress has sprung neither from our religious principles, nor from inferiority of race; the obstacle comes principally—I might say entirely—from

our system of writing. This monstrous system, which has been imposed upon us by exceptional circumstances, has acquired with time the immutable character possessed by our sacred institutions, and now its innumerable difficulties so completely restrain our literary development that the regeneration of the East seems to me quite impossible with such a system of writing."* Words more strongly condemnatory of the Persian alphabet can hardly be imagined. It thus appears that this alphabet is so far from being fit for higher uses that it has been the cause of keeping back for centuries the nation among whom it has in a sense become naturalised.

Next we come to Devanâgarî. This, in point of distinctness, surpasses Persian; but it is clumsy from its very elaborateness. In the matter of wide-spread use again it has an advantage over Persian, being in vogue among a certain class in all parts of India. But it is hardly to be adapted, it certainly cannot well be adapted, to the various linguistic elements that it should be able to represent if it is to be of general use. But I am almost wasting time in thus weighing Devanâgarî. The argument against its general use is that Syed Ali Sahib's co-religionists would not use it. Devanâgarî is so connected with Brahminical learning that Muhammadans would never be reconciled to it.

I do not here propose to enter into a consideration in detail of the Roman as a character fit for the purpose in view. I write with the object of showing the wide grounds on which the question must be discussed rather than attempting to complete the discussion of it. Syed Ali Sahib's own estimate of the Roman is practically more favourable than his report of the Persian alphabet. My own views on it may be found in the *Society of Arts' Journal* for February 19, 1875. In

* Translated from the French. See *Journal of the Society of Arts*, for February 19, 1875.

the pages of the *Roman-Urdū Journal* the details and all the bearings of the question are subject to monthly discussion.

In conclusion, I would revert for a moment to that second great branch of the subject before indicated. The alphabet that may be chosen will necessarily lead up to the literature and learning of the language at present expressed in that alphabet. Now is it best to have an alphabet which is the instrument by which we can reach to *Persian and Arabic*, or to *Hindū*, or to *European* learning? This question brings us to the old battle-ground of Orientalists and Anglicists. But here we see that the battle has been lost and won. Dr. Duff's *Life*, by Mr. George Smith, gives an accessible and valuable record of the struggle and of the victory won (and won once for all) by the Anglicists. From this we may learn the parts taken in the conflict by Duff himself, by Macaulay, and by Sir Charles Trevelyan. Readers of it must frankly acknowledge that the time for confining teaching to Oriental Science, or for attempting to teach the higher European Sciences through Indian vernacular languages in their present state has gone by. The Roman scheme looks to the teaching of the Indian vernaculars in the Roman character, and to the ultimate enriching of those languages by words to denote the truths of European knowledge—the Roman character being the medium by which such words can become naturalised.

FREDERIC DREW,

Secretary in England to the Roman-Urdū Society of Lâhor.

Eton, June 16, 1879.

ENGLISH UNIVERSITY EDUCATION AND LIFE.

Now-a-days, when people seem to take great interest in the education of their children and friends, I think a short sketch of an English University life will be not uninteresting to the readers of this *Journal*.

As I am a member of the University of Cambridge I will speak of it in particular, though my remarks on some points will be applicable to Oxford also.

The famous University of Cambridge is a society formed to instruct students in all or any of the arts and sciences. It is an institution so ancient that its origin is lost in obscurity; some say that it has been a seat of learning long before the twelfth century.

There are seventeen united Colleges, namely, St. Peter's, (commonly called "Peter House"), Clare (formerly Clare Hall), Pembroke (formerly Pembroke Hall), Trinity Hall (the only College which retains its original designation "Hall"), Caius, Corpus Christi, King's, Queen's, St. Catharine's, Trinity, Jesus, Christ's, St. John's, Magdalen, Emmanuel, Sidney and Downing. All these colleges are said to have been founded by different kings, queens and certain royal or pious personages at different times since the beginning of the reign of King Edward I.

Each of the departments of this literary republic is entirely independent of the others and each is governed by its own rules and regulations, but at the same time subject to the University statutes, which have been confirmed by the sovereigns in succession, and lastly by Queen Victoria. Each has its own master, tutors and professors; each gives to its successful candidates, according to their merits in the college

examinations, rewards in the form of scholarships, exhibitions and sizarships, and also in the form of books. But no college can confer degrees, this privilege being reserved for the University alone, which holds the examinations of the candidates for them in the Senate House.

The principal officer of the University is the Chancellor, whose power is merely nominal—for the Vice-Chancellor, who is elected every other year from one of the heads of colleges, performs his duties during his absence and regulates the University affairs according to its statutes. He is escorted by two esquire beadles with their massive silver maces on all public occasions and solemnities. Proctors and pro-proctors are appointed to watch the discipline and behaviour of all persons in *statu pupillari*, and thus to prevent them from committing anything *contra bonos mores*. They walk in the streets after dark followed by two men, “bull dogs” as they are called, who act like the University police.

I proceed to the mode of entering the University.

Having selected a college the student should apply to one of its tutors, either by letter or personally, and produce a testimonial of moral conduct by some M.A. The money required to be deposited on admission is: for a nobleman £50, for a pensioner £15 (being merely the name for an ordinary undergraduate), and for a sizar £10. This money remains in the tutor's hands and is returned on removal of the name from the books. It is not unusual to make a present of plate to the college on leaving the University.

The admission fee is different at different colleges. Should one desire to join the University without being a member of any college application should be made to the Censor of the Non-Collegiate Students. A sum of £3 is required as caution money, but no admission fee is charged; also a certificate of good behaviour must be produced. The most convenient and

advisable time to enter is the Michaelmas term, for then the new course of studies prescribed for the year for the University examinations begins at each college.

The word "term" implies the period during which the students are obliged to reside in Cambridge, but even this is not strictly true, for men are often allowed to keep (*e.g.* reside) only two-thirds of a term. There are three terms in the University: 1st, Michaelmas, or October term, which begins on the 10th of October and ends about the 16th of December; then comes a vacation which lasts three weeks. 2nd, Lent, or January term, which is of uncertain date, follows the vacation; then another vacation ensues. 3rd, Easter, or May term, which begins about the end of April and ends about the beginning of June. Then follows the long vacation, familiarly called "the long." It is of some three or four months duration; therefore on the whole one need not reside in Cambridge for more than half a year.

During "the long" many men whose homes are at a distance from the University join one of the reading parties which start off to some watering place or other attractive spot, such as Brighton, Eastbourne, Torquay, Edinburgh or Paris, or tour through some districts abounding in places of interest, as Devonshire, the Isle of Wight or Wales. As some students suppose these reading parties entail considerable expense, they prefer making their excursions alone, so as to live more moderately.

At Trinity College one must pass an entrance examination before admission—not so in other colleges, it being the rule at most of them for some one of the lecturers merely to set a paper to ascertain in what subject the student requires most assistance and what lectures will be most useful to him.

The first business for a student on arriving at Cambridge is to procure rooms. He should call upon the college tutor,

who will take him round and show him what rooms are vacant "in college"; if none, then he will give him the addresses of a few lodging-houses in the town which are licensed to receive University men. The rents of the rooms vary according to their size. One is not obliged to take a set of rooms for more than one term, for at the end of the term the landlady will ask whether the student desires to re-engage them, which he probably will do if he feels comfortable; if not he will give them up and look out for others, for he will find many. Some men prefer rooms in lodging-houses to rooms in College, others do not—*chacun à son goût*.

In lodging-houses there is this practical advantage, that in them, as in lodging-houses anywhere else, one can call the servant at any time one requires, whereas in college rooms this is not the case, for there are no bells; also in lodging-houses the landlady supplies one with breakfast, tea things and linen on moderate charges, whereas in college one must buy everything oneself. On the other hand, in college there is the advantage of being close to the college itself, chapel, lectures and hall.

A candidate desirous of getting rooms in college should give his name in to the tutor on entering, for the rooms are given by rotation, so that he whose name is the last is the last to get them. The suite of rooms in college generally consists of three—a bedroom, a sitting room and a gyp-room; the rent of these rooms differs considerably according to their size, condition and situation. Each set of rooms is under the care of a bed-maker, who is generally a woman of advanced age, and of honest and trustworthy character. Her business is to call those students to whom she attends in the morning, light their fires, clean their sitting rooms, lay their breakfast things, fill their kettles and bring whatever commons are ordered from the college butteries, the quantity being limited.

She attends to all in the staircase allotted to her in rotation; she again comes to clear the tables, make the beds and so on three or four times a day, and in the evening she sets their tea things, &c. As students dine in hall she has nothing to do with the cooking, for they boil eggs, &c., themselves for their breakfast, make their own tea, and thus lead the lives of thorough bachelors. Of course some men get tired of doing this routine, if so, they send a standing order to the kitchen and get breakfast prepared for them there.

There are few sets of rooms in any of the older colleges which have not some traditionary connexion with the names of many of our famous men who have formerly belonged to them; most students owing to this circumstance look on the institution to which they are attached with a sort of family pride, and hope in their turn to go forth into the world and emulate those who have done credit to *Alma Mater* before.

Undergraduates who are wealthy or allied to the nobility and who can afford expense and require a great deal of waiting upon, hire a gyp, that is, a man servant, to attend to them in particular; for this however the permission of their parents or guardians is necessary. Still those who have servants entirely to themselves are few.

To buy a cap and gown one must call on a University tailor and ask him for one of the college pattern required. The cap and gown are called "academic dress," and must be worn by all when acting as members of the University or of their college; for instance, in the Senate House, the University Library, St. Mary's Church and King's College Chapel, lecture rooms, college chapel, hall, and after dark when walking about in the streets cap and gown must be worn.

Every college has a chapel, attendance at which is required five times a week and on Sundays twice; the hours of service are generally 7 o'clock in the morning and about 5 or

6 in the evening. The student's presence is ascertained by a man who stands in the ante-chapel with a list in his hands, notes who are present, and marks the names as the men go in. In large colleges two or three men are appointed to perform this office. It is best to be an early riser, so that the sounds of the chapel bell find one well prepared to leave one's rooms in good time in order to join in the morning service. But the chief advantage to be derived from early rising is the observance of a regular and early hour for going to bed at night. Keeping late hours is the most dangerous error into which an undergraduate is apt to fall when he first enters the University.

The college gates are shut at 10 p.m., after which nobody can go out; also small fines are imposed on those who are abroad after the college gates are closed. The names of students not in at 12 are sent by the porter to the Dean, who requires some cause for being out late to be shown.

There are grades of punishments simple and severe—expulsion from the University is the greatest. The chief items of offence are neglecting chapel, being out late at night, or, worse, being out all night. These offences are generally practised by men fond of disturbance, otherwise called fast men.

Each college has its lectures to prepare candidates for the University Examinations. The lecturers are generally fellows of the college. The lectures are for the most part given from 8 to 9, or from 10 till 11 a.m. They last for one hour only; no lectures in the afternoons or evenings are given. The way of teaching is as follows:—Let us suppose the lecture is in mathematics. The lecturer gives a number of questions on the subject of the discourse, which the students write down and answer. The lecturer comes round to them all in turn, looks at their answers, points out if they have committed any

mistakes in working the questions, and shows the way of doing those which they have omitted. After an hour the lecture concludes. Again, suppose it is a classical lecture, and the course of study is Cicero or any of the Gospels in Greek. The lecturer opens the book and asks somebody to translate a piece without reading the Latin or the Greek which is prepared beforehand. After he has done so, the lecturer himself reads the original, and translates the piece very literally and word for word, and gives notes on the grammatical construction of it. Thus each is called upon in turn to translate a portion of the book, and is asked grammatical and historical questions relative to the subject.

A most important feature of University education still remains to be described—I mean the system of private tuition, or ‘coaching’ as it is called. There are very few undergraduates who do not read with a ‘coach.’ These tutors are generally men who have taken the highest honours in mathematics or classics, and who are independent of college duties and have their own homes and reading rooms. Their pupils go to them every day, or every other day, according to the terms of tuition. The way of their teaching is similar to that of the college lectures. They give questions to their pupils on the subjects they are to be examined in, look over the answers and explain to them any errors they may have made. The coach marks in the student’s book those portions which are likely to be examined on in the Senate House, and gives every day a paper of questions on the subject thus marked, which the student must answer in his coach’s room, and this way he must do as many papers as he can previous to the Senate House Examination, and make sure of any subject which usually requires some little hard working to be understood—*Nil tam difficile, quin quaerendo investigari possiet.* A great deal of the student’s success depends on the character of

his private tutor as well as on the mode of his studying. The general error of students in choosing a coach is that they select a man from his having taken a high degree, without having the slightest idea of his qualification and the mode of teaching.

Nine terms must be kept before proceeding to any degrees or Tripos, and also one must pass the 'Little-Go,' an examination consisting of one of the Gospels in Greek and one Latin author, selected every year; and in addition Paley's Evidences of Christianity are required, and also some algebra, arithmetic and Euclid, &c. The papers are always printed.

It will be interesting to the Indian readers to know that by a recent rule of the University the natives of India are allowed to take up Arabic or Sanskrit instead of Greek.

The Examination takes place in the Senate House, as I have mentioned; every candidate is supplied with pens, ink and paper, and a certain time is allowed to answer the questions. The Examiners take an oath that they will not be partial or unjust to any student in examining his papers. The list of the names of those candidates who have passed comes out a week after the Examination itself; and the student whose name is not to be found in that list is rejected and is said to be 'plucked.'

The years to be spent at college should further be regarded as an opportunity afforded for the formation of lasting friendships. The age at which men usually go up is one in which there is a natural tendency to seek for something on which to lean the affections; the soul is at that period like a vine in the spring time, throwing out tendrils on every side, to see if perhaps it may find some object round which to cling; and hence the student will perceive the great necessity of carefulness in the choice of friends, for in the present state of his mind a very small bent may give a permanent direction to its

after growth. A man should not however be niggardly of his friendship, he must throw out his affection and sympathies generally and freely at the season of youth, when so many young warm hearts are gathered together from all England, and are drawn towards each other by similarity of pursuits and common interests. It must be remembered that as time once passed never returns, it should be used in acquiring as much knowledge as possible, that it may be the precursor of future honours.

I must not omit a notice of what Bishop Ridley says of the friendships he had made at Cambridge : "Where," says he, "I have dwelt longer, found more faithful and hearty friends, received more benefits (the benefits of my natural parents only excepted) than ever I did even in mine own native country wherein I was born."

Such is University life.

"Not enjoyment, and not sorrow,
Is our destined end or way ;
But to act, that each to-morrow
Finds us farther than to-day.

"Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time ;

"Let us then be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait."

SAYYID KAZIM ALL

Christ's College, Cambridge.

DURBAR AT TANJORE.

(The following account of a Durbar in honour of Her Majesty's birthday has been sent for publication in this Journal by the Secretary of Her Highness the Princess of Tanjore).

TANJORE, 27th May, 1879.

A grand Durbar was held in the hall of Sangitha Mahal of Her Highness the Princess at 4 p.m. on Saturday, the 24th May, 1879, being the birthday of Her Majesty the Queen-Empress of India. Guns were fired at 1 p.m., and then a general salute by Sepoys and officers on the eastern ramparts called "Tasimodu," the band playing the national anthem. At the palace gates garlands were hung, and the Hazaram or state-yard close to the Durbar-hall and the path leading thereto were nicely decorated.

Her Highness the Princess attended and sat in the Durbar-hall behind a curtain, in front of which was placed, immediately over the principal seat of the Durbar, the portrait of Her Majesty the Queen-Empress, and a little below that of His Royal Highness the Prince of Wales. On the right side were hung the portraits of the Viceroy and Governor-General of India, and his Grace the Duke of Buckingham, the Governor of Fort Saint George, and on the left the picture of Lord Hobart and the portraits of Lady Hobart and several other ladies, on either side of which stood the servants bearing gold and silver sticks, *chamarams*, *morchas*, and other royal insignia.

On the left side close to the said curtain sat the Prince Consort, being the President, and near him the Agent, the Secretary, the Dewastanam Manager, and two Sirdars of Her Highness the Princess, and on the other side sat the relations and Sirdars to the number of 36 in all; several palace functionaries and gentlemen were seated in full dress, and the spectators, about 200 in number, stood on either side of the

hall, at the gate of which a guard consisting of twelve troopers were placed in regular rows, and the bandsmen stood in front.

Soon after the commencement of the Durbar, the Agent rose from his seat, and, saying that the Durbar was held by order of Her Highness the Princess to manifest publicly the highest joy generally felt on the happy occasion of H.M. the Queen-Empress' birthday, he resumed his seat. After a while, he again rose, and delivered in plain words a short speech, In the course of speaking he stopped to allow the Secretary time to read a list in English of the names of several countries in India under the British rule, and the rajahs and chiefs thereof. As soon as this was done, the Agent continued for sometime and finished his speech. Afterwards the Dewastanam Manager and V. R. Kistnasawmy Jadhoo read in English and Mahratti a short lecture in connection with what the Agent had spoken. At last the Prince Consort, being the President, rose from his chair, and said that he fully approved of what the Agent and two others had spoken, and that Her Highness the Princess offered, with feelings of loyalty, her sincere prayers for H.M. the Queen-Empress' long life and prosperity. The band next played some lively tunes, and attur and pan was given to all who attended the Durbar. The clock struck six, when the whole assembly rose, and paid their due respects to Her Highness the Princess, who in return offered them thanks, observing at the same time that she was much pleased, and felt very grateful for their having attended the Durbar, as she wished to commemorate the unrivalled dignity and goodness of H.M. the Queen-Empress. Her Highness the Princess then went inside the palace, and the assembly dispersed. It is to be highly admired that a Princess drawing a small stipend in this Presidency has so manifested her unaffected loyalty, and acted so nobly on this occasion. It was never anticipated that the Durbar would be so grand and splendid.

A REPLY TO "MISANTHROPE."

To the Editor.

I have read with much astonishment and pain in the *May Journal* "a little social essay," written, I presume, by an Englishman of Bombay, judging by the tone of his writings and general bearing towards the natives of India. This account of "the causes of estrangement that unluckily exists between the official Englishmen and native gentlemen" seems to me so strange and wild, and is so little in accordance with truth and acknowledged facts, that I shall be glad if you will kindly permit me to make a few remarks on the matter.

Whenever an honest, bluff and impartial Englishman handles the social life and general intelligence of the natives of India as his special theme, he treats them in such a masterly, sincere and liberal manner that even the most obstinate critics cannot but yield to his remarks, which are very often most appropriate and to the point. (The lucid writings of Mr. Maclean and Mr. Grattan Geary are much to be admired in connection with this all-engrossing topic of the day in India.) But I do not fail to find real impudence and arrogance on the part of one who, endeavouring his poor best to imitate able, truth-speaking and generous-hearted English writers of a peculiar stamp, should scribble out something which very often produces very unpleasant effects on those with whom such writings have more or less to do. Your correspondent "Misanthrope," in your *Journal* of May, 1879, tries to teach some wholesome lessons to the educated and semi-educated natives of India as to their manners and habits in life; but he is forgetting himself in ignoring the truth that what arises from the head of a "Misanthrope" is not genuine, and hence worth a straw. Truly his signature does not belie his composition. Since he hates mankind, how can we expect from him love and sympathy for the natives of India? As your correspondent, with modesty and decorum, finds fault with the natives, let me also, with modest grace, impress upon the mind of the "Misanthrope," who is of course an European to the very back-

bone, that much of what he has reason to speak against the natives does not come within the limits of truthfulness. He complains about the Parsi and Hindu youths making themselves extremely offensive to English gentlemen and ladies. As for the Parsis, no one can deny that to them of all the races in India our European friends give the first preference. It is true that young Parsis are the very men to give like for like. They are over-modest when modesty is shown to them, but at the same time they are sensitive enough to pay haughtiness for haughtiness. Before modest, good-natured and sensible European gentlemen they behave in such a manner as to force some words of encomium from the mouths of the parties they have to deal with. It is their graceful bearing towards the English ladies that makes them unobjectionable companions and neighbours in the circus, the theatre and the meeting. They treat their own ladies very courteously, and nothing can turn them rude and offensive before English ladies. When our "Misanthrope" and other European gentlemen of his stamp try to extol the gentle sex of their own nationality, do they ever perceive that many Europeans do not regard a native lady (not even a Parsi lady) worthy the attention, respect and care they want native gentlemen to bestow upon European ladies. Some time ago I happened to read in the Bombay dailies a pithy account of a respectable and sufficiently known Parsi lady of reformed views, and more than ordinary grace, who had great difficulty in getting a seat at the time of the University Convocation (two years ago), and does this speak well of many European gentlemen who quietly retained their seats when the lady was so eagerly seeking for a seat before their very eyes?

Again, on a railway station we often meet with a sight quite the contrary to that described by your correspondent "Misanthrope." The sonorous voice, high stature, proud bearing, and an assumed appearance of dignity and importance of an European are most predominant. On such occasions a Parsi is too cautious and prudent to seek quarrel, unless he is forced to accept one. "Misanthrope" is disposed to regard the higher class of natives in up-country towns in a favourable light, and I see no wonder. The Hindus there look upon an Englishman (an English official par-

ticularly) as a demi-god. They are polite through sheer compulsion, dreading very painful consequences in case the pride of the competition wallas, who owe their success in life to the chances of an examination, is touched to the quick. No doubt both the educated and semi-educated natives, and especially Parsis of the Presidency towns, are repulsive to some of our haughty Europeans, because at the least provocation they rear their heads in defiance before some overbearing Europeans. How can a native B.A. or M.A., as "Misanthrope" says, be a disagreeable companion? He of all others is the most fit person to enter into and sustain a conversation with ease and well-informed intelligence. Natives when brought together in a social gathering are an eyesore to your correspondent. He says they do not understand the photographs they look at and despise the music. Surely "Misanthrope" must have mingled himself with men of the jungles or semi-savages in such social gatherings. If one were to look at the inside of a native gentleman's house he would find different sorts of photographs, and their albums all conspicuously displayed on the table, and surely these are not kept there as mere ornaments. What difficulty is there in understanding a photograph? I know not, although this much I can confess, that some of the natives may not have the appreciative power. As for the taste for music among the natives, your correspondent "Misanthrope" has not the slightest idea. It is time for him to know that the natives of India are reared up as it were in music. Now there may be and is a great difference between the English and native music, but it does not follow from it that a native who is overfond of his native music is supposed to hate the English one. That almost the whole of India claims for those of its inhabitants who were born and bred on its soil no mean degree of intellect and sterling worth is shown from the universally acknowledged fact of India being the very early seat of refinement and Brahminical learning, even prior to the time when England was groping in darkness and merged in Druidical superstition. Hence a native of India, however humble or mean he may be, is far above that degrading state of humanity for which music has no charm. Besides, "Misanthrope" cannot find the company of natives agreeable because they cannot speak to him about his dear relations, his

friends and his countrymen at home. When a native of India goes to England and joins social parties, he is the last person to expect people there taking part with him to speak fondly of a cherished wife or an affectionate sister left behind in India. Why, if one wishes to be agreeable he can very easily put himself in that pleasing position. If your correspondent "Misanthrope" finds fault with the natives that they take much credit for a little learning, let me have my say too, that Europeans are not free from such a vice. We often find Europeans studying Oriental languages, passing their examinations in such languages with certificates of merit, writing books on Oriental languages with the assistance of Oriental scholars of known abilities, and showing a farce of appropriating full credit to themselves. They presume to learn a difficult Oriental language in six months which it would take six years for a native to learn. Englishmen of the type of "Misanthrope," who are constant depreciators of the merits of natives and malicious exposers of their defects and shortcomings, have a constant practice of proclaiming the countless races of the East as the daily eyesore of the sojourners of the West ; but, thank God, we are full of hopes, and India's people are fortunate in the precious acquisition of many high-minded Englishmen possessed of qualifications which bring lasting honour and do unbounded credit to the English name. Such Englishmen (the whole nation is such with a few exceptions) are bright specimens of a truly noble mind and sympathetic English heart, and we find in them a true impersonation of honest John Bull. Frankness and simplicity are the leading features of John Bull's character. His manners are amiable ; he is modest without being ostentatious ; possessed of laudable and Christian virtues without the headlong rashness of a fanatic ; and, above all, obliging without falling a prey to affectation.

A few more words, and I have done. Let our "Misanthrope," true to his nature and man-hating principle, cloak his real dislike of colour and race under the pretence of want of good and polished manners of the natives ; but it is a firm conviction of a majority of both the natives of India as well as Europeans that unless Europeans (fortunately there are very few of the class) of our "Misanthrope" type are driven out of India they will ever

continue their efforts in corrupting the minds of modest, magnanimous and simple-hearted Englishmen, who are universally loved and admired by the people of India in private as well as public life.

Perhaps in my next I shall endeavour, with your permission, to make a few practical remarks on the causes that are at work to keep up and increase the estrangement that unluckily exists between English and native gentlemen at present. In the meantime, perhaps the following lines may express in a degree the causes of estrangement between the two races :—

I do not like you, Dr. Fell,
The reason why I cannot tell;
But this I know full well,
I do not like you, Dr. Fell."

NUSSERWANJEE SHERIARJEE GINWALLA.

Broach, Guzerat, June, 1879.

CAN WE EDUCATE EDUCATION IN INDIA TO EDUCATE *MEN*?

I.—PRIMARY EDUCATION.

"Education alone can raise the Indian peasantry out of their poverty." "The remedy is Education." "Education will remedy the fearful evils complained of; and we must wait till it does so."

Having repeatedly seen and received this good advice, both in print and manuscript, I set myself to ask a few questions, and among these how long we shall have to "wait," that the advice should not become a bitter irony; and, taking Primary Education first, methought it might help us in the quest to ascertain—

1. What proportion of the boys in our Government Schools are the children of ryots, and what of other classes? And

2. What proportion do boy-ryots at school bear to the actual numbers of boy-ryots who ought to be at school?

In this vast, vast India of 200 millions of people which we are trying to govern, Bengal* only has answered these two questions.

1. In the year ending March 31, 1878, the latest for which complete returns are ready, out of 638,510 pupils in all colleges and schools in Bengal 269,940 (or in round numbers 270,000) are returned as children of "cultivators, gardeners, small ryots." This gives a proportion of about 42·3 per cent. The great majority of these pupils will be found of course in primary schools. These schools have 446,522 out of the 638,510 scholars mentioned.

From the Annual Reports on Education for 1876-7 and 1877-8 will be seen how small is the number of girls at school, so that for practical purposes we must call the scholars all boys.

2. Now for the second question. How many of the boy-ryots who ought to be at school *are* at school?

In 1872, the date of the last census, there were 17 millions of cultivators (men and boys) of all ages. Reckoning the number of boys of a school-going age (or between 6 and 15) as one-fifth of that number, there should be 3,400,000 sons of cultivating ryots at school. What is the number? Not 270,000 actually at school. That is, only about one boy-ryot out of 12 or 13 who ought to be at school.

To go farther. In the same year there were 33 millions of men of all ages in Bengal, giving 6,600,000 boys of a school-going age. There are 638,510 boys of all classes actually at school; that is about 1 in 10 of those who ought

* It is needless to remind the reader that in Bengal the ryot holds his land from the Zemindar, his landlord, under the Permanent (Zemindari) Settlement. In Bombay and Madras the ryot holds his land directly from Government for a given term at a stipulated money rent. This is called the Ryotwari Settlement.

to be at school. Eastern Bengal is the farthest advanced, and accordingly there about 1 in 6 of the boys who ought to be at school is there.

We anxiously ask—What classes of the people take so little advantage of the Government Education? And the answer is, as might be expected, the poorest, the most money-lender ridden, the most Zemindar ridden, those in fact who want it the most to show them how to live.

There are certainly whole classes of the people of Bengal who come little if at all to school. Putting aside those large numbers which belong to impure or degraded castes, the people's poverty in India is so extreme, notwithstanding their frugality and industry, that to most of them how to live and not to die is the only question. They have no time, no energy for anything that does not directly bear on how to keep alive; and the labour of their children is too valuable to be spared to go to school. Yet how eager is the desire for education all over India. And all over India no races in the world need it so much, whether it be the ryot of Bengal, who without education is at the mercy of his Zemindar; or the cultivator of the Deccan, who is at the mercy of his Sowkars (money-lenders), backed by our civil courts, in which case he is yet farther at the mercy of his Vakeels (pleaders) if he can neither read nor write, but can only put his mark, perhaps a hook, to any bond he knows not what; or whether it be the cultivator of Madras Presidency who is at the mercy of a dishonest man among the headmen, or of our petty native revenue officers immediately above the headmen, who levy a black mail from the poor ryots said to be almost equal to the revenue paid to Government. [We trust this estimate is exaggerated.]

There are schools now all over Bengal in which a cultivator can—it is not said he always does—learn what puts

it in his own power to learn his rights; and each one that goes to school becomes a source of light and power to those who do not. Even Primary Education may enable these minds which are locked up and the key lost to find it—the key to progress and to honest independence. They have wits enough and to spare.

It is delightful to be able to give an instance in Bengal and in what was one of the poorest and darkest parts of Bengal—a district in Behar—where two years ago it was shown that the cultivator need not be so wholly at the mercy of his landlord as might be supposed.

Landlords are, in accordance with the provisions of Sir George Campbell's Road Cess Act, required to file in the magistrate's court statements of their lands and of the rents paid to them by their ryots. It was of course of importance to the landlords for their own purposes that their receipts from rent should appear at as low a figure as possible, "thus making a profit out of the road cess, for the sums paid as road cess by the Zemindar to Government and by the tenant to the Zemindar being in proportion to the sums *realized* by the Zemindar as rent from the tenant, the entry of a smaller sum as rent than the actually realized sum has for consequence the payment by the Zemindar of a smaller sum as road cess than the sum actually realized from the tenant as road cess."

In Mozufferpore one and then another of the ryots of the district came to learn that the record of rent filed by the landlord could be used as evidence against himself in any rent suit between landlord and ryot.

Then for the next three months from every part of the district ryots came trooping into Mozufferpore, paid their inspection fee, got a certified copy of the rent at which they were said to hold their lands, and from that time refused to

pay the Zemindar one rupee more than that amount, which, it need hardly be added, was not in all cases identical with the rent actually paid by the ryot up to that time.*

This was a phenomenon in Behar; in Eastern Bengal it would have caused no surprise.

Education then *has* a direct bearing on how to live.

And now we are eager to know, having heard much of the rent leagues in Eastern Bengal, 1, are they the leagues of educated ryots? and 2, do they do more good or harm? and 3, what instruction do we give in our schools so as to enable the future ryot to know what he is putting his signature to? to know what *legal* arms he has to use (*not* rioting, nor murdering obnoxious Zemindars, nor burning money-lenders' bonds, although often forgeries)—legal arms both as regards leases and illegal cesses and any kinds of illegal exactions, and as regards documents which bind him hand and foot to the Sowkar? What do our Government schools teach the boy ryots as to these things? It would seem really as if nothing but education could guarantee the cultivator against exactions by his own countrymen.

The answer to these questions is, the rent leagues of Eastern Bengal are leagues of all ryots, whether educated or not. But, as we have seen, primary education has made remarkable

* The rule that one-half of the amount of the road cess is to be paid by the ryot and the other half by the Zemindar is often infringed in practice. Sometimes powerful Zemindars realize the full amount of the road cess from the ryots, saying in explanation that a separate officer has to be kept for collecting the road cess from the tenants, that unless the latter paid the officer, whence is he the officer to get his pay? and that if they are unwilling to pay the whole amount of the road cess let them go to the court and there pay up their tax. In some cases the ryot pays three-fourths and the landlord the remaining one-fourth of the amount of the cess. Small landholders and petty Zemindars and Talookdars do as a rule pay half the amount of the cess, the ryots paying the other half. The ryots individually cannot cope with the big Zemindars with any chance of success, but they can when combined, profiting by their newly acquired education, very easily resist unjust demands on the part of petty landholders, and a big combination can resist a big Zemindar.

strides in that quarter, and very many of the ryots, compared with those of other districts, have been to school. Of course all need not have been educated in order to join in a league, for every popular movement has its leaders of higher capacity and education than the mass.

It is a satisfaction to know that instead of the Ryots being always at the mercy of their landlords, it is possible now for unjust landlords to be at the mercy of their Ryots.

If the Zemindars venture now-a-days to return their rents lower than the reality, they must in that case put themselves completely at the Ryot's mercy.

In Bengal the *revenue* is permanently settled, and they have, unfortunately, no fear of an increase of revenue. Where the revenue is not fixed, it seems almost impossible to get a true return of the rent. They frequently put it lower than the truth. Or, which is very common, if the rent is really low, they make up by heavy cesses in addition to the rent. No doubt where such are levied the whole road-cess is often levied with those illegal cesses. The illegal cesses have become so universal as to have a sort of sanction of custom, and as long as the Zemindars keep within the accustomed bounds the Ryot is very apt to submit in a good-natured way.

When these illegalities and excesses are carried to extremes, the Ryots can only resist the Zemindar by combining. A small combination may defeat a small Zemindar. It requires a large combination to defeat a big Zemindar; but such large combinations do exist, and not unfrequently do defeat the big Zemindar in Bengal.

For the first year or two after the imposition of the road cess the belief was that the Zemindars were in a sort of dilemma. If they put the rents too high, that involved a certain and immediate payment of tax; if they put them

too low, the Ryots might take advantage of their statement.* And so it was understood that in this difficulty the strange and unprecedented course of telling the truth was often followed.

It is certainly the case that the Ryots very largely took advantage of the returns to obtain authenticated copies of their rents, as put in by the Zemindars. It was anticipated that such would be the result of the system, and it was arranged with that object.

But here comes the most important question—important also and essentially as regards the Ryot's truest interests. What are the dangers of leagues, the danger of committing murder, of using illegal means? Do the Rent Unions in East Bengal tend to do more good or harm by putting legal or illegal weapons into the Ryots' hands to sustain their just rights? The Ryots have risen of late in Eastern Bengal again, and a Zemindar in one district (I could give all the names, but for obvious reasons I suppress both names and details), who was a real tyrant, was brutally murdered by his tenants, goaded to madness by his exactions. They were afterwards plundered and their houses burnt down by his successor. In September last a Mohammedan Zemindar, in another district in East Bengal, was murdered by his oppressed tenants. In West Bengal a Zemindar met with a similar fate the year before last.

* The Zemindars in the road-cess returns were sometimes tempted to enter a larger sum as the rent paid by the Ryot, while in fact the Ryot paid a smaller sum as rent; e.g., where the rent actually paid by the Ryot is rs. 10, the Zemindar might enter rs. 15 as the rent paid, thus making the entry a documentary evidence, with the help of which he succeeded or hoped to succeed in raising the actual rent. But generally, as we have seen, the temptation was to enter a lower rent than that actually paid by the Ryot. The device of nominally raising rents by an agreement with particular Ryots, and then using the result as a ground of enhancing the others, is doubtless a frequent one. "Secret treaties" and "secret trusts" are common among a people often accused of an universal bad faith, yet they seem to keep illicit agreements among themselves marvelously well.

If these combinations had been led by men of true manliness, of high principle and real education, what immense good might they not have done ! But such crimes as these of course injure the cause of the Ryots more than anything else. The Ryots must fight for their rights by lawful means.

In fact, you must educate education to do real good, to teach the Ryot his best course, to teach him to be a man. Let us try to see what this is. If the leaders of the Unions are, say, village accountants, who know the A B C of letters and arithmetic—this is not education—but who know not the alphabet of morality—the very A B C of a *man*—the great laws of honesty, truth, humanity, not plundering our fellows, not telling or loving a lie, respecting the lives and interests of our neighbours, doing good not only to our family or caste but to all, for all are our brethren—if they know not these things, how can they lead others, except to harm rather than good ? I have mentioned the village accountants because those ryots who can neither read nor write appear to depend on the village accountants for the protection of their interests and rights.

What is needed now is that education should explain to the Ryots, among other things, the real advantages of a village union ; the nature of the documents they have to sign ; also teach them the industrial arts. Boys may learn to read and write and to keep accounts ; and it may do them little or no good. It may, as often happens with the petty or village officials, only teach them to oppress their poorer neighbour, instead of helping him. It may, as constantly happens, teach them to regard any manual occupation, such as agriculture or manufacture, as degrading. As one of India's own people has said :—"It is a great misfortune in India that labour is not reckoned honourable. He is regarded as the most respectable who does nothing."

To this question of industrial and moral education pray let me return in another number.

I will now only add two or three extracts out of the Report on Public Instruction in Bengal of 1877-8 as some sort of guide to the *quality* of education given. In one division, Orissa :—

“The introduction of the system of payment by results has led to a remarkable increase in the number of aided or registered schools. . . . The expansion of primary education has reached its utmost limits as far as mere *number* goes ; but the results have been achieved by *lowering the standard* of instruction to a considerable degree, namely, to the level of the indigenous pathsalas* of the province.”

And the magistrate reports :—

“The quality of instruction hitherto imparted in the indigenous schools of this district is remarkable for its *badness*. Children are only taught to scratch letters on palm-leaf, to read letters so scratched, and to practise a method of composition almost incredibly crude in its conception and awkward and troublesome in its use. A boy thus instructed cannot read a printed paper or even a manuscript ; *he cannot write out a pottah† or kabuliyat‡*, and he fails to answer the simplest question in mensuration. Primary schools therefore, so numerous in this district, *do not even supply a standard of instruction sufficient for the very moderate requirements of the peasant's daily life.*”

The Joint Inspector, himself a native of the Division, entirely confirms these remarks, and adds that “the people of this province are just as keen” as those of the rest of Bengal “in their appreciation of elementary learning.”

“The want of books of every class, a subject which has now been taken in hand,” is strongly spoken of.

In another Division, Chota Nagpore, the experienced Deputy-Inspector remarks :—

* Pathsala, school.

† Pottah, a deed of lease.

‡ Kabuliyat, written agreement.

"In most places the village pathshalas are old institutions, only subsidised by Government, or brought under inspection with the view of improving their status gradually and raising them to a certain standard, while more than 80 per cent. of our aided primary schools in this district are new institutions, which would never have existed but for the help of the Government. I do not mean that there were no indigenous schools before the introduction of the primary school system. Maktabas and pathshalas there were, and in pretty good numbers too, which the children of the rich and well-to-do men generally attended. The poor cultivator however had neither the means nor the ambition to claim any share in them. I can state, from my experience of eleven years in this province, that, before the introduction of Sir George Campbell's scheme, one might go from village to village without meeting a man or boy *who could read him a letter* in Hindi. But what changes have been wrought in the short period of five years! Wherever you go now, the first thing that attracts your notice is the rural pathsala, and there is scarcely a village of average population in which you have not the institution, and in which you may not come across at least five or six lads who are able to read and write."

Only "five or six"?

"But for the care and expense of Government these would never have seen a book or worked a sum."

But we are eager to know what is the state of education in the districts of Eastern Bengal, where rent leagues have ruled. After giving particulars of the Dacca Division the report says of one of its districts: Dacca, whose population is 1,853,000, primary grant rs. 10,000 :

"All this shows how little encouragement is needed to bring schools into existence in a district like Dacca and how fine a field is thus presented for the extension of primary education on a liberal basis." "The efforts of the local officers seem to have been directed to weeding out incompetent gurus,* that is, depriving of stipends those who fall short of a somewhat high standard."

* Gurn, teacher or spiritual guide.

"Under the present system the aided schools in this district are probably surpassed by none."

"What seems now to be most needed is some scheme for fostering and liberalizing the indigenous schools of the country, between which and the aided schools a gulf is fixed that grows wider year by year." Steps are taken to make it "an easy matter to introduce a system of payment by results in strict accordance with the *merits* of the pathsalas and the *proficiency* of the pupils, the goal to which by whatever road all our efforts should tend."

In another district—Furreedpore—of this thickly peopled division

"Constant exertions are made to lay upon the villagers the chief responsibility for the support of the pathsalas,"

without which they cannot really succeed. In another district—Mymensingh, population 2,350,000, primary grant rs. 11,000, it is stated :

"There is more vitality in these pathsalas than is often supposed, or at any rate there are very active causes at work in bringing them into being."

In another well known district—Tipperah,

"The classification of pathsalas and their teachers has been vigorously carried on, with the result of weeding out the least competent gurus, and it is now said that two-thirds of the teachers are competent."

In the famous Pubna district, in another division—Rajshahye,

"Pubna was one of the districts in which the old system of improved pathsalas was most largely introduced," it is said ; "its effects are conspicuous at the present time and distinguish Pubna among all the districts of the division."

Durbhunga, in the Patna division, population 2,196,000, primary grant rs. 10,000, gives a good account of itself :

"Mr. MacDonnell, the magistrate, has the primary schools well in hand." "The maktabas of Durbhunga have long been remarkable for their enlightenment and for the great progress they have made in subjects of liberal instruction."

In the same division we come to our Mozufferpore, which has shown such a resurrection of vigour out of feebleness ; population 2,188,000, primary grant rs. 11,000 :

"The large increase of pupils in aided schools, confirming a largely increased return of private income, may be regarded as a very healthy sign."

Such are some few extracts from the Bengal report, a report which, though necessarily written for the Government rather than for us, should be generally read for the lessons it teaches.

In a succeeding number of the *Journal* we shall continue the quest how far we are educating education to teach the ryot his real interests.

We shall have then to speak about primary education in Madras and Bombay as we have in this number about that in Bengal, and to continue the subject as to all three—Bengal, Madras and Bombay, chiefly and always with a view to asking what is the effect of education on the moral and material condition of the people.

At this moment, thoughts must crowd into every mind in earnest about education—thoughts of the great Proconsul, the soldier-statesman of supernatural strength for the right, who is gone into the presence of the Almighty Father of all races, whom he served so well—Lord Lawrence—how he educated the Punjab in the very highest sense—educated them into *men*, to be trusted to the last drop of their blood—how he pressed forward the cause of Primary Education in Bengal—and his last hours of work, only three days before his death, were given to an Institute designed for Indians.

In our thronging thoughts of the hand which swayed alike the "rod of Empire" in India, and the small details of the London School Board, we exclaim, in the Dean of Westminster's words: "Where shall we look in the times that are coming for a disinterested love and an abounding knowledge of India like to his? Where shall we find that resolute mind and countenance which seemed to cry to us,

'This rock shall fly
From its firm base as soon as I?'

FLORENCE NIGHTINGALE.

P.S.—In writing about Dacca and the Zemindars it is impossible to take no notice of the news arriving by the last mails of the disastrous scarcity prevailing in Eastern Bengal.

The Collector of Dacca has made an appeal to the Zemindars by name. He refers

“To the present high price of food and to the deplorable condition of ryots of the poorer classes, some of whom are said to live on one meal a day, while others are said to live on kumra, mangoes, and fruits and vegetables, for want of rice, which they cannot procure.”

“2. At this juncture it is the duty of every Zemindar to come forward to assist his ryots and save them from falling victims to starvation and death, thereby showing his generous nature and public spirit.”

“3. . . . The Mahajun (money lender) having failed them, it is clearly your duty to fill his place as regards the ryots.”

The *Hindu Patriot* of June 16th says that several Zemindars have made noble exertions in answer to this call.

“The public spirited Kundu family, of Bhagucool, have given a prompt and generous response to the appeal of the collector. We are informed that they have opened relief houses.”
“We believe other public spirited Zemindars are also coming forward liberally.”

The *Brahmo Public Opinion* of June 19th says, that

“The Kundu family have already opened three centres of operations, where they are selling rice below the market rate, and are also freely distributing it among those who cannot pay for it. . . . In Manickgunge, Babu Brajender Kumar Ray is doing the same good work. He has remitted the rents due to him by his ryots, and is helping them with rice and money to save their lives. . . . We hope their example will be followed by other Zemindars and merchants, and that the Zemindars of East Bengal will combine and meet the famine in a way to make their names gratefully remembered.”

A private letter from a native of Manickgunge says :

“Scarcity is threatened here. Dacoities and theft cases are of frequent occurrence. Men and women are half starved, and there are some very pitiable instances of suicide committed by females

on account of failing to feed their children properly. But relief works to some extent have been opened here—to an extent too inadequate however for the demand.”

The Dacca People's Association have recently appointed a sub-committee to ascertain and report the extent of suffering prevalent.

The *Brahmo Public Opinion* says that East Bengal is on the eve of a terrible famine. But the other Eastern Bengal districts are not suffering so much as Dacca.

The *Hindu Patriot* says that

“Failure of rains” when rains were most wanted, viz., from March to May, “succeeded by sudden floods” towards the latter part of May and in June, “has caused the destruction of the harvests throughout Dacca, Backergunge, Commilla and Mymensingh. . . . Our Commissioner, Mr. Pellew, in his last tour through the Manickgunge sub-division, while returning from Goalundo found about 2,000 people crying for want of food. He returned to head quarters and directed the magistrate to proceed in person to the scenes of distress. He has authorized him to open works for the distressed people in the way of metalling the road between Goalundo and Manickgunge, and to distribute food for the relief of the actual sufferers.”

I could not coolly write about the schools without noticing the scarcity.

But there is nothing desperate here.

The public spirit of the Zemindars, the inquiries, the eagerness to help make one hope that good is being brought out of evil.

In the language again of the funeral sermon on the great John Lawrence, whose life was spent till almost his last hour in working for the people of India, whose very name means enthusiasm for education—the “earnest expectation” waits “for the manifestation of the sons of God,”—that is, for great and good men to succour us. And it seems as if it might yet be satisfied.

HISTORY OF THE PARSEES.

PARSEE PRAKASH.

The second part of the Parsee Prakash, published by Mr. Bomanji B. Patel, comprises the events in the growth and progress of the Parsee community of more than a quarter of a century—of a period from 1796 to 1823. So valuable a record has not been published before. Government documents, old newspapers, and old records of every kind have been consulted in the preparation of this volume, which contains such facts as are likely to be of service to any one who would undertake to give the public a full account of the Parsees; it would be a narrative, if written by a man fit for the task, that every Parsee would look upon with pride. From a collection of old family records Livy composed his immortal work, but Mr. Bomanji has not been able to give to the materials which he has industriously collected that touch which would transfer them into a history which only a great historian and a man of genius could give them. The history of the Parsees should possess both interest and pathos. It should tell us of the Parsee merchant who, as Mr. Bomanji informs us, made in 1797 a petition to the Governor, the Honourable J. Duncan, stating that “his advanced age and infirmity caused him to contemplate with a considerable degree of resignation the close of his arduous worldly labours,” that in accordance with the principles of his religion “he should provide a suitable receptacle for his remains when that awful period should arrive,” and earnestly requesting that he might be permitted to erect a structure at the foot of the Malabar Hill, in a place which he had purchased at great expense, “for his reception after his dissolution shall have taken place.”

As for marriage expenses among the wealthy, we may imagine how great they must have been from a passage in the *Bombay Courier* newspaper of 1803, in which the enthusiastic writer speaks of festivities in certain Parsee families being con-

tinued for weeks in the style of the gorgeous scenery of eastern fable, and alludes to the display of female elegance in graceful evolutions of the native dance, and to the happy blending of European charms with what the writer in the *Courier* is delighted to call the sombre graces of Circassia, by which he meant the lovely Parsee dames who trace their ancient homes to the snowy heights of Northern Persia. In this respect there does not seem to have been any progress made since 1803, for only four or five years ago there were nuptials in Parsee families which were celebrated with every circumstance of pomp and splendour for weeks together, though many wise and sensible men disapprove of such prodigal expenditure, and of that waste of money which converted a fine mansion in a charming locality into a globe of fire night after night. Unfortunately not many days after the splendid celebration of these nuptials there was a terrible fire in Bombay which destroyed about a thousand houses and rendered miserable hundreds of Parsee families, and the newspaper writer of that time was at a loss how to give a proper description of the widespread ruin and desolation which the fire had caused.

The period embraced in this volume was not one of absolute security and repose to the peaceful inhabitants of Western India. The Parsees bore their share of trouble, and distinguished themselves by their fidelity to the English. Some lost their lives during those troublous times. Dhaujisha, an inhabitant of Surat, lost his life in an attempt to capture a Mahomedan fanatic, who had assembled many followers and had called upon the English chief of Surat to accept the religion of Mahomet, or to retire, or to fight.

From the earliest times they have been distinguished for their commercial enterprises, and they seem to have been much benefited by being connected for a long time in the operations of trade with a man like Sir Charles Forbes, whose memory for liberality and spirited integrity as a merchant is still alive in Bombay, and to whom the Bombay Parsees presented an address at the time of his departure to England—an address than which never a more sincere or honest one was offered to any Englishman whatever, so charmingly and feelingly does it express the sentiments of gratitude of the native mercantile world to the

noble Englishman who had lived in Bombay for twenty-two years, during which, as he said in his reply, he had observed among native merchants and Shroffs acts of generosity, fidelity and honour which could not in any country be surpassed.

In 1812 there was a great famine in Northern India, and a subscription being opened two Parsee gentlemen subscribed rs. 4,000 each; with the smaller subscriptions of a few more the total amounted to rs. 17,000. This shows that the Parsees of that day were, if not more generous, at least as much so as the Parsees of the present day.

Mr. Bomanji gives us a brief account—and brevity is a characteristic of Mr. Bomanji's style—of a great merchant who was owner of four large ships, and being an agent of the French Government possessed considerable influence with the authorities of that Government. When Gujerat was visited by a famine in 1790, he in conjunction with two other wealthy traders undertook to feed for ten months thousands of their co-religionists whom hunger had driven to the south. They also forwarded a large quantity of grain for distribution in the famine districts among the poor and the destitute. We are told that during the great war which England waged in Europe to keep a Bourbon on the throne of France, there was a merchant vessel sailing towards China, and that it came into the hands of the French. One of the passengers in the ship was a Mr. Rastamji Mancherji Bengali, who was taken prisoner along with the rest; they were all taken to a French possession and kept as prisoners; now it happened that in this French possession there was a portrait hanging in Government-house of Mr. Rastamji's uncle, the Parsee agent of the French to whom reference has been made. Mr. Rastamji being a man of excellent character and of a venerable aspect was regarded with favour, and he found himself once in the Government-house, in what manner we are not told, but seeing the portrait of his distinguished relative he was deeply moved and began to weep passionately. He related how differently his own respected uncle had fared at the hands of the French Government. It is said that the authorities obtained permission from home to release Mr. Rastamji, and to send him in a state vessel to wherever he would like to go. This story has

been copied from the "Bombay Bahar," which is a book somewhat similar in character to that which we are noticing, and it is confirmed by the testimony of many old persons who heard it from Mr. Rastamji himself.

Some were clever in building ships. In 1815 a Parsee gentleman built a war ship of seventy-four guns, the first war ship that was ever constructed in these parts. In recognition of this service, which was highly valued by the head of the Indian navy, a suitable present was made to him. Two more ships of the same kind were also afterwards built by him under the orders of the Local Government. A long time after and quite unexpectedly he received from Captain Anderson a flattering letter and the present of something very valuable, because a war ship, the *Salsette*, built under the supervision of Mr. Jamshedji, was the only one that in consequence of the excellence of its workmanship did not sink in the Baltic, while four other war vessels and twelve merchant ships which sailed with the *Salsette* were lost with all the men and merchandize in the waters of the Baltic. It was acknowledged that Mr. Jamshedji, the master builder, whom the *Bombay Gazette* of those days called the venerable Jamshedji, had done very valuable service to Government, and on the ground of his services to the English he made an application in his declining years to the Court of Directors, who were then the sole depository of power, for a grant of land as a provision for his children. It is very curious to read the following circumstances:—He was on his death bed, and his last moments were much embittered by the news that no reply to his prayer had yet been received from the authorities at home. The master builder, therefore, following the advice of his relatives, requested the Local Government to grant him what he asked for in anticipation of the sanction and approval of the Court of Directors. He was confident that the Governor would comply with his request. The moment the welcome communication was made to him, and he felt certain that the happiness of his children had been provided for, he addressed himself gratefully to the Chief Secretary to Government offering sincere thanks, and saying, to use his own words, that this welcome intelligence "had calmed his dying moments and smoothed his descent into the tomb."

Among the acts of heroism and self-sacrifice, of which there is a faithful and impartial record here, it is worthy to notice the career of Ardesar Dhaujisha who, during the great floods in Surat in 1822, worked hard for six days and nights and saved hundreds of men from death by drowning. We should not forget the name of Hirjibhoy Nowroji Hiramaneck, an ardent lover of social reform, who made a daring innovation in respect of marriage ceremonies. He got his son married at eight o'clock in the morning and went about his business the same day. Hitherto marriage ceremonies had been performed twice, a custom it is said derived from the Hindoos, and the marriage was not believed to be complete until the religious ceremonies were performed on two nights successively. This was troublesome, and gradually the custom came to be this that the majority began to have these ceremonies performed twice, but the same night at an interval of four or five hours. But to the intrepid spirit of Mr. Hiramaneck this also appeared to be of the nature of a grievance, and his action was approved of by a contemporary editor who, in a few brief but noble and eloquent sentences, exhorted his co-religionists to follow that course which involved Mr. Hiramaneck in no great expense and no extraordinary trouble, which required Mr. Hiramaneck neither to call professional musicians to proclaim through the streets the marriage of his son, nor professional women to sing songs on the auspicious occasion, and to follow an example so good and beneficial to families not blessed with abundance and not surrounded with plenty.

The author, Mr. Bomanji, deserves credit for the patient industry with which he has grouped together useful and many interesting facts, for it is well that those facts relating to a flourishing community should be preserved in a convenient form, so that the present generation may be enabled to judge how far they are advanced, what the condition of their forefathers has been amidst many troubles and many difficulties, and whether they have fallen in intelligence, generosity and manly virtues in comparison with their ancestors.

N. J. RATNAGAR.

THE EXPERIENCES OF A VOYAGE FROM BOMBAY.

(Continued from page 362.)

On the 25th of May we anchored in the harbour of Port Said. It is a coaling station, and the terminus of the Suez Canal on the Mediterranean side. It is in the possession of the Khedive of Egypt, and its existence dates from the time of the completion of the Canal. A nice little place it is, and it is chiefly inhabited by Turks, Greeks, Italians and Frenchmen. It gives an idea of what a French town on a small scale should be. Hawkers and dealers in small fancy articles are allowed to go on board with small stocks of their trumpery little wares. Bidding adieu at Port Said to the Asiatic Sea and an Asiatic sky, we entered the portals of the Mediterranean Sea to salute European waters and the European firmament above. Here a native of India first inhales European air, and almost half-intoxicated by its cooling and invigorating draughts begins to revile the sultry Indian clime with its parching and enervating atmosphere. Here he is enveloped by chilling fogs by day and chilling dews by night. Here he observes the sun setting at about 6.30, and leaving twilight behind till almost 9 p.m. Here he, both in dread and bewilderment, perceives the roaring billows with their mountain heights at one moment, and subsiding to a mirror surface at the next.

After steering over the expanse of such waters for many miles, the first land that bars our sight on the right is that of the island of Candia. It is about 120 miles long, and for nearly ten hours affords a bold view at a distance. Hills over hills and rocks above rocks arise in this sea-girt isle, lending further enchantment to the view. It would need the glowing imagination and poetic powers of Sir Walter Scott to depict the scene, full of rocky heights, covered with perpetual snow, and glittering with the lustre of silver. Many fertile valleys here are clothed with green carpets all around; narrow dales and hilly paths, slowly expanding into wide

verdant fields, relieve the monotony and please the sight. What description can suffice for the most enrapturing shores of Sicily and the most lovely city of Messina, as we on a delightful morning, passing between Palermo and Messina, entered the deceitful strait. Here the well-known Etna, rearing its giant height, slowly but perpetually vomits forth volume after volume of dense black smoke, rendering the air gloomy and the surrounding scene awe-inspiring. With what force and to what extent it must have been sending forth from its living crater black dust, when our steamer *Manilla* one morning was found to be all covered over with a sheet of soot resembling the powder of burnt charcoal. Here the fell Scylla and the dangerous Charybdis of classic renown, so pathetically described by the celebrated Virgil, strike us after the lapse of twenty centuries with the same awe and dread that Æneas, the ancient Trojan hero, felt in his sea voyage. Passing by smoking Stromboli, another fiery abode of Vulcan, we came very near the beautiful city of Naples. Surely it is the Paris of Italy. What a grand panoramic view it presents at night when a steamer enters its splendid little harbour and finds itself surrounded by exactly a semi-circle of lights, all arrayed like so many twinkling stars in one harmonious curve. This pleasure-garden of the Italians, with its regular rows of buildings closely erected side by side, with its many shining domes and rising minarets, gives us a faint idea of an Eastern city in all its splendour in the time of the Mogul Empire. Its churches are decorated within in the most admirable style, its gardens are beautifully laid out, and its fountains are playing as merrily as the rose fountains in the pleasure-garden of an Eastern Shah or Grandee. Its thoroughfares are interestingly busy, its shops are splendid, and its beauties bewitching. It opens a grand and beginning view of the Western World to the strange sight of a native of the Asiatic Continent. It tempts him to envy the lot of its happy denizens. Close by this city Vesuvius, one of the great wonders of the world, rears its hoary head even above the highest clouds, and stands with a dreadful frown surveying the flood below. Imagination could not picture to itself the thick fiery stream of molten lava gushingly flowing

Said, was a strong partisan of Louis Napoleon. He had lost one of his legs in the Crimean war. We had also as our companion a gentleman of the forest department, one of those hardy sons of England who range forests and lead a comparatively arduous life with little emolument. With such an useful study of varied characters a native of India had very often to cut a very sorry figure for not knowing the French language. On the *Manilla* little but Italian and French was heard. For one untutored in these languages, if unfortunately his lot was cast among passengers fond of French, had to perform at the dinner table the part of a dummy. Notwithstanding some drawbacks, ours was a very pleasant and rather an unusual voyage. We all arriving at Genoa once more thanked Neptune for his wonderfully good behaviour towards us, and we all cried, "All is well that ends well."

E. J. KHORY.

THE LATE SIR MUTU COOMARA SWAMY.

In the *Ceylon Observer* of May 5th a biographical sketch is given of Sir M. Coomara Swamy, from which we give the following facts. He was born at Colombo in 1834, and was the son of A. Coomara Swamy Mudilyar, who represented the Tamils in the Legislative Council of Ceylon from its first establishment till he died in 1836, universally esteemed and regretted. He was educated at the Colombo Academy and obtained while still a boy a writership in the Civil Service. He however preferred to devote himself to law, and he became an Advocate of the Supreme Court in 1856. "Five years later, in July 1861, being then in his twenty-seventh year, he was appointed member of the Legislative Council to represent the Tamil interests. In May, 1862, he left Ceylon for Europe and spent three years in travelling throughout that continent, and was received with distinction in almost every European capital. In November, 1863, while in England, he published a translation of a Tamil drama, '*Arichandra*, or the Martyr of Truth,' and had the honour of dedicating it to the Queen. In the same year too he was called to the English Bar at Lincoln's

Inn, not without however meeting with and successfully overcoming enormous difficulties from the fact of his being the first non-Christian to seek admission to the English Bar. His portrait appeared at the time in the *Illustrated London News*, and a leading article in the *London Times* recognised in him an exemplary type of a Hindu gentleman who had combined Western with Eastern culture."

"He returned to Ceylon in the middle of 1865 and resumed his legislative duties till the commencement of the year 1867, which he devoted to travelling throughout India. After several years of additional work in the Legislative Council he paid a second visit in 1874 to Europe. There in the same year he published among other writings the Pali text and translations of "*Dāthāvansa*, or the History of the Tooth Relic of Buddha," and of "*Sutta Nipāta*, or the Dialogues and Discourses of Gotama Buddha," with introductions, which gave him a recognised place amongst Oriental scholars, and he would have attained a still higher rank if he had lived to complete the labours in which during the closing years of his life he was engaged. In recognition of his public services to the colony and of his efforts to advance the cultivation of Oriental literature the honour of knighthood was conferred on him by Her Majesty the Queen at the recommendation of the present Prime Minister. In the following year, 1875, he contracted an English alliance and returned to Ceylon with Lady Coomara Swamy, who after the birth of a son proceeded with the child to Europe, in April, 1878, Sir Coomara expecting to join her as soon as the ensuing session of the Legislative Council was closed. This unfortunately he was unable to do, as the disease of which he died indicated its first symptoms in July last, but he recovered sufficiently to attend, though not with his usual activity, to his Council duties at the session. At the end of the session his trip to England was postponed by medical advice in order that he might avoid the rigours of the winter. He had made every arrangement to leave the island in the middle of last month, when the disease took an unexpectedly serious turn, and he grew worse and worse till he died."

The *Ceylon Observer* then refers to Sir Coomara's public career and the great loss which has been sustained by his death. He was

distinguished in the Legislative Council by integrity and independence and by his firm advocacy of civil and religious liberty, so that he had a position in the Legislative Council "such as probably no unofficial member ever enjoyed." His culture and learning will also make him long remembered. The article concludes thus: "We and the country cannot sufficiently deplore the loss at the early age of five and forty, in the prime of life, of a man whose talent and disinterested public spirit, combined with his now ripened experience, would if he had lived five or ten years longer have enabled him to confer on the community far more good than he had already done."

The following is the account of Sir Coomara Swamy's funeral:—
 "Sir Coomara died shortly after 7 a.m. on Sunday morning, the funeral was fixed for the following morning at seven, and from before dawn his residence, Rheinland, began to be thronged with people of all nationalities anxious to show their respect for his memory. The coffin had been brought down at 6 a.m. from the upper story, where it had been lying in state the previous day and visited by large numbers of his friends and admirers. The coffin after its removal downstairs was placed in a prominent part of the drawing-room, it was lined outside with white silk satin and ornamented in gold with emblematic decorations, the general effect of the whole contrasting well with the colours of the rich cashmere shawl which was spread over it. In the garden was a hearse drawn by a pair of horses. It was a tall handsome white structure which did credit to its Tamil architects with a dagoba-shaped dome studded with small white flags waiving in the air, and on the summit was a cone-like figure gleaming in the sun. When most of the leading members of the different communities were assembled and as soon as His Excellency the Governor's carriage with his Aide-de-Camp, Captain Hayne, had arrived, the coffin was carried into the hearse, which started a few minutes after 7 a.m. and slowly proceeded to its destination, white cloths being spread for the hearse to pass over till the funeral pyre was reached. There was a line of carriages following it and extending so far as eye could reach, and both sides of the roads were crowded with foot passengers accompanying the hearse. The stately procession headed by the hearse, which in the distance resembled the white marble dome of some Indian temple

reached the cemetery about 8.15 ; there large crowds of people had assembled to meet the procession. When the procession reached the funeral pyre, the Chief Justice, Sir John Phear, the Hon. Mr. Justice Stewart, the Hon. Mr. Ferdinands (Acting Q. A.), the Hon Messrs. Vane and Van Langenberg and Mr. Rama Nathan removed the coffin from the hearse and placed it on the pyre to the notes of the conches, though (we understand) owing to the pressure of the crowd the free movements of the blowers were impeded and the conches were not heard to advantage. These shells are blown by Hindus in battles, to announce victory or the confident expectation of it. They are often used also in religious ceremonies. We believe that their use during funeral rites is intended to proclaim the joyful tidings of the victory of the soul over matter, the delivery of the soul from its degrading mortal prison, its departure to its home and its re-union with the divine spirit whence it issued. The pyre on which the coffin was placed was composed entirely of sandal wood. Fresh logs of sandal wood were piled over it, as much as two cart-loads being used for the purpose. Camphor, resin, ghee and other inflammable materials were added in abundance, and at last the pyre was lighted to the notes of the conch by a near relative. The whole pile with the coffin and the shawl was in a blaze and in a few hours reduced to ashes. The assemblage that had witnessed the lighting then gradually dispersed. It was no doubt to many of those present the first case of cremation they had seen. It was the first in the Borella cemetery, and we understand that it was the most imposing that had ever happened in Colombo. We are informed that the next morning the ashes of Sir Coomara's body were collected by his nearest relatives and that his aged mother intends to perform for her only and beloved son the sad duty of personally conveying them to Benares (the sacred city of the Hindus) to consign them to the holy waters of the Ganges."

INDIAN INTELLIGENCE.

His Excellency the Viceroy and Governor-General presided on April the 12th at the Convocation of the Punjab University College, held in the new Government College Hall, Lahore. A large number of European and Native visitors were present besides the members of the Senate. His Honor the Lieut.-Governor made a short address on the history and objects of the College, and presented the successful students, who received from the

Viceroy their diplomas and certificates. Lord Lytton, in his speech on this occasion, expressed his great interest in the institution, which has reached its tenth year, and which has been very instrumental in encouraging education and especially Oriental learning in the Punjab. Sir Donald MacLeod was its first President. We have received the report of the College from Dr. Leitner, the Registrar, who has laboured energetically in its service, and to whom its present flourishing condition is greatly owing. It appears that several students of the Punjab University College have taken high honours in the Calcutta University. The Law and Engineering classes are conducted with efficiency, and there is tuition under Dr. Rahim Khan, Khan Bahadur, for the Hakim class of native physicians. The promotion of scientific research and literature is one of the objects of the College, and the report contains a considerable list of valuable books, original and translated, which have been printed and purchased by the Executive Committee. The Oriental College, Lahore, and several other educational institutions are affiliated to the Punjab University College.

The Woodrow Memorial Scholarship for this year has been awarded to Brijabullah Dutt, of the Krishnaghur College, on the ground of his having obtained the highest number of marks in physical science of those students who do not hold any University, Government or private scholarship. The Woodrow Memorial medal for 1879 has been awarded to Prija Nath Chatterjee, of the Hooghly Normal School, he having passed the Final Examination of Vernacular Schools in Bengal in December, 1878, at the head of the general list. The Calcutta Educational Department intend to publish in the University Calendar every year a short history of the foundation of the scholarship, with a list of the "Woodrow scholars."

PERSONAL INTELLIGENCE.

Kumar Gajendra Narayan, of Kooch Behar, has passed satisfactorily in the examination in Roman Law held last term at the Inns of Court.

Mr. H. M. Percival has taken the degree of M.A. in Classics in the University of London, and stood second in the examination.

We gave last month the name of the first of the successful Gilchrist scholars for the present year, Joseph Adie. The second is Parvatinath Datta. Mr. Muligan, of Bombay, approached so nearly to Mr. Datta that the examiner had some difficulty in deciding between them. Three other candidates obtained marks which would have qualified them for the scholarship.

We regret to be obliged to postpone till next month the account of a meeting of the Bengal Branch of this Association, when a paper was read on "Impediments to Intercourse between Natives and Europeans, from the native point of view."

NOTICE.

Contributors from India to this Journal are requested to send their articles to the Editor through one of the Local Secretaries in India of the National Indian Association, unless they are personally acquainted with any of the members of the Committee in London.

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No. 105,—SEPTEMBER, 1879.

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NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, FRANCIS R. S. WYLLIE, Esq., East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches, or direct from England, by application to Mr. ARROWSMITH, 11 Quay Street, Bristol.

. The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 105.

SEPTEMBER.

1879.

MEETING OF THE BENGAL BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

A quarterly Meeting of the Bengal Branch of this Association was held at the Dalhousie Institute, Calcutta, on May 17th, at which a paper was read by Babu Dwarka Nath Sing on the "Impediments to intercourse between natives and Europeans from the native point of view." The chair was taken by the Hon. Mr. Justice Jackson, C.I.E. The Chairman made some introductory remarks on the Report that had been presented, and then referred as follows to some of the objects of the Association :—

"The Association is described as being founded in aid of social progress in India, and in the prospectus of this Branch it is explained that we desire to promote kindly relations between the people of England and of India, and to enable these two classes to work together for the common object. As I presume it was not expected that English society should be improved by contact with native society, we are obliged to conclude that the converse was anticipated, that what the founders of the Association had in view was the social pro-

gress of India, influenced by Englishmen and Englishwomen—guided by their counsel—supported by their strength—animated and enlightened by their example. The proposed object involves a certain degree of self-commendation on the part of Europeans. To place this object before the public as deserving of support implies the assertion that it is desirable of attainment.

Let us for a moment examine the state of the case. Are the English residents of this country fitted to offer counsel to the natives? Have they strength to spare? Ought their example to be followed?

No one who hears me will suppose that the persons who govern this Association so deceive themselves as to imagine that in point of mere moral character their countrymen stand upon that sort of elevation, or that in point of intellect they are so superior. Probably no reflecting Englishman or Englishwoman who has any knowledge of the people of this country is self-complacent to this extent.

After making allowance for certain causes, which exerted through long ages, must act strongly in human conduct, *e.g.*, climatic force, the existence of a ruling caste, the inheritance of a peculiar system of metaphysics, the want of education among the masses, long subjection to foreign races, I say, allowing for the operation of such causes, the average Hindoo is probably just as pious, as consistent, as orderly, as affectionate, and even as truthful as the average Englishman.

When I say *as truthful*, I shall probably find myself in conflict with some prejudice or preconceived notion of many foreigners in this country, for the virtue of truthfulness I well know is one in which the native is generally held to be conspicuously wanting, and therefore I think it well to state my thoughts a little more freely on this particular point. It is quite conceivable that in the course of a day's experience,

in your house, at your place of business, in your daily concerns and in your walks abroad, you may as a matter of fact meet with more falsehood in Bengal than you would in a day of similar length in England or in some other European countries. But in such a trial we must always look to the conditions. No one thinks of running a three-year-old colt against a horse come to his full growth, or an Arab against an English racer without allowing weight for age or for inches. A youth walking for a wager against a trained pedestrian in the vigour of life would be allowed a certain start. And similarly in comparing the two races, the Bengali and the Englishman, from the moral as from the physical point of view, you must make an allowance.

The native does not lie from a pure love of mendacity. He is usually false, either because self-interest is at work, and he has not been taught to subordinate this to truth, or more frequently because he is afraid, and fear has not been yet cast out. Place an Englishman under the unchecked influence of these two passions and the lie is not long in coming. But an Englishman is not often afraid, and if he has had any teaching at all he has been told from his mother's lips and from the pulpit not to covet his neighbour's goods, but on the other hand to love his neighbour as himself. I do not mean to say that either precept always gains the victory, but the principle has been formulated from an early age, and the 'still small voice' of conscience is generally there to suggest it.

It is not in morality therefore, it is not in intellectual qualities, but in other directions that we must look for that sort of infirmity which the twofold object of the Association undoubtedly assumes and implies.

It is rather to be found I should say in the energy, the habit of experiment, and the power of organisation which we

find indispensable for the practical purposes of life, in the systematic research and liberal intercommunity of discoveries in which the European have excelled the Indian races, for it is by the exertion of these qualities that the Western have overtaken and outstripped the Oriental people.

But for this the situation would be reversed, the Hindoo like the Chinese civilization being vastly older than ours, but while they have stood still we have advanced. And not only so, the contact of foreign institutions is causing the disintegration of native systems. If to any extent they are to adopt our notions they should have our help to interpret them.

It is in this way and to this extent that I think we may justly claim the right and the ability to assist. But the attempt can only be successful on condition of the help being candidly accepted as it is freely offered. A man preaching in the wilderness is not doing much practical good, and unless our native members are largely in excess of the English, and unless they are ready to combine with us, little will be effected."

The Chairman then requested Babu Dwarka Nath Sing to read his paper :—

IMPEDIMENTS TO INTERCOURSE BETWEEN NATIVES AND EUROPEANS FROM THE NATIVE POINT OF VIEW.

Cordiality is a good thing. No one will deny that it is very desirable in India that there should exist a *reciprocity* of civilities between Europeans and natives. At social meetings, both in India and in England, this is an often-recurring topic of discourse. It is a matter of general complaint that there is not that good understanding, that feeling of mutual regard and respect between the two nations which are found among the members of the same nation. This want is keenly felt at the present time. In other respects, such as trade, commerce,

language of correspondence, there is a good deal of intercourse between them. We find they go on harmoniously in matters of business. Either in mercantile firms or joint-stock companies we see natives and Europeans act together as partners. In universities, colleges and schools, children of both nations pursue their studies without the least inconvenience. In honourable professions, law or engineering, Europeans and natives prepare cases for trial as attorneys, plead cases as barristers or pleaders, enter into contracts to carry on business as house-builders, permanent way makers, &c. In municipal meetings, political assemblies, literary associations, legislative councils, they are found to debate and speak as brothers. It is only at home in the heart of the family that there is a want of this brotherhood. Outside of the domestic circle, on subjects other than those connected with the family, there is no want of communication between them.

But why is it so? What are the difficulties? Are not the natives desirous of cultivating fellowship with Europeans? Do they not want to see their European friends sitting by their side at their homes, conversing with them in presence of their dear ones? Do they dislike to receive at their homes those gentlemen with whom they write in office at the same table, sit on the same bench, study the same subjects, converse on the same topics, and labour for the same cause daily and hourly? Is it possible for natives to look with aversion on the same people with whom they make common cause in matters of profit, interest or other matters of great importance? No, it cannot be; it is impossible. Natives are not unwilling; on the other hand, they are desirous of binding themselves more closely and intimately with Europeans. Then why do they seem so slow about it? Have they any difficulties? If so, what are they?

Among these difficulties the first and foremost is religion—that is, the prejudices of caste.

Fellowship consists in mutual association on equal and friendly terms. It depends on the congeniality of feelings and sameness of interest. The two essential elements that constitute entire reciprocity in social life are the mutuality in respect to the table and the freedom of women. In these two things,

which enter deeply in real social life, we cannot reciprocate with English people. Call it our fault or misfortune, we openly and honestly confess in the outset that in the way of intercourse with Europeans we start on unequal terms. The Hindu religion forbids its followers to take food at the same table with Europeans. The very presence of a European in the eating-room of a Hindu spoils the meal. The moment a white man sets his foot on the threshold of a Hindu's room the master is busy in removing the water jug, smoking apparatus and other articles for fear of contamination, so that there cannot be fellowship in eating and drinking. It is true that in the present century some educated natives have not this prejudice, and eat freely with Europeans. This is done at the houses of European friends or at gardens in the absence or without the knowledge of relatives. They dare not do it at their homes or in presence of the members of the family or of caste people. Suppose an Englishman has three hundred native friends who came and eat with him in smaller numbers, five at a time. Let him invite the whole number at once, and not one among the three hundred present will probably dare to touch food. Though Baboos are not unfrequently seen busy with knives and forks on a plate of mutton at hotels without losing caste, yet when one of them goes to England on his return he becomes an outcaste. He is a profane and untouchable being. This is inexplicable. Seemingly it admits no solution. The secret is that such is the modern Hindu religion—such is Hindu society.

Is this the only obstacle in the way of intercourse? No; there are others, for there can be communication and social intercourse without having occasion to eat and drink together. Let us enquire what are they, and with whom the fault lies and what is the remedy.

An Englishman very naturally regards himself a member of a superior race, possessing more muscular power, greater intelligence, more refined ideas, born to command exact obedience and receive homage from natives, the conquered race, who are weak in body, ignorant, rude and uncivilised. The former stands so high on the ladder of refinement and civilisation, and the other so low, that there exists a necessary inequality.

There cannot be fellowship. The former is a white man, the latter has a darker skin. There are some members of the superior class, gentle beings, refined persons, who do not hesitate to associate with natives. They think it no degradation to sit side by side with a dark skin, and talk with him as with an equal. Such a one invites a native to his home, introduces him to his mother, sister or wife, and allows him to occupy a seat in their midst. This good man expects in his turn the same kind of reception and treatment from his native friend. Well, when this European gentleman pays a friendly visit to his native friend he is welcomed warmly, is seated in the Boitokhana, or sitting-room, and treated with the utmost attention. Now, what does he see there? The room, perhaps, is not tastefully furnished, the matting is not tidy, the courtyard is not adorned with flowering plants, the servants are not decently clothed, and the worst of all is that the ladies of the house are carefully secluded from his sight. An inexperienced visitor is inclined to be offended; he almost feels himself insulted. Due respect seems not accorded to him. Does not the absence of the ladies show a want of confidence in him? The slovenly habit of the servants, the untidy nature of the disposition of the furniture and other infringements of etiquette seem to imply a want of due respect. First impressions thus bid him come to the hasty conclusion that the natives are unfit companions for him. A little more forbearance would move him to inquire as to what are the hindrances that lie in the way of a mutual and cordial understanding. Let us see and consider some of them. A Bengalee gentleman, when at home, is dressed only in a cincture, or a piece of cloth some five yards in length wrapped about him, with a pair of loose slippers to protect his feet. The climate being hot, and the generality of the people comparatively poor, human nature has adopted this scanty covering as sufficient. In winter the only additional home covering is a cotton or woollen shawl. With this robing his ancestors were content, and preserved their health and comfort. They wore no stockings nor boots, still they never suffered from cold or sore throats. As is his dress, so is his mode of sitting. He sits cross-legged on a mattress, with a big pillow behind him. His

European friend now sees him in a different light. The respect he had for his native friend in pantaloons and frock coat sinks at sight of a naked skin and a dhootee. His native friend is no longer on the same social footing as before. Now, what is his fault? Is he to be blamed because the climate of his country is hot? Is he to put on trousers and coat because his European friend prefers them? A Bengalee at home in trousers, coat and hat is an anomalous being.

It is not out of place to add a line that before the advent of the English natives enjoyed sounder health and lived longer than at present. They used to work hard during the morning hours, take breakfast at noon, and then rest continually for three hours. They thus gave themselves time for the digestion of food and then resumed their work, and continued four or five hours after dark. Now, since the English customs with reference to the time of work and the dress of officers have been introduced, the longevity of the inhabitants is diminished, and ill-health is but too common. All public and private offices and educational institutions being open at ten o'clock in the morning, both boys and grown-up men spend the cooler hours of the day within doors, wearing nothing but a dhootee; then immediately after they take their morning meal (generally at nine) they hurry out to their respective places of work with office dress on. Then, again, when they return home at evening they put off the office dress and expose the body to the air. Thus we see that no time is given for the digestion of food, and this gives birth to disease; also that in that part of the day which is hot the people have to cover their bodies out of respect to Europeans with double or treble suits of clothing.

As to the ladies not coming out of their apartment to receive the visitor, that is not because they have no confidence in him, nor because they have no respect for him. An inveterate and deep-rooted custom of seclusion in the zenana extending through centuries forbids Hindu ladies on pain of loss of character from coming out of their own apartments. As a rule, a Hindu gentleman has no communication at all with his dearest half during the day time. He comes out of his wife's room early in the morning; he then sits, talks with the male portion

of the household, takes his meal with them, or reads, amuses himself, or works in the outer part of the house. At about ten o'clock in the evening he goes in to his wife, where they pass the night in silence and repose. Being thus under the iron influence of such a custom, which forbids the husband to see the face of his wife before others; a brother to touch the hand of his adult sister, however dear; a father to kiss his grown-up daughter; and, moreover, which makes it a sinful act for a person to see the face of his younger brother's wife; is it then surprising that the European visitor is not asked to see the faces or take the hands of the women of a Hindu household? But do Hindu ladies object to receive European ladies at their homes? Not at all; they have no objection whatever, notwithstanding they are put to some inconveniences. They gladly undergo such inconveniences for the joy of meeting such visitors, and the delight they feel in conversation with them.

The first difficulty is the impediment of language. The Hindu hostess does not know English, neither does the European visitor understand Bengalee. Both sit silent and look blank. There can be no exchange of thought unless through an interpreter. Again, the Hindu hostess cannot ask her European guest to drink water or eat sweets as she invariably does her Hindu visitors. Also, she is barefoot, has no head-dress except the extremity of her *sari* pulled up over her head. She has no gown, double, treble or quadruple. From an European point of view this is an awkward figure, too mean to be associated with. Moreover, the Bengalee lady is unable to return her friend's visit. Hindu custom does not allow her to pass beyond the boundary wall of her apartment. She occasionally goes out to see her father or relatives, but then it is in a *Palki* with closed doors, and at the landing-place male servants or male members of the house are previously removed. Besides, the Hindu religion enjoins purity in body, consequently during twenty-four hours there is no end of change of saris and of washings of the body. This sari has just come from the *Dhobi*; it must be washed again before it is fit to be worn. That sari was on the body when the barber woman pared the lady's nails, it must be changed for a freshly-washed

one. A dear child, her son or daughter, was out with clothes on and touched her on return; the mother's sari is thereby contaminated, she must change it. So when a European lady visitor takes leave, the Hindu lady changes her dress. This feeling of contamination of her dress, and the consequent necessity of changing it, implies no disrespect towards the European visitor, nor is any slight thereby shown to her. It is commanded by religious law and custom. Here allow me to pass a just encomium upon the ladies who condescend to visit their native sisters. These ladies are very considerate and gentle in their conduct towards them; they have no fault-finding disposition; they take no offence at the seeming backwardness of the Hindu ladies in ready courtesy and good manners. No Hindu lady closes her door upon any European lady wishing to visit her in a kind spirit. Though in consideration of the great difference in religion, custom, habit, dress and diet, &c., there cannot be intercourse on an equal footing between women of the East and of the West, yet when European ladies overlook this difference and fully sympathise with their native sisters (as a few honourable ladies do), natives are eager to welcome them to their zenanas, and will ever feel themselves highly favoured by such calls. I beg indulgence of the gentlemen and ladies present to remark here the efficacy of kindness in breaking down race antagonism and religious prejudices. Lately an English lady of respectable class, widely known in Calcutta for her disinterestedness and unwearied zeal in improving the habit and condition of her Indian sisters, paid a visit to a Hindu gentleman's house, where, while she was talking to a lady of the house in her apartment, the old lady, her mother-in-law, happened to come there. Upon this the English lady rose from her seat and extended her gracious hands twice to the old lady, but the latter as many times shrank back. This was quite an insult, and might have disgusted any gentle lady; but she, not being affected in the smallest degree, continued her conversation in her usual gentle manner. After the visitor left the house, at about seven o'clock in the evening, the Hindu mother expressed to her son that the visitor was very gentle and kind in her manners and speech, that she certainly

belonged to a superior rank, that had it not been the hour of her evening prayer she would have clasped the hand offered by the visitor, and that she would do it the next time the lady visits her house. What more delightful effect of kindness can there be than this? Preaching a sermon could not have wrought such change in the old lady's heart.

Through the benign influence of English education there are more and more native gentlemen who are disposed to extend their intercourse with Europeans to entire social reciprocity. These would take their wives to see their European friends, but dwelling in a joint family house they are afraid of other members, male and female, who are sure to thunder denunciations upon them. For fear of these anathemas they cannot carry out their liberal intentions. I know of a gentleman and his wife who, when they lived apart from other members of their family, used to receive a few select English gentlemen and ladies at their Hindu home, and return their visits together or separately for some time; but afterwards, when his mother, brother and other members of his family joined him, he was compelled, though very reluctantly, to stop his wife's going out to visit her English friends. From this it is evident that the joint family system is another great obstacle in the way of intercourse between natives and Europeans. This native gentleman now goes out alone to the few most intimate European friends, who by their gentleness, condescension and openness of heart cause him to forget the difference in race, religion and position, and will thankfully receive them at his home whenever they like to go. There are other native gentlemen of this description who will always feel the highest pleasure in inviting European gentlemen to their houses, if the latter treat them as equals. But how many European gentlemen will do it? Are not the generality of them exclusive, proud of their birth, position and influence? Do they not treat natives as an inferior race born to serve? Do they not look with feelings of contempt on the habits and customs of the natives, instead of trying to remove them by gentleness and kind, considerate treatment?

Innumerable instances daily occur in illustration of this fact. Of two candidates, one a native and another a European,

applying for a post, both equally qualified, the latter is preferred. Whenever a native of intelligence, business habits, natural ability and of tried experience is employed in a post lately held by a European the emolument of the post is invariably reduced. Of the two witnesses of different nationality, appearing on opposite sides in a law-court, the evidence of the native witness is rejected as unworthy of belief. Of two persons equally guilty of the same offence, the European offender escapes free or with lighter punishment.

I have cited the above examples simply to show the feelings of the generality of my countrymen arising from such acts of the high officials as those with whom the administration of the Government is entrusted. Not that I believe a European judicial officer inflicts deliberately lighter punishment on a white man than on a native, neither do I believe that an injustice is done to a native officer because he gets less pay than a European for doing the same work, for as the mode of living of the former is less expensive than that of the latter he can enjoy with less cost the same comfort and luxury as a European.

In India English exclusiveness, pride of race and want of sympathy are conspicuous even in their treatment of native gentlemen who have been to England, studied there for some years and been treated there as equals by English ladies and gentlemen. These men—the very pioneers of reform and enlightenment among us, be it remembered—have left their homes, relatives and friends, renounced their native customs and assumed European clothing, European food and European modes of living; and, moreover, their houses here are tastefully furnished in the European fashion. How are they treated by the English in India? Not always very generously or respectfully. Should not these gentlemen who have lost the sympathy of their own countrymen by renouncing the customs of the land of their birth, should not these men gain some friendship and respect from Europeans here? If these men, who have sacrificed so much, fail to secure consideration and sympathy, what hope is there that Hindus, retaining native customs and manners, will be met as friends or placed on an

equal footing with Europeans? Is it surprising, then, that we poor natives shrink hopelessly from converse and communication with the conquering race, and hardly dare approach them, except on matters of business?

In one point there is a prevalent misunderstanding in the minds of Englishmen in India. They think that natives do not know the value of time, and that when they visit a friend they cannot leave him unless they are told to go, and that it is against the rules of civility to take leave of a person without his permission. This is a mistake. There is no such rule among the Bengalees. On the contrary, a Bengalee gentleman never asks his visitor to depart, no matter how long he may choose to stay and at however great inconvenience to himself (though I am sorry to admit that my countrymen are not remarkable in their observance of the law of punctuality). There are likewise other misunderstandings which will only be removed by kindly and continued mutual intercourse.

But when will this happy day come when natives and Europeans shall mix freely together? What is the remedy? One remedy is manifest. It lies in English hands. They can do wonders if they can only bring themselves to lower their pride of birth, forget that they belong, as they do, to a superior race, treat the natives with courteous kindness and have done with their old exclusiveness. Let them, as our examples, be more liberal, less passionate and more temperate in speech and bearing. In their intercourse with natives, so far as is possible, let there be communion as of heart with heart and mind with mind, and a forgetfulness of differences in dress, furniture and outward habits. Then it will be less difficult for natives to receive Europeans into their homes, and without misgiving to return their visits. Whatever the relation between English and Hindus in their official capacities, there may still be a feeling of brotherhood at their respective homes, or at garden parties, in railway trains, or wherever they chance to be brought together socially or as joint members of the human family and children of one Father who is in Heaven.

There was a time, not long gone by, when English officers in regiments loved their men, when European officers in the city

used to come to native gentlemen, enquire after their condition, sympathise with them in their weal and woe and try their best to do them good. They would even partake readily of food offered by a Hindu host. Englishmen once had forbearance enough to tolerate and even encourage, where possible, native customs. Thus on occasion of a birth of a child or solemnisation of marriage at the houses of their native friends they used to give presents to the newly-born child or the married pair. At present what do we see? Why, we find Englishmen grumble at the advancement natives make in education and enlightenment. They express this feeling of discontent at high education both in print and words. They urge the necessity of abolishing colleges and reducing the standard of the University curriculum. That spirit of kindness towards native welfare is gone, and in its place a sense of displeasure and sometimes jealousy has succeeded. If a native expresses his thoughts openly, he is at once put down as disloyal, conceited and impertinent, the result of University education. Seldom, nowadays, is a European seen eager to improve the condition of his native subordinates. He rarely sympathises with them in their distress. The rule is, with few exceptions, that he seeks his own interest, and as long as he gets natives to do his work he treats them well. He even thanks them and expresses his obligation to them; but the moment his object is fulfilled he is no longer intimate with them. The spirit of selfishness, if the plain truth be spoken, is the spirit of the times in which we live.

CRICKET CLUBS IN BOMBAY.

It is well known that in Bombay there are many native cricketers, of whom some have distinguished themselves greatly, and have been able to hold their own against the best English players of the town and of the surrounding parts of the country. At one time there was a great love of this game among the men of a native regiment, but lately cricket seems to have been totally neglected by them. The bulk of the population consists of

Hindoo, but they have not established and maintained large cricket clubs, with the exception of some Hindoo boys of a Government Institution, who, encouraged by their teachers, have some time since shown some interest in cricket. Without receiving any such encouragement from parents or schoolmasters, the Parsis have shown so much desire for cricket that they stand only next to the English in their practice and skill in this game. Nor does it appear that any people in Europe, or even the free people of the States of the American Union, have in any degree displayed in this national and most beautiful sport of the English that skill which has obtained for many Parsi players their present renown. This progress has been the progress of upwards of a quarter of a century, and it may give a man, whether a cricketer or not, much pleasure, as if listening to a chapter of social history, to sit in company with an old player who may have a good memory, and who has seen many things that came and went, and pass an evening with him in recalling some of the merry and tragic incidents that must have happened in cricket life during the long period of a whole generation that has passed away. It may not only give great pleasure, but the incidents might be found worthy of a simple and faithful record, as forming materials, by no means to be despised, for a picture of social life to be drawn only by an artist of inimitable skill.

As it is the object of this little article to give the English reader some idea of a native cricket club, I may say, avoiding details and selecting only a few of them, that the constitution of such a club is a wonderful imitation of the English practice; that it has a Secretary and a Captain and sometimes a small committee of management, that the entrance fee of a member is two shillings, and that he pays a monthly contribution, generally of a shilling, for the necessary expenses of the club. The constitution is not in every case of the same kind: it greatly varies, for the proprietor of a club is sometimes almost the sole authority in connection with it; he takes in a member or rejects one according as he likes. Sometimes the members are ruled by a sort of despotism, which, so long as it is mild, keeps them together, but the moment it is grown unpleasant there is a separation among them and they join some other companions. In other clubs there is perfect freedom,

the votes of the members being faithfully taken on every matter, and any one wishing to be a member has to make an application to the Secretary, and is rarely rejected, even though he may be unacquainted with a majority of the members. Their age varies from twelve to eighteen or twenty, and the fifteen or sixteen members of a club form a group of as great a variety of character as with some important exceptions may be found in a model drama of the age of Elizabeth. One member appears in that old and modest attire which alone his poor mother is able to give him ; he has a sound mind and a healthy frame and possesses the gift of humorous conversation. Another is in a similar dress, but with his bag of books, coming to the playground directly from school. A third comes from a printing office, where he has been working all day long arranging the types for a leading article on dress, which is to astonish by its curious proposals the English ladies of the city as they eat their breakfast and read their paper the next morning. A fourth, a young man in the employ of the municipality, comes from the roadside, with his rare business habits, with municipal experience and a fund of gossip ; and a fifth in all the charm of gay youth, in the splendour of dress, elegance and beauty. Two or three of his school companions, at a hurried pace, follow him at a distance.

In the latter part of 1867, and before that time, there were to be noticed at evening many such companies of boys engaged earnestly in play on that piece of beautiful land which is covered with green and which is near the sea. On that side of the ground which is opposite to the sea there have been since erected those stately structures, specimens of architecture, beautiful to behold, which are now the pride of Bombay. It is a spot from whence, not long ago, Mr. Grant Duff viewed the expanse of sea and land, and pronounced it the finest sight that in all his travels he had ever seen. Here, when the sun was far in the west, many wearied young spirits reclined upon the ground, pleased with the cool air ; and if we confine our attention to a single club, by no means the least distinguished of the clubs, we find that on a particular evening there are six of the members waiting for some of their friends to begin the play. No time is now to be lost, for two more are immediately to be seen at a distance hurrying on

towards the ground. It is not to be supposed that when the play is commenced they are all perfectly quiet on the field, for their jokes and conversation are an essential feature of the play; nor are we to think that if a player made a good hit he did not receive his meed of praise, or when he allowed the ball to go from his hands that he escaped from a little amiable derision on the part of his comrades. If a youngster bowled wide the batsman or a fielder would mock at him pleasantly, and to the batsman who was unsuccessful a similar kind of sympathy would certainly be shown. The proceedings were often watched by many a bystander; if an Englishman and a lady paused in their walk to see the play many a side glance towards them bore witness to the fact that the cricketers were not unmindful of the honour that was done to them. Among the men who passed here there was no one so distinguished as Sir Joseph Arnould, then a Judge of the High Court, a man worthy of respect in every way, and one who was respected by those boys as well as ever he was by the suitors in the court or by the gentlemen of the Bar. Great stories were told, with more enthusiasm than accuracy, in that little cricket world about his character and learning, his kindness and magnanimity, his virtues as a judge. He published some time ago a valuable biographical work, and perhaps he is now in Italy, enjoying, I hope, after the troubles and cares of life, a well-merited repose. When the day's labours were over he rode upon a small pony, and usually passed across the cricket ground. Sometimes he passed on, it is said; and sometimes he would stop, taking a natural delight in the amusements of the young. But if he paused on the spot for a few minutes it was the care of the skillful player not to strike the ball heedlessly in the direction where the pony stood with its precious weight. His presence imposed a check upon them, upon their loud laughter or their boyish zeal; and it can hardly be that his influence, such as it was, was not for good upon the tender minds of some of those young persons who were rapidly growing into manhood and were hastening on to a time when they should enter on a career in life.

The members were of varied abilities and talents, such as they were, and of different circumstances in life. One had obtained in the school several prizes for general proficiency and for the excel-

lence of his handwriting. There was also a young member who was always hesitating and timid in business, or on occasions of marriage or of death, when duty forced him to attend, but the cleverest in the class-room, and expert when questions in grammar or geography were to be answered or English words and sentences to be explained. There was a representative of the aristocracy, a child of fortune, whose grandmother governed her house of more than thirty men, young and old, with inimitable wisdom and economy. Not more a favourite of fortune than a favourite of all his companions : if he did not any day make his appearance on the cricket ground, if his face, full of intelligence and spirit, was not seen there, there was one of his friends, perhaps the most remarkable character of all, who was particularly gloomy, a sufferer even from his birth of domestic woe. His eye then wandered from his fixed place in the cricket field to the roadside, in the direction in which lay the house of his lonely friend, with its glass windows shining in the rays of the western sun. To him the playground was a place which brought gladness and which expelled sorrow, and the class-room in which he received useful instruction, his place of infinite bliss. When darkness set in, and the play was over, there was ready for the use of our young gentlemen a tub full of water brought by a servant from a neighbouring well. Most of them would not leave the ground immediately, but would sit together for half-an-hour or more on the green turf in the form of a circle and would then converse with one another. If the conversation was dull it was sure to be enlivened, or at least kept up, by some one cavilling at a statement, and cavilling at it with all the force of a showy argument ; for in every company, young or old, there is a likelihood of persons being found answering the description which the present Lord Derby some years ago gave of men who unfortunately exhibited in their character and life a union of strong convictions and narrow intelligence.

Unfortunately those young men of whom we have been speaking were not destined to pursue in this manner the quiet and even tenor of their way. A little circumstance, trivial in itself, disturbed their society and interrupted their happiness. One day the ball struck accidentally a lady's foot as she was walking on the

green, and although she was not much hurt, she was probably much annoyed. In the trouble and confusion which arose in consequence of this incident the boys, I am glad to say, bore their part meekly and well; but the result of all this was a violent exertion of the resistless authority of the police, by which an order was passed that the field should no longer be used for cricket, that it should be entirely closed to cricketers, for this reason, that on its margin many Englishmen and Englishwomen were taking their evening walk, and that it was no longer good for them to be exposed to the unfriendly approaches of the cricket ball. Apparently the reason seemed to be fair, but in practice the inconvenience had been very little felt. The case of our cricketers being a strong one, a letter in a prominent place appeared a day or two after in an influential morning paper which was signed "J. Arneuld." Although they could not understand well the scholarly composition of the Hon. Mr. Justice Arneuld, they instinctively knew it was entirely in their favour, freeing them from fault. They thought themselves justified in coming to the ground again; they came and stuck, as usual, the wickets into the ground, as if no police order prohibiting the play had ever been issued. Inexperienced in the ways of life, it did not appear to them how it was that their generous and high-minded advocate, even from the loftiest step of an imperial judgment-seat, was not, by means of a letter in a morning newspaper, in a position to set aside the authority of the police executive. "No off-village Hampden," as it were, appearing among them to withstand with dauntless breast the little tyrant of his fields, they are compelled to march on, like a band of exiles driven from home to another plain, which is in the charge of the military authorities of the town, where, to the wonder and astonishment of the labouring poor, many a time soldiers have fired and cavalry have galloped, and where they had a still more chequered history than their history in the past.

Though not directly open to the sea, and at a distance from the shore, this ground has many attractions. It is in the form of a triangle; in one corner there are so many educational institutions close to one another, with a large public news-room also, that it may be called the principal centre of learning in Bombay, while

on the other side there is a range of high buildings with numerous glass windows that shine in the mild rays of the sun. Along its borders also there is a magnificent road, with a beautiful statue of the Queen in it, and it leads from the Fort to the native town. Hundreds of boys are here playing cricket every evening, except on those days, now happily very few indeed; when there is a regiment coming on parade with the pomp of officers and a military band. Here are also played all the cricket matches amongst the natives themselves and between Europeans and natives. When there is an exciting match of the latter kind the fact is easily known in the principal schools by a smaller attendance of the boys. The incidents which have happened during those cricket matches form some of the principal topics of conversation with the young players; and if there is a remarkably good player, his name is as well known on the field as that of a man of literature in the world of letters. There was a young man who was distinguished for his fielding, who in a well-contested match had been known to have succeeded under great difficulties in securing a "catch" at perhaps the longest possible distance. He was a good swimmer, but by a sad accident he was drowned in a large tank some miles away at Tanna; but his memory was fresh for many years in the minds of his comrades, who, whenever his name was mentioned, never forgot the story of the "catch." As a batsman another player had been unusually lucky, and had gained the highest honour and praise. The match was with an English eleven under the leadership of Captain Cotton, an excellent man, and one of the best cricketers that has ever come from England to India. The efforts he made against his Zoroastrian opponent to remove him from within the wickets were heroic and worthy of his genius; but they were of no avail, for amidst the admiring pleads of his countrymen, and indeed of all other spectators who crowded the esplanade, the batsman hit hard in many directions and baffled English skill for a long time with an elegance and dexterity which gave abundant proof of his long and careful practice in the game of cricket.

Not to multiply instances of this kind, I will come now to the fact that on this parade ground, as it is called, many a wearied young soul had found rest and his known pleasure which was

perhaps denied to many of them within the precincts of the school and amid the rigours of a cruel discipline, or within the family circle perhaps disturbed occasionally by brawls and by the contentions and jealousies of ignorant women. From contentions and jealousies and brawls the cricket field has been for the most part exempt, and exempt has it been from unseemly tumult and noise. A finer level green is perhaps not to be found in any other town on this side of the country, surrounded by so much busy life and by the gorgeous splendours of architecture. The brightest tints of beauty it receives indeed from the sky, which shines above with its varied and fleeting hues. The little learners of the "Deserted Village" who are here every evening may look round about them, and beholding the vistas that strike and the palaces that surprise, may recognise the poet's description of a city's stateliness and pomp drawn in nuding verse of eloquence and spirit. In the pleasant month of March, a little before five o'clock, hundreds of little feet are moving in the direction of the playground; only our fair young friend previously referred to, the idol of his grandmother, is not moving; he is now engaged in matriculation or scholastic studies. Is it because those studies press heavily upon his mind, or that he has learned to dislike cricket, the solace of his younger years and perhaps the destined delight of his mature manhood, that his footsteps turn not as usual to the playground, but slowly move on to the solitary resounding shore half-a-mile away? Happy would he be if it were so and nothing more, but it is not so. It is the beginning of sorrow, for the heart whose love warmed towards "J. Arnould," whose indignation not long ago burned against the supposed police tyranny, is now pressed with a different load—an intimate friend and a dear companion of his morning walks is lying in bed sick of a wasting disease, perhaps hopeless of recovery, and this it is that has made the cricket ground lose its charm and that has grieved a mind and heart which now unfortunately feels pangs unknown before.

N. J. RATNAGAR.

THE PERSONAL ELEMENT IN INDIAN ADMINISTRATION.

"But to commence all this a man is wanted. Personal influence is still in India the most potent engine we have at our disposal."—LORD MAYE.

We hear a good deal just now about Measures of Retrenchment in the Public Expenditure, Measures for the relief of the indebted cultivators in the Deccan, and Measures for the more general admission of natives to the Civil Service. To discuss these matters in their controversial aspects would be foreign, I think, to the design of this Journal. But I want to speak of a far more general question which is an essential factor of all these, and yet, as far as I know, is hardly recognised as a subject of discussion at all.

The people of India, like the people of other countries, live from year to year, directly or indirectly, upon what they produce by their own labour. If they wear Manchester cloths they have to give Indian wheat or cotton in exchange. Now of all that they produce the proportion taken from them by Government, for the purposes on which Government expends the national resources, is comparatively small. No doubt it is of great importance that Government should take as little as possible, and should spend what it does take as thriftily as possible—with one end alone in view—the good of the people of India. But it is of still greater importance that the people themselves should use what remains with thrift for their own real good. I need not go into any long argument to show that injudicious retrenchment of Government expenditure may lead to very great waste of the resources

of the country. If for instance the efficiency of the police force or of the magistracy be sacrificed to secure a show of economy the results are obvious. Many men who would otherwise be increasing the resources of the country by honest labour will adopt thieving as a more profitable profession. The mischief will not end here. The sense of insecurity thus inspired limits the field of honest labour and lessens its productiveness by forcing those who work to expend a good deal of their energy in mere precautions against outrage. This is not an imaginary picture. I am describing what, I believe, was the normal state of things in most parts of India before English statesmen introduced the "expensive" system of Government which it is the fashion just now to decry. Take another instance of a different kind. It is doubtful whether the railways and irrigation works constructed by Government yield directly to Government returns equivalent to a fair commercial profit on the capital expended on them. But (like the roads, which yield no revenues at all) they have added immensely even in normal years to the national resources by enabling peasants to grow better crops and send what they grow to the best markets; while in years of famine they have partly by lessening the loss by drought, partly by enabling Government to pour the superfluous grain of a prosperous province into the regions stricken by famine—saved millions of hardy workers from an otherwise inevitable death. Here again I am dealing with facts not hypotheses. Under native rule a wide-spread drought left the regions it affected depopulated. The depopulated regions became uncultivated. The uncultivated soon became pestilential and practically unculturable.

These two instances are, of course, but types of an infinite number of others which may be cited to show that reduction of Government expenditure may in many cases mean grievous

The indigenous systems, which, if duly recognised and fostered, would have aided and eventually become absorbed into our own, were unfortunately ignored, and have since maintained a losing struggle with our alien system. But in many cases their authority still survives. I know by sad experience that many villages of most worthy agriculturists have got the character of being "disaffected," simply because they prefer in critical times to be guided by the advice of the natural traditional heads of the community whom they know rather than by the exhortations of a magistrate whom they do not know or of a police-inspector whom they know just well enough to fear and hate.

Many of the early race of district officers, working at a time when they were less bound by rigid rules—when a district officer was a ruler, not a clerk—did acquire personal influence and was brought into personal relations with the men whom native society followed. We know with what reverence such officers were regarded, how the memory of their just and kindly rule is precious. No doubt they had a clearer stage to work on than their successors. Their achievements, too, are brighter by contrast with the abuses that prevailed before. But I think that if there is less violence now there is more fraud, and I am sure that the Competition Wallas of to-day would fight as fearfully and successfully against it as the Haileyburys men or even an earlier race fought against more open crime, if only they were allowed the same chance.

I believe that if judicial officers, instead of being bound as they now are by rules which are practically the same as those of English law, were allowed a discretionary power of investigating complaints in the way that every-day experience in India shows to be successful in eliciting the facts, that our Courts would very soon become more efficient and

that much of the corruption which now prevails among litigants and witnesses would be checked. But even supposing the present system of investigating facts to continue, I think the guilty would less seldom and the innocent would more often escape punishment if our judicial officers were allowed to acquire and to use Personal Influence. I have not space to describe the present system in detail. Each of its vicious features produces or necessitates the existence of the other vicious features. We try to rule the country by an administrative machine instead of ruling it by and through men. Promotions, leaves of absence, the bad health of some officials, the personal wishes of others, often apparently mere secretarial caprice, lead to constant changes in the *personnel* of district administration. No district official can hope to see the fruit of his work. He cannot feel sure that his successor will not undo all that he has by laborious effort done; he acquires no influence except that which his official authority procures for him; he does not acquire—he has no chance of acquiring—a general knowledge of local conditions. I cannot stop to point out how such influence and knowledge would help him in the discharge of his duties, especially his judicial duties. He gets no real acquaintance with the characters of his subordinates; he often prefers the clever scoundrel to the honest but not brilliant public servant. All the influence and knowledge that he ought to possess is really possessed by poorly paid and too often unscrupulous underlings. The people judge our Government by those with whom they immediately deal. Government to them is represented by the rascally sub-Inspector or the grinding Tahsildar, not by the honest and benevolent but powerless magistrate. In the elaborate system of Courts for administering Civil Law the evil is still more clearly apparent. All the judges, honest or dishonest, are overworked. The least scrupulous sell their

decisions. The more scrupulous feel that they cannot investigate cases to the bottom ; they have to get through their work *somehow*, and substantial justice is sacrificed to the need of showing good returns of cases disposed of. And so the wave of demoralisation is propagated through the masses of the people and the lower classes of officials. I am most unwilling to present a sensational estimate of the situation. What I assert I am ready to confirm by a thousand extracts from official documents. Let any one who doubts read the report of the Commission of Enquiry into the causes of the indebtedness of the Bombay ryots. The people's want of thrift may be one cause, the rigidity of our revenue system may be another ; but all the evils are exacerbated by the gross inefficiency of our Judicial system. Those who think that Government taxation is exhausting the resources of the people ought to reflect how much more their energies are wasted in the perpetual litigation which our system encourages. Almost all the intellect of the country finds employment in the Courts of Law !

Needless to add that district officials cannot properly discharge their social duties. They cannot distinguish among their native visitors the good from the bad. They cannot, to use a native phrase, be "discriminators of merit." The self respect of many of the best natives keeps them aloof from European magistrates. Intercourse, as a rule, is confined to general interviews, accorded to those who have a prescriptive right to one, or who by intrigue with the permanent underlings can win one. What a priceless weapon of Government does our system thus reject ! If only the official heads of a district would work with, as well as for, the people, I believe subordinate establishments could be enormously reduced. If relations between the official head and the local aristocracy were intimate and cordial how much both would gain !

One last disadvantage of the "whirligig" system I must note. Officials can never make themselves comfortable. Make appointments fairly permanent and in a few years, I venture to say, Indian homes will be as tasteful as English homes. The stations now desert will become gardens. The conditions of Indian life will be in every way more favourable to health and happiness. Englishmen will find fresh interest in their work. Natives will, we may hope, grow in taste by their example as well as in morals by their influence.

Government has recognised the evils we speak of, but the remedy it has drifted into aggravates the disease. To give continuity of system—to correct errors and miscarriages of justice—elaborate systems of controlling officials—Commissioners, Boards of Revenue, Secretariats,—and in judicial matters, an interminable system of Appellate Courts has grown up. With what result every one knows. The most conscientious and acute judge cannot by inspection of a record correct the errors which arose in the first instance from the want of a thorough and exhaustive inquiry into facts. Nor can any number of tabulated returns enable the Secretariat to do work that can only be done by personal effort on the spot. As a matter of fact we know that the evidence in a wholly false charge looks better on paper than the evidence in a true one. We know, too, that the present Secretariat system instead of helping district officers to do work really exhausts what time and energy they have in writing reports and preparing returns.

It would be, to my mind, a measure of true economy to break up the existing districts into a much larger number of more manageable divisions—to put each under the care of a district officer, who should be really and not nominally responsible for its administration—to substitute for the

control of Boards and Departments a system of personal inspection and control by officials selected not, as at present, for their success in Secretariat work, but for their success in district work. I care little whether the men thus placed in charge of districts are selected by competition or nomination—whether they belong to the Covenanted or Uncovenanted services—whether they are natives or Europeans. The one thing needful is that they should be healthy in mind and body, zealous for the good of the people, able, honest and, above all, good tempered. I think it would be sound economy to pension off or employ elsewhere all those who after trial fail in any of these points. The additional cost which the increase of district officials would involve would be counterbalanced by the reductions in the Secretariat establishments and the intermediate controlling officials and by the reductions rendered possible in the number of inferior district officials. I feel sure that in a few years corrupt litigation would be so effectually discouraged that immense reductions might be effected in Judicial establishments.

All I have said of the Civil Service (using the word in the narrow Anglo-Indian sense) applies also to Education and Public Works. If our Public Works are not reproductive we must not, I think, explain our failure by saying that the works were injudiciously chosen, but by the fact that appointments were so transitory that contractors and subordinates could not be effectively controlled, and that the see-saw policy of Government, alternately contracting and inflating their superior establishments, has made the agency of supervision and direction cost something out of all proportion to the work done.

RICHARDSON EVANS.

DIFFICULTY OF SOCIAL INTERCOURSE WITH THE PEOPLE OF INDIA.

TO THE EDITOR.

We have read with much interest the discussion published in your Journal anent the want of social intercourse between Europeans and natives in India; but as yet no writer has traced some of the real causes of the estrangement, which we propose to describe.

Before proceeding, let us explain that by *social intercourse* we mean interchange of friendly visits and the mingling together in places of public resort and amusement or public assemblies.

Before going into the relations of European and native society let us see how European society is constituted in India. It is patent, and has also been remarked by that observant writer, Mrs. Burton, amongst others, that in Bombay European society is divided into castes, a person's position being measured by his establishment; that persons of moderate income are obliged to live beyond their means just to be in society, for unless they keep a carriage and pair, join clubs, &c., they are cut by society. As society generally takes the cue in regard to its conduct from its leaders, so in this case this spirit of exclusiveness pervades throughout the other strata of society. If there is such exclusive feeling in different grades of one community identical in race, feelings, &c., how much more must it be with people who are different in race and modes of thought, whom they regard as an inferior and low race, for that is the meaning which they attach to the term "natives."

The question naturally arises, how can there be social intercourse where on the one hand there is an exhibition of conceited, overbearing and supercilious conduct, and on the other hand the angry feeling at being treated not becomingly and respectfully?

It has been justly remarked that this breach between the two classes is being gradually widened. The causes are not far to seek.

1. Formerly European society in India was not so large as at present. There were very few places where they met each other exclusively, but now-a-days they have their Gymkhana, their clubs, their volunteer corps and other places of public resort. In short, they have now every want supplied for ministering to pleasure or enjoyment among themselves. The Suez Canal has brought India so near Europe that now it makes little difference to a European whether he is in England or Bombay. The only thing he misses here is his family at short intervals, otherwise he gets almost all that he had in England; for as to the so-called inconvenience of climate he (if he can afford it) escapes it by going to the hills every year in the hot weather. Formerly this was not the case; a European then was almost an exile from home, of society he had very little, and then there were no Gymkhana, no volunteer corps, &c., nothing exclusive as at present; and he was thus induced to mix for society's sake with the natives. This is indirectly admitted by your correspondent "Misanthrope" when he speaks of "the higher class of natives whom Europeans sometimes meet in up-country towns." Can it be said that there are higher class of natives in up-country towns and none in the large cities? No, Mr. Misanthrope. Because European society is limited in the Mofussil you come in contact with the native, and near acquaintance makes you like the latter; but in the cities you

are engrossed with your own exclusive coterie, how can you come to like the native, from whom you keep aloof, and where, if you see your "higher class of native from up-country," you would pretend not to see him and would not salaam him?

2. Education has made such rapid strides that there is a vast difference between natives of the old and new school. While the former were subservient and temporising, the latter have a spirit of independence and self-respect, and, being sensitive, are susceptible to take umbrage at insults, a conduct which in the abstract the European likes, but when put in practice where he is concerned it becomes conceited, impertinent, illbred, disloyal, &c.

It is a fact that Europeans, though they are averse to mixing with natives, are not averse to take advantage of their beneficence for such objects as a Gymkhana pavilion, for which they readily ask a Ready-money, or for instruments for the Volunteer band, for which they are ready to receive a cheque, *carte blanche* from a Kesowji Naique, for the use not of the public in general but of Europeans of a particular class.

"Misanthrope" avers that "to a man who is quiet, unassuming . . . English society of the best kind is always open." How many instances can he give where there was social intercourse in the sense given in the opening of our remarks?

From the above it will be observed that until the tone of European society is purged of its exclusiveness and superciliousness, and acts of the natives are judged with an unbiassed eye, the chance of improving the present undesirable state of things is remote.

C. D. F.

Bombay.

CAN WE EDUCATE EDUCATION IN INDIA TO EDUCATE *MEN*?

PART II.

Though this second part was to have told the progress of primary instruction in Madras and Bombay Presidencies, yet the good news which has just come in from Bengal for the year ending March 31, 1879, leads us to give these new figures first. The number of schools aided from the "Primary Grant" in Bengal, and therefore coming to a greater or less extent under the influence of the Government system, has increased in the past year from 17,395 to 24,354, and the number of pupils in them from 406,000 to 490,000.

What is the average size of these schools? It contrasts curiously with that of English Schools. Yet Bengal is one of the most densely populated countries in the world. The new schools have only about 12 pupils each, while on an average the old schools have nearly 24 pupils. A small school is by no means however necessarily a bad one, and if the school-master have real influence for good that influence may tell directly upon a few more than upon many.*

These are not the only schools of primary instruction; still less are they all the schools that the department is concerned with.

The total number of schools, aided and unaided (exclusive of colleges), which have been returned for the year has advanced from 26,191, with 639,000 pupils, in 1877-78, to

*. We learn nothing about any system of monitors, but when we come to Madras we shall give an old and wonderful experiment of the monitorial system which began there.

33,248, with 725,000 pupils, in 1878-79. The numbers of girls at school have also increased.

All these "primary grant" schools have sprung from the indigenous *pathshalas* of the country. The great advance which they mark from year to year shows both how young the system is and what a surprising power of growth it has. For a school to come on Government returns is not for it to begin to exist, or not often or necessarily so; rather it means that it begins to receive attention of a kind that it has not had before, and a new stimulus to progress and a new (and hitherto quite unattainable) standard.

Dating from 1872, when Sir George Campbell first effectively took indigenous schools in hand, the progress has been marvellous.

The indigenous schools of the country have their roots in the people's hearts and habits. Rashly to improve them would be (as has often been said) to "improve them off the face of the earth." The Education Department takes them up, adds the stimulus of rewards to teachers and pupils, and tries carefully to improve and control them, looking to the future for the results rather than to the present.

Will not the educated native gentlemen help? Not only in seeking to increase the number of schools. This they do already. It may indeed be said generally that the enormous growth of the grant-in-aid system of education is due to the efforts of educated persons in spreading education. Wherever the "Baboo" goes and settles he collects subscriptions, starts a school, and applies for a Government grant. In Bengal last year, out of a total expenditure on aided schools of £132,700, the people contributed £91,600 and Government £41,100. The Government contribution is practically fixed, but that of the people increases year by year.

How satisfactory this is: but not in this alone have

native gentlemen to help, but they have to help in educating men, in educating themselves. We cannot know what has been stated in the last number without praying for the growth of education among Zemindars no less than among ryots.

In some parts of Bengal when a ryot enters upon occupation, a "pottah" (or lease) and a "kabooliyat" (or acceptance by the ryot of the lease on the terms stated) are regularly interchanged between Zemindar and ryot; in this case the ryot not only gives but gets documentary evidence. In less advanced parts, like Behar, the practice of giving and receiving agreements is only beginning. In such cases the custom has been to allow evidence from the Zemindar's books of the rent paid for three years to be good as against the ryot. And we have seen how even in Behar the ryot can and does get certified copies of the rent at which he is held to stand: thus ensuring himself against any unjust enhancement. We know however that it is much oftener "customary" oppression—oppression to which the ryot and his predecessors have been subjected from time immemorial, or oppression which his customary fear of the Zemindar's power prevents him from resisting—than oppression under legal process which the ryot suffers from.

What a glorious career for Zemindars to educate Zemindars into men!

II. By education we can teach literature, we cannot teach truth and principle: high and honourable feeling and objects. That must come by intercourse with the true, with the high and honourable, either in books or in life, by a strong conviction developing itself among the "aristocracy," whether it riches—aristocrats, not plutocrats—whether in office—aristocrats again, not bureaucrats—whether in intellect or in power

and in goodness—the conviction that all this is given them for their brethren, brethren not only of “caste,” but all, and especially their poorer brethren.

There is no distinctly “moral” teaching in the Bengal colleges, such for example as consists in exhorting those who are to be subordinate judges or magistrates that it is wrong to devour their poorer countrymen or to take bribes. The education is liberal and general: it has its moral side in the association of the students with English teachers whom they respect, and in the study of English history and English literature. And is not this much more efficacious than dissertations on morality and moral systems? Is it not the result of some experience that the M.A.’s of our colleges, those from whom deputy magistrates and subordinate judges are chosen, resemble the best Englishmen in all the manly virtues much more closely than do their less educated brethren. Let the best Englishmen be imitated—not the worst—let them be imitated in the good they have and not in that they have not.

It is not enough to read Locke and Stuart Mill, excellent as such reading is. We must carry it out in life through life.

As to the moral effect of higher education, Sir Richard Temple, the present Governor of Bombay, who has had experience of nearly every province in India, lately gave most emphatic testimony to the good effect the Universities had had in raising the standard of official integrity throughout India.

Petty native officials in Bombay Presidency learn reading, writing and arithmetic in the Government schools, with perhaps a few of the most useful sections of some of the laws. These things are needful to them in their various positions as village patels (headmen), village accountants,

peons, &c.* But as to their education in any way teaching them to protect instead of defraud their countrymen, we fear little or nothing can be said. A high standard of religion and of truth, intercourse with the High and Holy alone will really do that. Still from what has been seen it may be hoped that some of the highly educated of the upper classes in our Bombay Government Schools have learnt some higher morality. But in some of the collectorates is this tone of more than a few? Many seem only the worse for their teaching.

One hears so much in India—not indeed peculiar to India—of the corruption, the exacting of petty bribes, by the petty native officials from the people; the wretched cultivators, who are in their power, that one cannot but ask, does our education educate them out of this into *men*?

What a splendid race to run for a band of young native gentlemen in India; not only to be quite inaccessible to every kind of corruption themselves—(*that*, no doubt, they are already), but to set their faces like a rock, unwavering like the bayonets of the British grenadiers at Waterloo, systematically against every kind of corruption, small or great, and probably it is in the universal taking of small bribes by the petty native officials that is the worst mischief—to use every means in their power, not only passively but actively, to establish a native public opinion against bribery—a manly horror of it—to raise the small official out of the habit of “*palmi grease*”—grease, dirty grease indeed—of taking “*douceurs*” from the poor.

What a glorious object! That is the true “competition” race. It is impossible for British officials in India, incorruptible themselves, to check or even to know the bribes taking in one Presidency of the peons from the poor, and

When we come to treat of Bombay, we shall see that many of the village headmen cannot read or write.

another, of the small public works irrigation overseers; in all, it is to be feared, of corruption in one form or another. And if they do find it out in one case, the man denounced and punished is sure to ruin the complainant.

But is it impossible for native gentlemen to speak and work against corruption?

And may God speed them!

That they have already turned their attention to this is manifest from articles in native papers. The *Banga Bandhu* of April 24, 1874, has in an article called "What we want from Sir Richard Temple," quoted in this very *Journal*: "6. Attention should be paid to good moral character in officers: bribery should be checked." But this is what India "wants," not "from Sir Richard Temple." She "wants" it from herself.

III. A Commission has been appointed by the Viceroy to revise the entire rent law of Bengal.

The men selected for the commission are far from hostile to the ryot. It is to be hoped that they will examine the ryots and ascertain what their actual condition is.

Some means must be devised for dealing with this land question, compared with which all others put together sink into insignificance.

At the same time, it is to be feared that in any re-adjustment the men of money who command the lawyers and the newspapers and the native members of Council will certainly not lose, and may not improbably gain.

The first thing needful is that there should be lawyers, noble native gentlemen, men who have it in them like Daniel O'Connell—honest like Daniel O'Connell—who, "despising the loss" and all worldly advantage, should be generously, as God is generous, at the service of the ryot interest, the weaker interest.

The second thing : that there should be newspapers, newspapers of weight, fearlessly, but with the utmost attention to accuracy of facts, to advocate the ryots' cause.

And thirdly, we may hope that the day will come when the native members of Council will not be only in the interest of the Zemindar.

But such things must be steadily, perseveringly, doggedly carried out and made, not the interest of a leisure hour, of two or three years, but the interest of a life. Clarkson, who, with Wilberforce, Zachary Macaulay, the father of the great historian, and others, among whom was my grandfather, William Smith, Member of Parliament for Norwich, carried the Abolition of the Slave Trade, began thus : at Cambridge University, when a mere lad, he was set as an essay for a prize, "the Slave Trade." He put together his materials and promised himself a boy's pleasure (this he told himself) in writing an effective essay that should bring him honour on so dramatic a subject. But as he continued the subject it so mastered him, so held him, in its grip, that all his heart and soul became possessed with it. He forgot his essay, he forgot honours, he *became* the Slave Trade to be abolished : no writer, but a slave to writing to save the slaves ; and henceforward to the close of his long life he worked for that and that alone ; he lived for God and the slave. And he lived to see this most momentous of all modern social revolutions accomplished.

Such must be the defender of the ryot : he must not take up the cause because he has small practice and wishes to bring himself into notice, to be a tribune of the people ; he must not give it up because he has got into practice, because he has become rich. Such has been the end of many an able young man, not only in India.

The cause must become *himself* : it must be his life's

work; it must end only with his life. And who can tell if such a career does end with life?

It may be harder for the camel to go through a needle's eye than to find a rich man who will be on the side of the ryot as a native member of Council: such may have been looked for and in vain; or a lawyer in practice who will be even impartial towards the ryot, however well he may have begun; or a judge who will live and persevere.

Alas! civilization may bring with it the vices of civilization: a man may cease to believe in his own religion without learning to believe in anything better. A Brahmin may cease to have a Brahmin's virtues without learning to practise the mainly virtues of the West. And perhaps in a few years he falls away.

But such is not the stuff of which reformers are made.

In the West such things have been known as young men patiently working their way up to riches, or at least to honours and influence, *not* for their own sakes but for the sake of their poorer fellows, of the people's cause, till at last they were elected to representative political life, to rise to high official post, or even to the Cabinet, there to carry on their high and holy objects.

Were Indian native gentlemen to fit themselves for representation, representation would as certainly become theirs as time would run its course. But what native representation there has been hitherto has certainly not been on the side of the people.

Disinterested political, not party principle—how great, how divine that quality is!

"It blesses him that gives and him that takes."

Might not such be the way that, were Christians or Buddhas to come again in our days, they would perhaps act to help and to save his people?

IV. What tendency is there for Brahmins and the higher castes to monopolize education and subsequent Government employment resulting from it? What proportion of the agricultural classes compete with the Brahmins and the higher castes for the University Examinations?

The question whether Brahmins and other higher castes monopolize Government education and the employment resulting therefrom touches on a different set of questions. Caste means nothing in relation to Government schools: all boys are admitted on equal terms who can pay the fees. Numbers of cultivating ryots in Bengal are of course Brahmans and Rajpoots, while many men of wealth and high social consideration are of very low caste. Still the vast majority of pupils in our colleges are Brahmans and Kayasths: the explanation being that it is traditional with these classes to seek a literary career, and that since they form the backbone of the middle classes in Bengal they are generally able to pay for their education.

The distinguished ones rise to judgeships. Do they persevere on a great career? May it unhappily be that some fall into evil ways? God forbid that we, who belong to a nation disgraced, alas! by the drunkenness of its lower classes, should cast the first stone!

But copy us not in our vices but in our virtues.

In Bombay the tendency of Brahmans and similar castes to monopolize higher education and the higher Government posts has often been noticed. The tendency is natural enough, as the Brahmans are the most intellectual caste, and their original occupation as priests, &c., becomes year by year less remunerative. The lower castes, too, find it difficult to qualify for employment.

It is not that the Government is averse to employing them. There are very few English officers who do not try

to encourage the lower castes, *e.g.*, if in Bombay a Brahman and Mahratta compete for an appointment, the Mahratta (*ceteris paribus*) is pretty sure to be selected.

But the Brahmans and higher castes naturally monopolize most of the education: firstly, because they can best pay for it; secondly, because they see its benefit better; thirdly, because it benefits them at once in a pecuniary point of view more than the agriculturist, as they gain their living in Government service and such ways. If however the agriculturist knew his own interests, none should be more anxious to learn than he, as the ability simply to read and do plain arithmetic would save him from two-thirds of the impositions of his money-lender.

May we appeal to the higher castes? What truer "highness" can there be than for the higher castes to raise the lower?

We return for a moment to primary education.

The Brahmins are the schoolmasters: but sometimes, often, the schoolmasters are not above their scholars in moral courage and goodness—in all that constitutes in the higher sense a *man*.

The Government Schools are open to all castes—but it is said that if the children of lower castes were to come all the other children would leave.

In a Bombay collectorate a Mhar father brought to the Collector in much distress his little son to say that he had begun his education and was getting on well, but that he, the father, having had to change his abode, the master of the Government School in the new village where he had settled refused to admit his son because he was a Mhar. The Collector took up the case and got the boy admitted. His exclusion was quite illegal, and had the Collector pressed the matter and found the charge established, doubtless he could have had the master punished.

But as nearly every master is a Brahman, it may easily be supposed what obstacles they throw in the way of the sons of low castes coming to these schools. Practically it is to be feared that they are still almost excluded. Nor can we force the change too much before the country is ready for it.

In one great town of the Bombay Presidency many Mhars are seeking education, and the American missionaries are doing much to meet the want.

If low castes were to attend in Government Schools it is true that all the high castes would in many cases leave, but it would only be for a few weeks, and then all would come back again, or nearly all, and everything go on as before. The thing has been tried more than once in private schools in India. Will not a Brahman soon ignore his caste prejudice if he sees his worldly prospects would suffer by it, or if he has to pay for it?

Then why, O fellow subjects of the same sovereign, and O brothers and sisters, children of the same supreme and perfect Father above, should not that be done out of brotherly love and pity and charity which is done out of greed and love of money? We appeal to you all not to let caste interfere with your duty to all your fellow creatures. Reclaim, but do not cast out. Can no way be found to this in India's ancient civilization, the mother of the West's? Do we not hear the Vedas say: there is no distinction of Castes?

But what do I say, we appeal? *God* appeals to you all and to us too. We are very sure that the soul of a single Indian is of more value to the Supreme than all the Castes and all the Commissions and all the Churches and all the Creeds in the whole world.

In India Hindoos and Mahometans alike, to our shame, support all their poor, except in times of famine, and without a poor law. We spend many millions every year, bad and

good, in poor rates. Hindoos and Mahometans alike support their sick and their old and their infirm, and much better than we could do it for them.

That shows how strongly God has implanted the feeling of pity and charity in their breasts.

And will you shut out the child from education because he is not of the same caste as your own?

The low castes or out castes seldom attend a Government School, but a few do; and in exceptional cases, as of Bheels, Coolies (*i.e.* Kooles), &c., there are at least in one or two of the Bombay Collectories special Government Schools for them. Missionaries also do a good deal for them where there are missionaries.

It is not meant that *no* children should be excluded.

In Bengal, where caste is becoming less and less day by day, the question of admitting children of dancing girls (an altogether immoral class) into general schools has lately been opened and discussed. The general opinion was that there was no objection to the admission of sons of a dancing girl, but that if the daughters (whom no one would marry and who are necessarily brought up to the same profession and prepared for it by very early initiation into vice) were admitted, respectable people would withdraw their own daughters.

This is not caste prejudice: it is rather the reverse—it is proper parental care.

The question of admission to ordinary schools of children of dancing girls and of those who make vice a profession is now practically settled. [Must we not say a “profession” and not a “religion”? Is more than a small proportion of the whole number attached to temples?]

As regards low caste, harmless girls, there is often the same reluctance which an English gentleman would feel

at letting his daughter associate with a low-bred girl at school or elsewhere; perhaps less in India than in England, all things considered. But is there no way to educate these?

And may not this tremendous power of caste, if it move to wrong, also "move all together" to right at some day, not far distant?

V. Every one in India wishes to be educated. But he does not wish to go back to his own life and improve that life by his education. He wishes to be educated that he may become a Government clerk. Now, if there were nothing else against it, it is impossible that everybody can be a Government clerk. And what a narrow life it is, though not necessarily so! Some of your reformers have been Government clerks.

One of your own people has said:

"One national prejudice is the dislike of industrial work, and indeed of any occupation which has not been consecrated by having descended from their forefathers."

This is the more to be wondered at and deplored because there are perhaps no races on the face of this globe more industrious and frugal, or more apt for the industrial and manufacturing arts, than some of the races of India; though it is true that a big carnivorous English navy will do as much work in a day as a vegetarian Hindoo in a week.

This Journal advocates the principle that all primary schools for the people should embrace industrial work and training as well as that intellectual teaching which leads, as we have seen, but too many to seek to leave, not to improve, their own lives. [I have quoted one of your progressive social reformers, Babu Sasipada Banerjee, for this view, and shall venture to quote him again in another number.]

I had intended in this part to go into the facts of primary

education in Bombay and Madras Presidencies, but space compels me to delay to the next number.

In this appeal to the higher castes of Bengal to educate themselves into *men*, as also to follow that grand reforming career which lies before them of raising the lower castes by education to be *men*, we pray them not by our virtues, for none are more sensible of our own shortcomings, but by the common feeling which our common Father in heaven has planted within us.

FLORENCE NIGHTINGALE.

A BRIEF SKETCH OF BENGAL.

BY A BENGALÉE IN ENGLAND.

I.

Bengal proper is one of the fifteen *Sabhas* or provincial divisions of the renowned Mogul Emperor Akbar. It is bounded on the north by Nepaul and Bhootan, on the east and south by Manipur, Burmah, and the Bay of Bengal, and on the west and south-west by the two provinces Behar and Orissa, which, with Bengal proper, are under the Lieutenant-Governor, who is called the Lieutenant-Governor of Bengal. Its length from east to west is about 350 miles, and breadth from north to south is about 300 miles. It is almost wholly a swampy and marshy place, greatly intersected with large rivers and mountains, and descends towards the sea; in fact, it is supposed, on sound geological reasons, to have been gained from the sea, the soil being a congeries of clay mixed with a considerable portion of sand, fertilized by different kinds of salts and decayed animal and vegetable matters, formed by the annual inundation of large rivers. The great rivers are the Ganges and the Brahmaputra, with their various branches and tributaries, the principal of them are the Hugli, Megna, Damuda, Cosi and Tista. The lower part of Bengal is a delta formed by the various mouths of these rivers.

The name Bengal is most probably derived from Bange, the

original name of the province under the Hindu Rajahs, by the simple addition of the usual Mahomedan suffix *ul*, Bangul or Bangala, which Europeans write Bengal. It was originally divided into three principal parts, viz, Banga proper, or the eastern basin of the river Ganges (Bhagirathi); *Râr*, or the countries lying on the western banks of it, and *Varendra*, the countries lying on the north of that great river. Now it is divided into lots of districts and sub-districts, presided over by Civil Servants, the Commissioners, Magistrates and other executive officers.

The climate of Bengal, especially the south-eastern portion of it, where Calcutta is situated, (marshy and damp, being near the delta,) is very unhealthy; diseases of several kinds abound, viz, fever, dysentery, inflammation of the liver, nervous affections, &c. The months of September, October and half of November, when the annual rains and floods begin to subside, when the vegetables are rotten in rain water, tanks and bogs overflow, are the season of disease. Now by the municipal and sanitary improvements the causes of diseases have been much lessened.

The principal seasons are three, hot, rainy and winter, but the people divide the year into six seasons of two months each, viz, hot, rainy, autumn, *Hemanta* (no exact idea can be had of it except that it is the time when the dews are abundant), winter and spring. The hot season begins early in April and continues fearfully till the middle of June. The province of Bengal being entirely in the torrid zone is excessively hot. The temperature rises not unfrequently to 100° F. in the shade, and sometimes to 110°. It is cooled by agreeable showers at intervals, and sometimes by thunder and hail storms. Rains continue till the beginning of October, and they fall in abundance; sometimes the annual rainfall in Bengal is from 70 to 80 inches. From the beginning of October till the middle of November the people enjoy autumn, a season matching the sweet spring, and much praised and described by Indian poets. Then nature seems to be in her bridal; the moonlight night, the sweet scent of flowers, really carry away the minds of the admirers of nature to rapture and sublimity. The autumn moon is an object of simile of the Indian poets; the light is so deluding that one would imagine to have seen full-blown flowers in shrubs and trees where there are none existing. There is a

verse in Bhagavatgita Rashpanchadhaya, where the poet describes full-blown double jesamines in all the trees in a forest in a full moonlight night. This season is more interesting because the great annual festival, the Doorga Proojah, takes place in the beginning of it. All the banks, courts and public offices are closed. The clerks, who are, to borrow Charles Lamb's expression, grown to the wood of the desk, and whose only weapon is a goose-quill, get a fortnight to enjoy the peace of home. All the Hindus are dressed in new clothes, ladies in fineries and new ornaments and jewels. Everyone living at a distance on business comes home to enjoy with the family, for this short but sweet period, in every way possible. It is like the Christmas of the Christians. "Then comes the winter to rule the varied year," sullen and sad with all its rising trains, fogs, mists and clouds. People become disgusted with long nights and cold till the middle of February, when the trees begin to shed their old leaves, new flowers begin to bloom, mango blossoms shoot out, with which, and new ears of wheat, the Hindus keep up their Basantapanchami, or the fifth day of moon in early spring, by worshipping *Saraswati*, the goddess of learning, resembling Minerva. Nature wears a verdant green mantle bordered with red, the flowers of the Simula tree (a kind of cotton), which grows in abundance in Bengal, and which the people use in stuffing pillows and beds and cushions, &c. A delightful and gentle breeze from the Malaya Hills (supposed to be situated somewhere near the Cape Comarin and the Coromandel coast), which we call the south-east monsoon, begins to blow. But, alas! all on a sudden, nature wears a fiery aspect, and it is hot season again.

The intense heats succeed the rainy season and, acting upon the soil when full of moisture, produce in Bengal a luxuriance of vegetation almost unknown in any other country in the world. The land is easily cultivated, and yields abundant crops, without any other manure than what has been deposited by the waters of the inundation. The principal food of the natives—and consequently the principal object of the husbandman—is rice, and it grows enormously in the North and East Bengal. There are four harvest seasons a year of this crop, and they go on by different names, viz. the Ashu, or the early, in July and August; the

Vadui, or September ; the Kartikshai, or October ; the Aman or Agrahaiani, in December ; of these the Ashu and the Aman are the chief. Very good wheat and barley, though much smaller and lighter than those grains in Europe, are produced. A great variety of different kinds of pulse is raised during the intervals of attention to white grains, such as pease, chiches, pigeon-pease, kidney-beans and many others. These constitute a very valuable article of husbandry, as they require little culture and thrive readily on the poorer soils. There is an extensive culture of mustard, sesamum, linseed and palma christi to supply the vast consumption of oil by the people.

Without describing in detail the mode of agriculture in Bengal, since Kumar Gajendra Narayan has written his views on the present condition of Indian agriculture in this Journal, I simply add a few words. As the business of husbandmen lies with them only, and as it is below the dignity of Rajahs and Zemindars to go to the fields for superintending the works, inventing or introducing new and scientific modes of agriculture, in order to make Bengal produce more than she does by the natural fertility of the soil, and thereby save the people from constant and ruinous attacks of famine, notwithstanding the vast quantity exported, they take recourse to the old system of ploughing, which they will not give up. They are proud of it, since (they say) Balaram, the brother of Krishna, invented it, and it is therefore divine.

With an excellent soil and climate, and almost every variety of cultivated grains, and with a competent number of labourers commanded at a small expense, the condition of Bengal husbandry is exceedingly deplorable. Princes and Zemindars, if they would forget their dignity for a moment and try to enrich themselves and their poor subjects, ought to introduce the Western system of cultivation. There is no attempt on the part of the people of Bengal to learn improved modes of agriculture, nor is there any institution for that purpose. Students in the University of Calcutta are taught geology, physical geography, chemistry and botany, but, alas ! to no practical purpose. That part of botany which treats of agriculture in a brief sketch is altogether left out. I can not but say Kumar Gajendra Narayan's undertaking is the most laudable one, and fervently pray to God for his success, and hope

that he will always keep his eyes towards the improvement of his native soil and cultivation. Those that have means enough, instead of coming over to England for the Bar, if they will join agricultural institutions, have every chance of prosperity. I think that country is peaceful and fares well where there are fewer law suits. Is it not better therefore, instead of draining our own country of its riches and always trying to pick up quarrels, to go home and lead a peaceful life with the plough, to instruct the uncivilized husbandmen in improved scientific modes of agriculture? We might thus save ourselves from the starving and ruining influence of famine, by multiplying the produce in Bengal and by exporting grains after saving for ourselves. This is the enterprise which, I think, can turn a penny now a days. I was quite astonished to see, when I travelled by railway through Italy and France, that not a single square inch of ground is left uncultivated on both sides of the line as far as eyes could reach; and, comparing the view with that in Bengal, innumerable uncultivated and waste fields come to our view travelling in a railway train in Bengal. What commendable enterprise will it be for our country brethren to cultivate them on return home after studying the sciences as well as the arts of Western agriculture. The last remark of mine on this subject is that an agricultural institution in Bengal is absolutely necessary. If Government will not afford it, the millionaires ought to contribute for the establishment of one, even in connection with Dr. Sarkar's Science Association.

The most important vegetable productions of Bengal, besides pulse and grain, are tobacco, jute, indigo, cotton, mulberry, poppy, guavas, plantains, pomelos, limes, oranges, pomegranates, melons, pine-apples, the banyan tree, the *pisang* or banana, the cocoanut palm, which supplies a cordage called *coir*, the sugar cane, which thrives in every district, and might be still more successfully cultivated in all the parts; the betel vine, a species of pepper raised in almost every village; the mango tree, the fruit of which is in the highest estimation, and is in universal use during the hot season; and the date tree, which grows everywhere, and which yields a sweet intoxicating liquid from which sugar is extracted; and the *bassia*, abounding in hilly countries and poorer soils, the flowers of which are excellent and nutritious, while its oil is a

fragrant substitute for butter. In the gardens are planted vegetables of other climates fit for culinary purposes.

The animals of Bengal are wild boars, bears, wolves, foxes, jackals, hyenas, leopards, panthers, lynxes, hares, deer, zebras, wild buffaloes, antelopes, apes, monkeys, elephants and tigers. The foxes are feeble and slender, the hare and deer are inferior to those of Europe, the dogs are generally of the cur species, with sharp erect ears and pointed tails. The rhinoceros with one horn abounds in the isles of the Ganges. The tiger of Bengal seems to have been known to the Romans, and is distinguished by Seneca by the appellation of *Tigris Gangetica*. This animal is sometimes five or six feet high, and of such enormous strength as to carry off a large bullock. The horses chiefly used in Bengal by the rich people and the Europeans are of the Persian or Arabian breed. The native horses are ugly, thin, ill-shaped animals, tolerably active, but in their best state not equal to the Welsh or Highland ponies. Bengal is more defective in its breed of cattle than most other parts of India. Goats and sheep thrive better, but the latter are small, of a lank figure and black or dark grey colour, with coarse, thin and hairy wool. Game, poultry and water fowl of every description are abundant in Bengal; ducks are numerous, and the common domestic fowls of Europe run wild in the woods and are known as jungle fowls.

In my next article I shall refer to the inhabitants of Bengal.

N. L. G.

A TOWN NEAR CALCUTTA.

(The following sketch of Konnagar and its institutions was written by a Bengali at the request of Mrs. J. B. Knight, Hon. Sec. of the Bengal Branch of the N. I. Association. It will help our English readers to realise the present conditions of progress in Bengal.)

Konnagar is a very populous village or rather town belonging to the municipality of Serampore, in the district of Hugli. It is ten miles from Calcutta, stands on the right bank of the river Hugli, and lies midway between Serampore and Bally. It is a

mile and a half in length and a mile in breadth, and contains upwards of five thousand inhabitants, most of whom are high caste Hindus, with a small number of Muhammadans. The river bank of the town has several *Pucca* Ghauts or flights of steps of masonry ; to one of these are attached twelve large Mandirs, or temples, dedicated to Siva. The East Indian Railway line passes through the western part of the village and has a station (which is exactly a mile from the river) available to the passengers of the place and its vicinity. Close to the station is a beautiful garden called "Palm Grove," with suitable accommodations, belonging to Mr. E. Lindstedt, of the firm of Ralli Brothers, of Calcutta, who visits the place every Saturday for a change. The Grand Trunk road which runs from Howrah to the N.W. Provinces passes through the eastern side of the town. Several *pucca* roads exist in the interior of the village.

A great portion of the inhabitants are employed in Calcutta either in government or mercantile offices, and many are engaged in private trade. The condition of the lower classes of people has much improved since the establishment of two jute mills at Rishra (about two miles distant from this place), where about 300 males and females are employed, earning high wages, and thus bettering their condition. As a necessary consequence a considerable decrease of crimes, such as theft, robbery, &c., has been observed in this part of the country. But the circumstances of those of the middle classes, who are unable to obtain suitable employments, and are prevented by caste prejudices from accepting manual work, are very distressing. There is another thing which should be noticed with regret ;—habits of intemperance have become very general among the people, and hence morality is at a great discount with them.

The place was formerly considered very healthy, but since 1875, or even earlier, it has been visited annually by epidemic fever, which has caused a great number of deaths and obliged many families to quit the place for several months in every year. Those that have remained at the place have become sickly. The cause of this unhealthiness is attributed to obstruction of drainage, and it is a matter of satisfaction to find that the public authorities have taken up the subject of drainage in right earnest, an

last year the sickness was not so severe as it was in the preceding years.

There are several institutions of public utility at Konnagar which are noticed below.

1. *Boys' English School.* This is a higher class school, established in 1854, and aided by government, which imparts instruction to the boys up to the University Examination Standard. The school has been very successful in having boys passed at the above examination every year. At the last examination six out of nine boys sent from the school passed, viz. : two in the 1st, three in the 2nd, and one in the 3rd division. Of the two boys who passed in the 1st division, one has obtained a second grade Junior Scholarship of rs. 15 a month, tenable for two years in the Calcutta Presidency College. The total number of boys on the rolls of the school on the 31st March last was 176, of whom 107 belonged to the middle and 69 to the lower classes of society. The school is held in a *pucca* upper-roomed house.

2. *Boys' Vernacular School.* This is a middle class Government aided school, established in 1858, and is held in a lower-roomed house adjoining the English School. The total number of pupils on the 31st March last was 171, of whom 81 belonged to the middle and 90 to the lower classes of society. The school has always maintained a very high place in the result of the Government Vernacular Scholarship Examination held annually. At the last examination five boys were sent from this school, all of whom passed very creditably and one of them gained a Scholarship of rs. 4 a month, tenable for four years, in the Konnagar English School.

3. *Girls' Vernacular School.* This is also a Government aided school, which was set up in 1860. It occupies a *pucca* house surrounded by walls, at a short distance from the English School. The number of girls on the rolls on the 31st March last was 72, all of whom were Hindus, belonging chiefly to the high castes. The ages of the girls range between four and twelve years; three of them are married and the rest unmarried. The subjects taught in the school are Bengali literature, grammar, history, geography, elements of natural philosophy, arithmetic and needlework. Two Pandits teach the girls in all the above subjects except the last,

which is taught by a mistress. In the beginning of March last five girls of the school appeared at the Girls' Scholarship Examination, held by the Uttarpara Hitakari Sabha, and all of them passed very creditably. It is proper to state that Mrs. Lindstedt takes great interest in the welfare of the School and visits it often. At the last annual distribution of prizes to the pupils of the above three schools, held on the 12th April last, Mrs. J. B. Knight, Mrs. E. Lindstedt and Mrs. Wince were present, and took an active part in the proceedings. The two former ladies kindly awarded several prizes to the girls.

4. *Public Library.* There is a small public library on the second floor of the English school building. It contains upwards of two thousand volumes in English, Sanskrit, Bengali and other oriental languages. It is supported by small subscriptions paid by readers of the books.

5. *Charitable Dispensary.* On the breaking out of the epidemic fever in the place in 1875, Government, at the solicitation of the inhabitants, allowed a dispensary to be opened for the suffering poor as a temporary measure, but it has since been made permanent, on some of the people guaranteeing the payment of rs. 40 a month as local contribution; Government paying half the salary of a native doctor and supplying European medicines free of cost. The dispensary is in a *pucca* house on the side of the Grand Trunk Road and adjoining the girls' school compound. This institution has done immense good in relieving the poor suffering from malarious fever and other diseases.

In 1863 a Brahma Samaj was established at the house of Babu Shib Chunder Deb. On the 8th March last, the Samaj Mandir, or Prayer Hall, built by subscriptions, was opened. It is a nice building, situated on the Grand Trunk Road, adjoining the girls' school and the charitable dispensary, and commands a fine view of the river. There is a separate compartment in the Hall for the females; and it is to be hoped that the students, male and female, will avail themselves of the Samaj and thus elevate their spiritual condition.

REGIMENTAL GIRLS' SCHOOL, BANGALORE.

A case of small prizes was sent from London last spring to Mr. V. C. Moonesawmy Moodeliar, Hon. Sec. of the Bangalore Local Committee, to be distributed to the pupils of this school, and the following letter was received by him from the Secretary :—

"Regimental Girls' School, Bangalore,

"25th May, 1879.

"Sir,—I received the articles you were kind enough to secure as prizes for the children of the Regimental Girls' School, and thank you and the members of the National Indian Association for the kindness and encouragement shown in the cause of female education. I am also glad to inform you that the children received them with a great deal of pleasure, and beg that you will convey the thanks of the President and Members of the School Committee to the Hon. Secretary in London.

"I remain, Sir, &c.,

"R. GOPAULSAWMY IYER, Secretary."

The occasion when the prizes were distributed was the anniversary of the school, May 24th. Colonel Gittearn, Commanding Officer of the 15th Regiment, presided, and spoke at some length in Hindustani as well as in English on female education and its beneficial effects. He expressed his pleasure at the good progress made by the pupils in their lessons and in sewing and knitting, and urged the importance of continuing study after they left school. (A native officer translated the chairman's speech into Telugu.)

The prizes were then distributed to the successful pupils, "who received them with evident pleasure, as indicated by their cheerful looks and beaming countenances." A band was in attendance and played at intervals, and flowers, attar,

pan and rosewater were served to the ladies and gentlemen present.

The report stated that the school has been in existence seven years, and has now been carried on for a year in the permanent school-house, generously provided by Mr. T. Appanho Pilly. The number of pupils is 52. There had been as many as 75, but the school had been diminished through the removal of the 36th Regiment from this station for the frontier. The numbers are, however, increasing again. The Telugu classes had been examined by Mr. Ranganada Moodeliar, and the Tamil classes by Mr. Shadogapachiar Moonshi. Mr. V. C. Moonesawmy Moodeliar also examined the school in the past year. The reports of the Examiners were, on the whole, satisfactory; but the 2nd Tamil Class required more attention—one teacher had charge of too many children of various degrees of attainments.

The thanks of the Committee were given to Miss Fulton and Mrs. Beatty, who had visited the school once a week and encouraged the needlework. Mrs. Beatty and other ladies had also made presents to the children. Some of the officers of the 15th Regiment, N.I., assist in the management of the school.

BENGAL SOCIAL SCIENCE ASSOCIATION.

The Annual Meeting of the above Association was held at the Town Hall, Calcutta, on Thursday evening, May 1st. The Hon. Arthur Wilson, President, in the chair. The Report for the years 1877 and 1878 was read by Mr. A. Pedler, one of the Hon. Secs. It stated that in 1877 only one meeting was held, when an interesting paper was read by Babu J. C. Mitter on "A few facts concerning Village Life." During

last year, however, the Association showed more activity, and several meetings took place, when papers were read, followed by discussions, on the following subjects :—"The origin and development of Caste," by Dr. K. M. Banerjea ; "Reformatory Schools, and the proper classes of juvenile criminals, to be subjected to Reformatory treatment," by H. Beverley, Esq. ; "The causes and statistics of suicide in India," by Dr. McLeod ; "Some redeeming features in the institution of Caste," by Babu Nobo Gopal Mitter (the discussion on this paper was so animated that it was adjourned to another evening) ; "Our Mofussil Small Cause Courts," by Babu Ashutosh Biswas. The late Transactions of the Association have been published as Vol. VII., edited by Mr. Beverley, and the volume includes many valuable papers. The Association possesses a library, but as the Council have not yet found it advisable to establish an Office, the books are not satisfactorily arranged. The late revival of interest among the members of the Association is promising, and it is to be hoped that its activity will now increase rapidly. We would suggest that regular communication should be kept up with the Social Science Association of London, the office of which is at 1 Adam Street, Adelphi. The officers for the year were elected, as follows :—*President*, the Hon. Arthur Wilson. *Vice-Presidents*, H. Beverley, Esq., C.S. ; K. MacLeod, Esq., M.D. *Council*, the Hon. L. R. Tottenham, Rev. Dr. R. M. Banerjea, H. Bell, Esq. (Barrister-at-Law) ; Prince Mahomed Ruheemooddeen ; H. L. Harrison, Esq., C.S. ; Rai Koonjo Lall Banerjea Bahadoor ; C. W. Bolton, Esq., C.S. ; Prince Mirza Jahan Kuddur Bahadoor ; W. D. Blyth, Esq., C.S. ; Manoj Mohun Ghose, Esq. (Barrister-at-Law) ; A. W. Croft, Esq. ; Prince Mahomed Nusseerpodeen Hyder ; R. Harvey, Esq., M.D. ; Ananda Mohan Bose, Esq. (Barrister-at-Law) ; G. Yule, Esq. ; Babu Jodoo Lall Mullick ; J. Blackburn, Esq. ; Babu

Keshub Chunder Sen; D. J. Zemin, Esq.; Rai Brojendra Kumar Seal Bahadoor; Rai Kanny Lall Dey Bahadoor; Babus Peary Mohun Mookerjee, Jogesh Chunder Dutt, Kali Mohun Dass, Rajendra Nath Mitter, Sree Nath Ghose, Kali Prosunno Ghose, Bhuggobutty Churun Mullick, Pran Nath Pundit Saraswatt, Kali Churun Banerji. The Hon. Secretaries are Alex. Pedler, Esq., and Monlvi Abdool Lutteef Khan Bahadoor.

On the occasion of the Annual Meeting a paper was read by Venerable J. Baly, Archdeacon of Calcutta, on "The employment of Europeans in India." He spoke of the difficulty of the question resulting from the very large and rapidly increasing numbers of Europeans in the country, and from the heterogeneous constituents of the class, which he described separately, and discussed the arguments for and against these receiving assistance from the State in combating the difficulties of their position. He then, after speaking of the faults and defects of Europeans themselves, which must be corrected, mentioned the kind and degree of aid which, under the circumstances of their condition, Europeans in India might fairly claim from the Government. He discussed several of the methods which had been suggested from one quarter or another, in relief of their disadvantages, and which did not appear to him likely to accomplish their object, and enumerated, in conclusion, at considerable length, the particular methods by which he thought the position of Europeans in India might be really and permanently improved. His opinion was that the European population was suffering from past neglect, and that if properly trained and utilized, it was no larger than India needed and could provide with employment, and pointed out how it was possible so to train and utilize them, as much to the advantage of India generally as to their own.

A later Meeting was held on Friday, June 27th, the Hon. A. Wilson, President, in the chair, when a paper was read by Mr. H. Bell on "English Universities as places of Education for Indian students." In the course of the paper he described Professor Monier Williams' scheme for an Indian institute at Oxford, which has lately received such liberal and distinguished support. Mr. Bell urged the advantage, from an educational and political point of view, of a well-directed visit to England for Indian youths, and strongly recommended residence at an English University.

A HINDU REFORMER.

The following sketch of the late Dr. Dhirajārām Dalpatram has been sent for this *Journal* by a student at Surat:—

"The well known Doctor Dhirajārām, a veteran Hindu reformer, breathed his last on the 24th ultimo at Bombay. He was born on July 1st, 1829, at Surat; but during the greater part of his life he made Bombay his home, actually residing in it for nearly 30 years and settling his family there. He was the favourite pupil of the late Professor Green, who induced him to join the Medical College. He and two friends (who also at present hold high posts) at once left Surat for Bombay, where they were kindly received and supported by Mr. Manockjee Cursetjee, a well known Parsee, founder of the Alexandra Native Institution. Mr. Dhirajārām, in spite of the Hindu superstition, joined the Grant Medical College, and hence he was the first Hindu graduate in the province of Gujerat. He was also clever in medicinal drugs. He disregarded the caste system and made a voyage to China, while his late friend Mr. rāṣandāss Mulji went to England. He sent his nephew, Dr. G. R. Dāphatare, now Civil Surgeon at Dinapur, to England for education. None of these gentlemen cared for their castes, and so they did not undergo the Hindu ceremonies! He was for some time Secretary to the Alexandra Native Institution.

To him belongs the distinction of visiting public meetings with his family. Mrs. Dhirajarám was the first Hindu lady who, while even the Parsee ladies were backward, delivered lectures on education. He was the first man who made some change in the dress of Hindu females. It seems from the lectures delivered by him in the Gnána Prasáraka Mandli for several years that his labours in the cause of the vernacular literature were immense and most successful. He was the author of more than a dozen works, which are of the greatest use to the natives; some of these works are Sanskrit, viz., "The Vedántasára" and "The Tatvagnána," "The Origin of the Kayasths," "Sanskrit Grammar (with notes in Gujarati)," &c. "The Life of Lord Clive, the founder of the British Empire in India," is also written by him. His books on Chemistry and other subjects relating to medicine are considered very valuable. He espoused the cause of the reformers at the time of the Mahárája Libel Case, although he was a Válamic Káyastha (a sect in union with the Mahárájas). He was a Fellow of the University of Bombay and one of the Native Justices of the Peace for the city of Bombay. In short, reformers of the present day have sustained a great loss in his death.

"M. LALLUBHAI.

"Surat, 24th June, 1879."

A PAHLVI LEXICON.

We have received a copy of the new Pahlvi, Gujarati and English Dictionary, by Dustur Jamaspji Minocheherji Jamasp Asana, 2 vols., a notice of which appeared as follows in the *Bombay Review and Indian Advertiser* of June 28:—

"We have before us a work which has been too long needed not to meet with a cordial welcome; for though the learned *Dustur* may have left something to be desired from a scientific point of view, his book cannot fail to be of immense value to all who aspire to a practical knowledge of the Pahlvi tongue. In order to form an idea of the advantage accruing to students by the publication of a work of this description, it must be remembered that the Pahlvi language, though generally written in a

character very similar to its parent, the Zend, has, by a traditional system of abbreviation, come to contain a vast number of words only symbolically represented. To illustrate this by an example, it is enough to open the dictionary at the first page, where we find the Zend form of the letter *ā* used in Pahlvi as the equivalent of the Zend sounds *ā*, *ā*, *ī*, *ē*, *āha* and *ha*; and glancing down the following pages we find this single symbol employed to represent no less than twenty-five words and prefixes of the most varied nature. Until a few years ago these readings were known only by tradition and by the aid of a few imperfect glossaries; and although Dr. West and the late Dr. Martin Haug laboured in this field, it was without any immediate result, for the former never completed his book and the latter died in the midst of his work. Moreover, it is to be feared, that owing to the small attention bestowed on the study of English and German by the majority of the Parsi priesthood, the works of European scholars would be of little or no use to the very class who would in reality most require their assistance. The learned Dustur has therefore not only bestowed a boon on Oriental scholars as a whole, but has fully doubled the value of his work by giving a full version with the pronunciation in the Gujarati language, thus rendering the Pahlvi Dictionary perfectly accessible to his own nation.

"The lexicography itself appears to be the result of a much more extended perusal of Pahlvi works than is usually possible, and the compiler has had access to many rich private libraries, so that in all probability his work contains a larger number of words than a European scholar would have been able to collect. It seems to us a matter to be regretted that the references to the authorities have been given only in a limited number of instances, though the author tells us that this has been done wherever the meaning of a word appeared to him doubtful. It must indeed be evident to scholars that, by a more copious quotation of the sources used, the dictionary, though essentially a popular work chiefly designed for the use of the Parsis themselves, would make a valuable foundation upon which to construct a more elaborate and scientific work.

"The author, in his preliminary note, makes a brief statement of the system he has followed, which is an excellent one; indeed it is impossible to overrate the advantages gained by an alphabetical arrangement of the Pahlvi words according to their initial symbols, independently of their pronunciation. He also expresses his thanks to various European and native scholars for assistance

rendered in the course of the work. He, then, in an introduction of considerable extent, partaking more of the form of an essay, gives his views in regard to the antiquity of the Pahlvi tongue, and notices the opinions held on this point by the leading authorities. Though we cannot help agreeing with much that the author says, we must nevertheless acknowledge that some of his arguments are more original than convincing. * * * Prefatory essays do not intrinsically affect the value of a dictionary in the least; but they may prejudice the scholar and the public; and it would be a great pity if this should happen to the work before us. Let us then repeat in concluding that, as a popular and reliable guide and assistant to the native student, Dusbur Jamsaji Minocheherji's Dictionary stands alone; while to the European scholar it will prove itself to be of the greatest value in any future attempt to compile a thoroughly scientific Pahlvi Lexicon."

INDIAN INTELLIGENCE.

The death is recorded of His Highness the Prince of Arcot, G.C.S.I. He succeeded to the title in 1874, and he had already made himself very popular among his own community as well as among Europeans and Hindus. The *Hindu* writes:—"The death of His Highness is looked upon as a great calamity by all the members of the Carnatic family. His quiet manners, his charitable disposition and his extreme affection for his dependents endeared him much to the Mahomedan community of Madras. When the event was made known the flag on the Fort St. George was hoisted half-mast high and minute guns were fired from the Battery. The remains of His Highness were buried at Kistampett, where his father, Azim Jah, was also buried. His younger brother succeeds to the title."

We have received from the Director of Public Instruction, Madras, the Report of the Female Normal School, Madras, under the superintendence of Miss Spence. The Government Order thereon remarks as follows:—"The Report on the Female Normal School for 1878-1879 shows that there were during the year in the 'Normal Class' twenty pupils—viz., six East Indians, eight native Christians and six Caste girls; and in the 'Practising School' sixty-six pupils, against sixteen and forty-nine respectively in 1877-1878. For the Teachers' Certificate Examination five students from the Normal Class passed in the First Grade and one in the Second Grade; from the Practising School five passed in the First Grade and three the Second Grade. These are, as remarked by the Director, 'creditable results.' No normal

students will in future go up for the Teachers' Certificate Examination, as they are now required to have passed that before being admitted for training. The School, though under excellent management, does not appear to promote sufficiently its original aim—native education. The greater proportion of students are East Indians or native Christians. As one means of returning to the intended scope of the School, the Government have approved a suggestion made by the Inspector, Mr. Fowler, that ability to read, write and speak Tamil or Telugu as well as English should be a condition for the grant of stipendiary scholarships. During the past year ten pupils of the Normal Department left, seven of whom received appointments and one opened a school (at Bangalore) on her own account. Among these, Miss Esther Savarimuttu, a native Christian, has been appointed to fill the place of First Assistant Mistress during the absence on leave, in England, of Miss Rajahgopaul. Pupils from the Military Female Orphan Asylum and the Civil Asylum have been lately allowed to attend some of the Normal School lessons. The Inspector remarks:—“These additions to the work of the school must undoubtedly be of benefit, but they are in aid of other than native education. It may be very desirable so to utilise the school; but I think it is also desirable to keep clearly in view what the original object of the school was, and not to allow that to be obscured by other objects, however desirable these may in themselves be.” In regard to one student, a caste Hindu, who had been appointed to a Government school at Naidupet, the Inspector quotes as follows from his own inspection report:—“The present mistress was trained in the Female Normal School, Madras, and appointed in August last. She had passed only for the Third Grade. The numbers have increased under her, and I should hope they would increase more still, particularly in the higher classes; also that more will be done. The tone and manner of the children were all that could be desired.”

PERSONAL INTELLIGENCE.

Mr. Syed Hassan, M.B., L.R.C.P. (London), has received the diploma of Member of the Royal College of Surgeons.

Mr. Sambhu Chandra Nandi has taken the Degree of M.B. and C.M. in the University of Glasgow.

Mr. Upendra Krishna Dutt has passed in the Honours Division of the London University Matriculation Examination, and subsequently in the Prel.Sc. and First B.Sc. in the First Division. In the latter he took Honours in Mathematics and stood second in the list.

NOTICE.

Contributors from India to this Journal are requested to send their articles to the Editor through one of the Local Secretaries in India of the National Indian Association, unless they are personally acquainted with any of the members of the Committee in London.

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No. 106,—OCTOBER, 1879.

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To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactures, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

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There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

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JOURNAL

OF THE

NATIONAL INDIAN ASSOCIATION.

No. 106.

OCTOBER.

1879.

AGRICULTURE IN INDIA.

There is a general cry from one end of the country to the other for new industries and new sources of income in these hard times of small profits and diminished incomes and fast living days of fashion and luxury. Spinning, weaving and ginning mills as an industry have proved a source of grief to thousands through the black-mail levying system of adventurous grasping agents on the one hand, and the criminal mismanagement of the directorate on the other. I wish therefore to draw the attention of your readers to the fact that there exists a great deal of ignorance among the people of India, and especially of the Bombay Presidency, on the subject of the practicability and usefulness of Agriculture, and as to the means and appliances by the aid of which this source of productive wealth can be easily and advantageously utilized.

It is now more than ever necessary that any schemes or projects which may have for their object the amelioration of the condition of the poor natives of India, should not be lightly thrown aside, but should rather receive the

closest attention that can be bestowed upon them. The question concerns not only the individual well-being of the natives of India, but also the interests of the empire itself. For that empire during a long, long time to come must continue to be a large employer of native energy and native intelligence, and the more easy and comfortable the conditions of life which it may be able to offer to its employes the more likely is it to be served both cheaply and faithfully.

I have consequently spent a good deal of my time of late in acquiring both the knowledge and experience in this branch of productive industry in order to convince my countrymen of its manifold advantages, and at the same time to induce them to spend a good portion of their energy and competence in developing the agricultural resources of the country. This object of mine has received fresh impetus and support from the wording of the very first paragraph of his Excellency Sir Richard Temple's able minute on the agricultural education in the Bombay Presidency. I have used my best endeavours up to this in examining, comparing and putting to test the different instruments of husbandry, old as well as new, native as well as European, and I can now with some confidence assert that I am in a position, opportunity offering, to teach the ignorant and half famished ryots how to turn these instruments to real good. India possesses large tracts of virgin arable land supplied with abundance of running and well water of the best quality, which, with the aid of European science, can be turned into green smiling fields productive of abundant crops. India sadly wants vast improvements in her agricultural products and in the development of the resources of her land—a land which in point of richness and other inexhaustible stores of all sorts is unsurpassed by any other country in the world. Bacon says that there are three things to make a nation great and powerful, "a fertile soil, busy

workshops, and easy conveyance of men and things from one place to another."

Since the advent of the English nation here as our rulers peace and prosperity have been ensured, railways and canals have been opened, irrigation works commenced, and laws and justice administered alike to the rich and poor without the distinction of caste and creed. In a word, the English Government have put in force all the energy they possess for the amelioration of the state of the country, and have verily confirmed the statements of Napoleon the Great by their acts that there is nothing impossible. When such a rich and powerful country like England is seeking in such a distant place as Africa fresh fields and pastures new of enterprises for the increase of her wealth and commerce—which have begun decreasing to an appreciable degree through the gradual rise of other continental nations in their wealth and industry—it is now high time for India, seeing the dullness of general trade and business staring it in the face, to turn over a new leaf and to try to turn to the best advantage the tracts of arable virgin land which are lying idle by miles in this vast empire since ages. These should be now ploughed and turned. "The profits of the earth are for all, even the king is served by the field."

It is much to be deplored that the natives of India are sadly wanting in appreciating the advantages of special manures to increase the fertility of the soil, which after yielding golden harvests for years together refuses to yield further. There are two causes at work for this deplorable want of foresight on their part. Two powerful rivals are at work, antagonistic to each other, in keeping the Indian in the background. Ignorance on the one hand and a penny wise and pound foolish policy on the other, which never pays, and it is the duty of every educated native of the country to point

this out in as prominent a manner as possible. There are other points which must not be overlooked. To follow the customs, habits and manners of his ancestors is a prejudice dear to the heart of a native from time immemorial, and he would like and take a pride in perniciously and tenaciously holding it fast even at a sacrifice. Adoption of innovations new and good is a sin in his eyes. The downfall of India owes its origin to these perniciously (though intrinsically harmless) time-honoured customs and caste prejudices. Manures on the improved principles of this age are the only potent means and antidotes to fight with the obstinate soil and compel her in the end to be a source of new wealth. Perhaps it may be well here to remark for the benefit of my juvenile readers—whose propensities are prone to less work and more gains—that in such enterprizes a master's foot is the best manure, independent of all other artificial manures. Our forefathers have left us a legacy in the shape of land, and the trust must be fulfilled by handing it over to our successors in the condition we received it, and I charge the sons of India to agitate for this desirable result. I have still the hope that this may be accomplished in time. Sooner or later a good cause is sure to succeed, and no small share in the future greatness of this vast country will depend on the nature of her produce, commerce, and the general fertility of soil. Even high officers of government may require to be reminded that the power with which they are entrusted is not arbitrary, that they are the trustees not the owners of the great estate which they administer, and as such it is their duty towards the country to preserve it in its primitive prosperity. His Excellency Sir Richard is known to all of us as perhaps the Indian Governor who has the keenest appreciation of the value of agricultural works and wants to this country. It was he who gave the impulse to agricultural science, not

only by his personal exertions but by his great administrative abilities. Every Englishman must consider it as his duty to promote the development of India's prosperity, commerce and grandeur.

Under the benign English rule India having at length issued victorious and successful from the strife of families, clans, parties and kings, must enter now the organic and creative period. At the same time it is the duty of every educated native of India to concentrate all his ardour, all his intelligence, all his talents and all his efforts on the great educational, social, financial, industrial and economic questions of the day pertaining to the country, and the Government in its turn will confer on us the benefits of peace, the guarantees of liberty, equality of rights demanded by the public and founded on the true principles of justice and fairness. India is a land where varied occupation is essential to the well-being of her ever increasing millions. Consideration of this subject was never of such importance or more opportune than at the present moment, when there appears a cry of general distress from one end of the country to the other. We are glad to observe that Sir Richard Temple has of late included the subject of agricultural science and agricultural institutions among the other numerous subjects which engross his mind, and that he has evidently devoted to it considerable attention. In his very able minute on the agricultural education in the Bombay Presidency he has dwelt more especially on the means that may be adopted to render agriculture—by the aid of agricultural colleges and institutions—better capable of affording to the people more useful and technical training; in short, to place within reach the facility of learning a useful trade and profession which may help to a profitable and useful career in after life. Without for a moment underrating the very great importance of the establishment of an

agricultural college at Poona and Guzerat, we would still hold that in addition to and beyond such colleges Government could not do better than to countenance the foundation of a few more agricultural schools of high order, calculated, in short, to meet the requirements of all branches of the native communities of millions. There is surely no reason why useful institutions of this description should not flourish at some of our agricultural towns where the people can cultivate the noble profession of their simple forefathers. Manifest would be the advantages that might result to the natives of India were a few such good institutions established in different parts of Guzerat. Such schools would not only fill up a want much felt but should, if properly supported, prove successful in a financial point of view.

But at the same time to accomplish all this we must go to work in right earnest with our feudatories and other chiefs, and tell them in plain language without mincing facts that the paramount power is in duty bound, as the guardians of the peace and prosperity of the country, and of the millions placed under their paternal care, to insist upon progress—progress commercial as well as industrial for the benefit of their subject races—that is, the adoption of prompt measures for causing the development of the resources of the country placed under their care and protection. The feudatories and chiefs should be made to introduce in the states under their charge the principles which are the safe pillars of a people's prosperity and advancement. As a preventive against constant recurring famines and droughts special rules should be promulgated among the native states in adjusting the proper assessments of cultivated and uncultivated lands which are lying idle for years for want of encouragement to capitalists who would be otherwise willing to invest their capital in this direction. As a stimulus to trade and industry, and to ensure

the general prosperity of the country in the end, such lands should be given gratis—or for a nominal rental—on the wise English administration principle, to be followed by a reasonable assessment in after years. The Dewan of Baroda and his able councillor, Mr. Kazi Shahabudin, are to be congratulated for the introduction of such fruitful measures of late in the state which has been placed in their charge by our Government during the minority of the present boy-king.

Although the English Government have done their best to introduce light English ploughs adapted for the wants of this country, the efforts, however costly, have borne and produced very little fruit yet. The Honourable Mr. Hope, whilst a collector once, had done something towards the introduction of English ploughs in the Mofussil, but his praiseworthy zeal did not meet with the requisite support from the ryots; still it is a fact worthy of remark that the English plough of a light make is introduced at Borsud and Shavaree in the Kaira and Ahmedabad zillas in Guzerat, through the laudable exertions of the Padres among the native converts there, and it has proved a success in certain cases. Confident in the miraculous power of time, patience, perseverance, and last, though not least, of English education (the most wieldy instrument to drive away hosts of India's miseries), I feel sure of the introduction of English ploughs, English appliances and English tools of husbandry in India. If some of the English capitalists were to invest their money in connection with the natives who have the means but not the energy of introducing, starting and carrying new industries to a successful end, India in course of time can rival, and even beat, America, which continent now a days is the wonder and centre of attraction of the whole civilized world.

NUSSERWANJEE SHERIRJEE GINWALLA.

Broach, April, 1879.

OUR ADVENTURE SCHOOLS.

BY A PARSI.

III.

The "private" or "adventure" school is an institution of a new growth in India, and thrives well in the atmosphere of keen, unhealthy competition. Schools of this order have been springing up like mushrooms in Bombay. The name of many a street and lane and many a Viceroy's name are appropriated by the would-be schoolmaster; and thus we have in our midst "the Coppersmith Lane School," "the Lytton School," and others, till one finds "the schoolmaster abroad with a vengeance." This is how it happens. A young man on passing a small examination waits upon a Government official, with an application for a place. If the application is strongly backed, and if there are vacancies, the official offers the applicant twenty rupees a month and the choice of two climates, one notorious for fever the other for cholera. The young applicant naturally declines the offer with thanks. He then betakes himself to a merchant in the neighbourhood, who blandly assures him he would at once give him a clerkship if he could deposit security to a small extent—say rupees 40,000. The applicant is a man of numerous cousins, of various degrees, and of high connections, who say they would be glad to see him do something for himself. He thus unconsciously learns a noble lesson—that of falling back on himself.

But he unfortunately too often aspires to be a school-master under these circumstances. With this view he puts in a couple of florid advertisements in the papers, and draws up a blazing prospectus. Armed with these, he goes to his cousins, who oblige him so far as to promise to send a cartload of their offspring to the new school. He, on his part, offers to "educate" his little cousins gratis in return for the prestige they lend him. This is, of course, a holy compact, ratified on both sides by self-interest. The constitution of the average native household is such that the parents are generally anxious to see the little urchins away from home for the greater part of the day. The privilege the English

child enjoys sitting in the mother's lap, imbibing those divine truths which are so many stepping stones to a happy after life, making pretty little questions and lisping little prayers, thus unconsciously fortifying the head and the heart at the same time for the great struggle before them—this is altogether denied to the Indian child, save perhaps in instances here and there. Nor is the sweet, happy familiarity between the English sire and son, of which we in India read with a throb of envy at heart, known in our family circles. Papa buys his boys food and clothes, he buys them a few luxuries if he can afford them; he sends them to an excellent school, is always on the look out for good berths for them as soon as ever they write a clear hand. Mamma serves their dinners, mends their clothes, “my dears” them once a week, and has already her eye on a girl quite eligible for “dear Pestanji” as soon as he passes his fifth standard examination. What more could be expected of parents?

But to return to the schoolmaster: that young worthy having advertised himself, now secures the services of an itinerant Hindu or Parsi teacher, a sort of recruiting serjeant, whose duty is to go about houses when the husbands are at office and the ladies at leisure. In a very short time he establishes the superior claims of the new school to the patronage of all sensible persons. He descants on the genteel birth and connections of the master, on the exceedingly moderate fees, which could be paid in arrears, quarterly, half-yearly, or even yearly. Money is no consideration; says the emissary of the philanthropic pedagogue. As for the programme of studies, why, it includes everything the wise men of East and West ever taught. You have mathematics in all its varied branches; literature, prose and poetic, in English, Persian, Latin, Sanskrit, Marathi and Gujarati; music, drawing and gymnastics are thrown in as further inducement; and, to overcome the few remaining scruples of the cautious parent, the announcement is made that school works from sunrise to sunset, and pupils have only six holidays in the year. “My dear, what a bargain!” says the mother to Pestanji's father as he comes home from the evening party. “Fees in arrear, did you say?” asks the practical husband. “By all means; then, let all the boys go. Let me see; how old is Framji now? four years; I would pack him

off, too, if I were you, my dear. His nurse is very costly to keep ; and as Pestanji is growing so fast, we must curtail expenses, for the boy must marry in a year or two, you know." So it is settled that the boys go to the new school, poor little four-year old Framji too. And in this manner are brought together from fifty to a hundred boys of all ages, castes and capacities.

This done, the master engages a couple of cheap rooms. A few rickety benches, chairs and tables inside, and a big blazing signboard outside, and you have the school complete. The hundred boys are divided into four or five classes, under as many assistants, whose salaries range from five to thirty rupees a month. The last class is under the five rupee man, generally a Hindu, who has failed to earn five rupees a month at every other honest calling. He is oftener than not a weak, sickly, ill-dressed, ill-natured man. His class is in itself a school, it has so many sub-divisions. He teaches from the alphabet to the fourth vernacular book, from numbers to vulgar fractions. One cannot trust oneself to write at length of the solemn farce enacted from day to day, of the heartless practice to which are sacrificed hundreds of tender, promising intellects. Hindu or Parsi, what can the wretched man teach, who himself knows so little ? Their position is extremely galling to them. Five, ten, or fifteen rupees a month. Why, the barber, the shoemaker, the mechanic earns at least thrice as much. He works without zest, without spirit ; he is a morose listless drudge. Imagine bright hopeful little boys, with various fancies in their heads and various questions on their lips, immured for a year with the sulky drudge of a Mehetaji. The gushing little hearts dry up for want of sympathy ; their strained, mechanical action leads them into utter apathy. There is nothing natural about their ways ; in fact, they do not seem to be little human beings. It is sad to contemplate their future. The other teachers are, of course, comparatively better men than the Mehetaji ; but most of them do not recognize the sacredness of their trust. Their engagement as teachers is but a means to an end ; they slave at it with unremitting energy, so that they may soon scrape together a few hundred rupees to enable them to set up independently. Now, there is nothing wrong in a man trying to better his position. But of all

professional men the teacher ought to subordinate self ; and that he may do so without any very great strain on his man's nature, he ought to have a handsome salary. He must be a thoroughly respectable citizen every way.

I must here admit that there are several excellent private schools in Bombay ; but, as a rule, the description I give above applies to the majority. Private schools are becoming a source of great public nuisance ; their number ought to be reduced at least by a half. We have a wild beast law in India, by virtue of which any honest man who brings to the collector of his district the head of a tiger or lion or the carcass of a cobra gets so much money for having rid the country of a nuisance. Now, I do not advocate the passing of exactly a law like this against our pedagogues ; but surely some means might be devised to check the rapacity of some black sheep among this goodly flock. Government used to grant annual aids to such of the adventure schools as were of practical use to the community and were not yet paying concerns, owing to public apathy. These schools had in return to submit to periodical examinations by the Government inspector. But an unworthy member of the fraternity is said to have abused his privilege. His school was a financial success : there were two hundred well-paying pupils and five ill-paid teachers. Other incidental expense was almost nominal. Still, our avaricious pedagogue applied to Government, begging to have his school recognised as a grant-in-aid school. He forwarded his accounts showing a large deficit every year, as also the opinions of some of the neighbouring justices of the peace, saying "the school was a great boon to the poor of that locality." In due course of time came the inspector, whom the schoolmaster edified with a confidential chat. He explained how from purely disinterested motives he had undertaken the thankless task of imparting, at a nominal cost, the blessings of a liberal education to his young countrymen, whose scanty patronage had forced him to seek Government aid, much against his will. He tried his best to make himself out a hero and a martyr, and concluded his history with the pathetic remark, "Such are the penalties of patriotism." The inspector was charmed ; and thenceforward the school received every year about a thousand rupees from Government. But soon arose a

difficulty in dividing this ill-got gain. The confidential assistant asked for a moiety of it. The master would not yield so much. Hot words passed between the two worthies, and somehow the secret oozed out—that the headmaster was a swindler; he kept two sets of fee-books, one for himself, the other for the Government inspector. On the day of the official visit he imported four recruits for the time being, and palmed them off on the officer as permanent on his staff; the half-a-dozen smart-looking servants were hired for the day only. What a vile trick! And when we see that it was concocted by a schoolmaster, its vileness increases a thousand-fold. Since then Government have been very careful. They have reduced the rate as well as the number of the grants. How, then, is the real working of our “private schools” to be got at? Can we trust the annual reports issued by the school? Who can say there are not a few more traiters like the one described above, eking out a large income by undermining the intellect of the rising generation and throwing dust in the eyes of the public? Cannot the public look to their own interest? But we have no such thing as “a public.” It would be about the best way to have a committee of a dozen intelligent and influential citizens to periodically review battalions of private schools infantry, and to report to Field-Marshal the Director of Public Instruction, that officer to have the power of dismemberment. Yes, many of our existing “private schools” ought to be dismembered. One way or another, we ought to have fewer and better “private schools,” if we are to have any at all.

MANUFACTURING INDUSTRIES FOR INDIA.

III. ON THE MANUFACTURE OF SODA (IN ENGLAND).

BY WM. LANT CARPENTER, B.A., B.Sc., F.C.S.

(NEPHEW OF THE LATE MARY CARPENTER).

It is intended to give a brief account of some important chemical industries, such as soda, glass and soap making, composite and stearic acid candle manufacture, possibly paper-making, pottery, &c., all of which may be seen in operation in or near Bristol, and

the author of this paper will be happy to promote the views of any Indian gentlemen who may wish to see them, provided that the object of the visit is something more than mere curiosity.

It will be desirable to commence the series with soda, not only because this alkali in its various forms is largely used in nearly all the above processes, but also because other important substances—such as sulphuric acid (oil of vitriol), hydrochloric acid (also known as muriatic acid and spirits of salt), bleaching powder, &c.,—are either necessary products of soda-making as at present conducted, or are employed in the above mentioned manufactures.

It is well known that acids and alkalies have distinctly opposite properties, and that they neutralise or destroy each other when mixed, producing a substance different from either of its components, and called, in general terms, a salt. Of the three alkalies—potash, soda and ammonia—soda is far the most important. Common culinary salt is (broadly speaking) a compound of soda and muriatic acid or spirits of salt, and is known to chemists as chloride of sodium, or sodic chloride. Glauber's salts is a compound of soda and sulphuric acid or oil of vitriol, and is called sulphate of sodium, or sodic sulphate. What is commonly called "soda" by laundresses, is really a compound of soda with carbonic acid and water, and, chemically speaking, is crystallised carbonate of soda, or sodic carbonate. Many other examples of this might be given.

Formerly, the chief, if not the entire, source of soda, was the ashes of sea-weed, known as barilla, which contain large quantities of various salts of soda, just as the ashes of land plants contain large quantities of the other fixed alkali, potash. It is somewhat remarkable that the third, and volatile, alkali, viz., ammonia, should be produced by the slow burning, or decay, of animal matter. About the beginning of this century, however, the demand for soda became so great, that it became necessary to devise some means for obtaining it from some of the numerous mineral substances in which it occurs. Among these, the one of far the most frequent occurrence is ordinary or common salt, which, in addition to being the chief saline ingredient in sea-water, occurs in vast beds in various parts of the world, as rock-salt, in a state of greater or less purity. Every 100 tons of sea water contain $2\frac{1}{2}$ tons of com-

mon salt, and every 100 tons of salt contain about 46 tons of pure soda.

A great variety of processes have been devised to extract the soda from salt, and an immense amount of money has been lost in fruitless attempts to solve this great problem in a commercially successful manner. Many of these processes only require one missing link to be supplied to make them very superior to that at present employed, which, although apparently very circuitous and complicated, has in actual practice hitherto proved itself pre-eminently the best. It follows from this that the "plant" necessary for the present form of soda manufacture should be constructed as economically as possible consistently with efficiency, since it is liable to be superseded at any moment by a discovery which may supply the needed step in one of the other processes. One of these, known as the Ammonia process, is now being worked in Cheshire, England, and in two or three places on the continent of Europe, with a view to ascertain whether it can compete commercially with the tedious method hitherto employed. It is based upon the slight solubility of bicarbonate of soda. Common salt, treated with carbonate of ammonia and carbonic acid, yields bicarbonate of soda and chloride of ammonium, from which the ammonia is easily obtained by heating with lime, leaving a "bye product" of chloride of calcium. The greater or less extent to which the reactions take place depends upon such circumstances as pressure, temperature, presence of excess of either product, &c. The alkali produced by it is of very great purity.

The chief seats of soda-making in the British Islands are Lancashire, the river Tyne, and Glasgow. There is only one soda factory in Bristol, belonging to the Netham Chemical Company Limited. The method almost universally used is called, from its inventor, the Leblanc process, and was first carried out on a large scale in 1804. It may be thus briefly outlined. The salt, or sodic chloride, is first treated with sulphuric acid, whereby it is converted into sodic sulphate, commercially known as *salt-cake*. This is put into a furnace with coal and limestone, and fused. When cold, the resulting mass, which is known as *black-ash*, is treated with water, which dissolves out from it a crude sodic carbonate; this solution is then treated in various ways, according to

the form in which the soda is to find its way into the market. "Soda-ash" is made by evaporating this solution to dryness, and calcining. "Soda," as known to the laundress, is produced by dissolving soda-ash in hot water, and allowing the soda crystals to deposit, on cooling. Pure or "caustic" soda is made by boiling the solution with quick lime, and concentrating the resulting clear liquid to a very high point, so as to remove as much water as possible. The whole cannot be so removed, and anhydrous soda can only be made by burning the metal sodium in air or oxygen.

The processes will now be described a little more in detail, as well as the methods by which the "bye products" are utilised; this last point has a most important bearing upon the financial success of any chemical manufacture. The whole chain of operations are so intimately connected, that it is almost necessary that they should be conducted at one and the same factory.

I.—PRODUCTION OF "SALT-CAKE" (SODIC SULPHATE).

It is desirable to have the salt as pure as possible, and hence rock-salt, which is mixed with gravel, &c., is rarely employed. Either sea-salt is used, or, more generally, the salt formed by evaporating brine. In some places brine springs occur, in others brine is made by flooding the rock-salt beds with water, and pumping the liquor to the surface of the ground, where it is boiled down by fire in open pans, and the salt fished out. Cheshire and Droitwich are great seats of this industry.

The manufacture of the necessary sulphuric acid is a complicated process, almost requiring a separate article to explain it. Iron pyrites (brought chiefly from Spain), which is a compound of iron and sulphur (sulphide or sulphuret of iron), is burnt in kilns in such a way that sulphurous acid gas is given off. To convert this into sulphuric acid, it is necessary to give it more oxygen, which is derived indirectly from the air. By means of a strong chimney draft, the sulphurous acid gas is led into a large chamber (supported on wood) constructed of sheets of lead, the edges of which are joined together by fusion, where are also present atmospheric air, steam, water, and various compounds of nitrogen and oxygen, chiefly nitric acid, obtained from nitre (salt-petre). Very complicated reactions take place here, but the general

result is that weak sulphuric acid is drawn off from the floor of the chamber. The process in these leaden chambers is a continuous one, and their size very great—100 feet \times 25 feet \times 20 feet being comparatively small dimensions. This weak acid is concentrated by heat in lead pans, and is then ready for being used to decompose salt. When strong sulphuric acid, or oil of vitriol, is required, this comparatively weak acid is still further concentrated in vessels of glass or platinum.

In making salt-cake, about 2,000 lbs. of salt are placed in a cast iron pot, and the necessary quantity of weak sulphuric acid is run in, and the whole stirred, a gentle heat being applied. After a short time the resulting pasty mass is transferred to a roaster, or open hearth, where it is further heated, and then drawn out to cool. During these operations, large volumes of hot muriatic (hydrochloric) acid gas are evolved; formerly this was allowed to escape into the air, and being corrosive and poisonous, it spread desolation over the country round. Manufacturers now, however, are compelled by law to condense this acid, and Inspectors under the Alkali Act are appointed, whose duty it is to see that this is done. It is usually effected by passing the gas up a tall tower, built of Yorkshire flags (a hard sandstone); this tower is filled with coke, down which a stream of water trickles, this dissolves the gas, and a solution of hydrochloric acid runs out at the bottom.

II.—PRODUCTION OF BLACK-ASH (OR BALL SODA).

The salt-cake, in coarse powder, is mixed with a certain weight of limestone (carbonate of lime) and of coal, and the whole is thrown on the hearth of a reverberatory furnace, so arranged that the flame plays down upon the mass, which is also agitated by hand. About 300 lbs. of salt-cake are treated in one operation, which lasts two hours, at the end of which the pasty semi-fluid mass, strongly resembling lava, is drawn out into an iron box, and allowed to cool. The reverberatory hand furnace here described is only suitable for operations on a comparatively small scale. In large works, what are called "revolvers" are employed. A large cylinder, 10 or 12 feet in diameter and of the same or greater length, is mounted horizontally upon friction wheels, and made to revolve slowly. The salt-cake, limestone and coal are put into

this, and the flame led through it; the motion of the cylinder produces a thorough agitation and mixing of the mass, saving an enormous amount of manual labour. A single hand furnace will not decompose more than 20 or 25 tons salt-cake per week, and requires one man by day, and another at night. A "revolver" attended by two men constantly, can decompose upwards of 150 tons in the same time. When the operation is complete the machinery is stopped, the mouth brought downwards, and the black-ash drops out into boxes provided for its reception. When cold, it is ashy-grey in colour, very porous, and contains from 20 to 22 per cent. of pure soda, mixed with many impurities. From the insoluble part of these, which comprise all the lime, and very nearly all the sulphur (from the sulphuric acid), it is separated by being broken up, thrown into vats, and treated with water. The residue is "black-ash waste," and will be dealt with presently. The vats are arranged in series in such a way as to use as little water as possible, without leaving any soda undissolved. The chief impurities in this crude carbonate of soda liquor are, undecomposed sodic chloride and sodic sulphate, and compounds of soda with sulphur (sodium sulphide or sulphuret), which last are apt to stain metallic and other surfaces with which they come in contact. This "stain" may be removed by oxidising the sulphur compound by the direct injection of air, or by more refined chemical methods.

III.—SODA-ASH.

The crude soda liquor is concentrated by the heat of a fire passing *over* its surface, and sometimes *under* the containing pan, and as the concentration proceeds salts deposit. These are fished out, drained, calcined, and ground up, and form the soda-ash of commerce, which is always sold at a price varying with the percentage of real soda (40 to 56 per cent.) it contains. Thus 1½d. per degree means, with ash testing 52 per cent. soda, that its price per cwt. is $52 \times 1\frac{1}{2}d. = 78d. = 6/6$ per cwt.

IV.—SODA CRYSTALS.

Soda ash, obtained as above, is dissolved in hot water, and the insoluble impurities are allowed to subside. The clear liquor is run into large pans, and as it cools, crystals of sodic carbonate,

"Scotch soda," are deposited. The mother liquor is run away, to be used in dissolving fresh soda ash, and the crystals are drained and packed.

V.—CAUSTIC SODA.

Either the whole of the crude black-ash liquor is taken, or part of this, and part of the "red liquors" which remain, after the salts are fished out, as described in III. The liquid is then purified from sulphur compounds, diluted and boiled with quicklime, in which operation the carbonic acid leaves the soda, and combines with the lime, settling to the bottom of the tank as carbonate of lime, while the clear solution of caustic soda is removed, concentrated by fire, and finally almost fused. In this state it contains from 60 per cent. to 70 per cent. solid caustic soda, the remainder being chiefly water, and is packed in iron drums for the market.

VI.—UTILISATION OF WASTE PRODUCTS.

A. *Hydrochloric acid.*

As it is unlawful to run this corrosive liquid away into rivers and water courses, some useful outlet is necessary, and the one now generally employed was discovered by Berthollet and James Watt. It consists in using the chlorine contained in it for the manufacture of chloride of lime, or bleaching powder. This is done by heating the acid which runs out from the condensing towers (vid. I.) with black oxide of manganese, a native mineral, found in many Continental localities; the resulting chlorine gas is led into large chambers full of trays of powdered quicklime, by which it is absorbed. In order to save using fresh manganese each time, Mr. Walter Weldon has patented processes by which the liquor from the chlorine stills is run off, mixed with lime (and sometimes magnesia) and treated with the injection of atmospheric air, after which it is "revivified" and fit to use again. The bleaching powder, or "Bleach," thus made is largely used as a disinfectant, and for bleaching cotton and other fibres, as well as in many chemical industries, since it is a compound possessed of powerful oxidising properties.

B. *Recovery of sulphur from Vat-waste.*

The insoluble residue from the black-ash vats (vid. II.) is a source of inconvenience and expense to the soda manufacturer, and

many fortunes have been spent in trying to turn it to profitable account. Hundreds of acres of land have been bought, merely as a place to deposit it, and even there it is a great source of nuisance, giving off foul gases, and sometimes becoming spontaneously red hot. After much of the sulphur it contains has been removed, it is comparatively innocuous, and several processes have been devised to effect this. Though they differ in detail, they are alike in principle. The waste is subjected to the action of atmospheric air, either by injection in vats, or absorption in heaps, and after being thus oxidised, is lixiviated with water. The solution so obtained, contains complicated compounds of calcium (the metal of lime, as sodium is the metal of soda,) with sulphur, and when treated with hydrochloric acid, these are decomposed, and pure sulphur is deposited, which may be collected, and fused in a strong iron vessel under a steam pressure of 35 lbs. The product so obtained is known in the market as "recovered brimstone." Whether it pays better to use the waste hydrochloric acid to make "bleach," or to obtain sulphur, depends upon the state of the markets, the relative prices of the articles, and the local conditions of each factory.

In the next article, the manufacture of Soap will be discussed.

CAN WE EDUCATE EDUCATION IN INDIA TO EDUCATE MEN AND WOMEN?

PART III.

Our two questions—

What proportion of the boys in our Government Schools are the children of ryots, and what of the other classes?

And, what proportion do the children of ryots at school bear to the actual numbers of the children of that class who ought to be at school?—

cannot be accurately answered from existing information

either from the Bombay or the Madras Presidency* at present, but more detailed returns will probably be made at no distant time.

In Bombay Presidency 248,140 children were attending school on March 31st, 1878. Of these 207,281 were Hindus, of these 40,085 were returned as *kunbis* (cultivators). "Ryots" may be of any caste or race, and of course many who belong to the Hindu castes called *kunbis* do not cultivate at all. There were 20,111 artisans, 6,786 labourers, 1,649 low castes, and 6,718 unclassified. There were also 60,851 Brahmans, the largest proportion of all, 6,344 Rajputs (so called), 2,830 Parbhus (best known as writers and clerks), 11,714 Lingayats, 13,072 Jains, 29,003 traders, 5,886 shopkeepers, and 2,232 *Atmiks*.

Taking the Government Village Schools separately and including Mussulmans, &c., with Hindus, the children of people holding land were for the lower vernacular schools 99,405 to a total of 157,312, and for the higher vernacular schools 2,478 to a total of 5,794. These figures give the landholders 42 per cent. for the higher and 63 per cent. for the lower vernacular schools.

The question however rests on an entirely different basis from what it does in Bengal, owing to the ryots being themselves the landholders.

The far more important question as to the number of children who ought to be at school cannot be correctly ascertained at present, though an attempt will be made further on to make a guess at an answer.

In Madras Presidency there are no statistics showing how many of the cultivators can read and write; but according to

* It will not be overlooked that in Bombay and Madras Presidencies there is no division of classes into *zemindars* (landlords) and *ryots* (cultivators), but the *ryots* or cultivators hold their land from Government directly.

the census of 1871 only 9.3 per cent. of the whole male population, omitting Madras, could read and write.

II. The famine told heavily against the Bombay Government Schools; and still more so against the indigenous schools. For these last—which are opened one day and closed another—there are no trustworthy returns. The loss for Government Schools was 177 schools, with nearly 16,000 children. The fathers could not pay the cess, and so the schools were closed. To show how severe the famine pressure was in some of the Decan districts, 67 schools with 6,334 children were closed in the Central and North-Eastern Divisions alone.

The temporary closing of Government Schools in the famine was both because the people ran away and because the schools are mainly supported by the ryot class from what are called local funds (school cess), and these could not always be levied during the famine. It would appear as if there were little hope of most of the closed schools being re-opened.

In Madras Presidency the report for 1877-78 shows a decrease of nearly 1,000 schools with upwards of 32,000 scholars, mainly owing to the famine.

III. In the most elementary affairs of a good Government a first necessity seems to be that officials, even the smallest, should be able to read and write. But the difficulty of finding even patels (village headmen) in India who can read and write stares us in the face: in registration, in obtaining the simplest village return, above all in making the patel do his life and death duty as sanitary head of his village. And in the now so urgent imperial question of the relations between money-lender and cultivators it need not be said what the fatal effect is of this, that not one-tenth of the ryots are able to read and write.

"To try and get the people themselves to assist us" in

what we would fain do for their good is of course the corner-stone of the whole structure we would raise. But "it will be a very long time before we can hope for this assistance from the natives themselves, as the want of even elementary education among the people is one of our chief stumbling blocks. In many villages the patels can neither read nor write."*

(1.) The Bombay Sanitary Commissioner tells us of the enormous difficulties of ensuring anything like a "correct registration." "At present a birth or death, even if reported to the patel, cannot be registered until the kulkarni (village accountant) has come, for I have little faith in the patel being able to get anyone to write down the information for him but the kulkarni whose duty it is. The result in a large village can be easily imagined."

Everything that happens is referred to the great festivals of the year. "They can always remember the Holi or Dussera or Dewali, but cannot recollect whether an event took place a month or six weeks ago." They have scarcely any idea of age. One can fancy what the village returns are; and unhappily what the opportunities of foul dealing, which result from its being so easy to dispose of a dead body, owing to carelessness in registering deaths and to habits of trusting to memory in even (native) officials; and then one can understand how remembering they may forget to remember at convenient times when the English sahib comes.

The Sanitary Commissioner after recommending that "all funeral places should be registered in the name of the Panchayet of each community, who should pay for the maintenance of a sepoy, * * * who should not allow a body to be disposed of until the requisite particulars regard-

* Read for a vast amount of information the *Thirteenth Annual Report of the Sanitary Commissioner for the Government of Bombay, 1887*.

ing the death had been obtained," admits the difficulty of "being able to find a sepoy who could write," but hopes that even then there would be much more chance of his remembering the number of bodies than if the Patel had to trust to his memory."

Then comes in the question that meets one at every turn, whether each community might not be "too poor to pay for the maintenance of a separate sepoy." In the wild tribes "any improvement is for the present out of the question." The Sanitary Commissioner recurs again with a sort of desperate hope to the time "when the people may have received some sort of elementary education." And even then we are still as far off as ever from any accurate return of the causes of deaths. "But this *must* be so until the day in the far distant future when each village has its own medical registrar."

In England, where the census returns, and the returns of births, deaths and causes of deaths are all, thanks mainly to Dr. Farr, of the General Register Office, organized beyond almost the possibility of error, we can scarcely conceive the difficulties in India, and above all the hopelessness of making millions of people with hardly the simplest notion of education give information essential for their own benefit.

All attempts at improvement must begin in municipalities.* This returns from Sind are stigmatised by the authorities themselves as "manifestly absurd," but in other parts we have this comfort that "the ratio of error is about equal," "so that an opinion as to the *relative* number of deaths in districts can be formed," but the *relative* number only.

No reliance can be placed on the population returns

* There is no Compulsory Registration Act for municipalities and towns in Bombay as in Bengal.

in Bombay Presidency. The people were so persuaded that they were to be enumerated in order to be taxed that they would not give information. But, were education in any true sense to be spread, they would see for themselves that not taxation but their own benefit is the object of the census, and they would help the Government to help them by speaking the truth.

In 1876 the *supposed* population of Bombay Registration Districts was 16,887,728. In 1878 children attending school were, as we have seen, 248,140. Everyone can make some kind of estimate from this how many go to school of those who ought to go to school. These calculations are, however, as we have seen, of the roughest nature.

(2). One of the most really important, however, of all the functions which could be conferred on the patel, if he had an ordinary amount of education, is what was contemplated by the Bombay Village Police Act of 1862, viz., that he should have authority given him by law to compel the people to clean the village, to enforce ventilation, to conserve the drinking water, in other words to take care of their own earth, air and water. They would have no cholera and little fever then. It is difficult to speak with moderation, it is impossible to speak with too much earnestness on this vital point, which regularly consumes the lives of almost as many millions as are periodically lost by famine.

There is not a shadow of doubt that the great mortality in towns and villages is produced by the people themselves with their unhealthy habits.

It is no exaggeration to say that the subsoil round every village home in India is saturated with human filth or decomposing organic matter. We hear a great deal about cholera being so "mysterious," so "erratic." The "mystery" of cholera, the "mystery" of fever is in the filth-sodden soil

The people themselves feel the misery of having no channels to remove sullage away clear from every habitation. I could tell of towns where on the setting in of the rains streets are converted into sewers, which discharge into the river above where the drinking water supply of the town is pumped.

And the people not only suffer in health from leaving the surroundings of their houses and villages in a dirty state, but they so lose a great deal that the Japanese or Chinese would use. And as owing to the wasteful destruction of forests that has taken place without replanting, the dung of cattle is used for fuel, agriculture in India loses largely; and the people do not understand bone and chemical manures. But this would lead us too far.

There is no money whatever forthcoming for the execution of sanitary works in villages. Sanitary measures are being slowly introduced into municipal towns, but in villages nothing whatever is done.

But teach the people to help themselves, educate them into men, and the thing is done in a great measure.

b. "My house is like a box," says the Bombay villager with pride. It is, indeed, Pandora's box with all sorts of evils in it, and no hope at the bottom except from having these things all reversed. Windows are stoutly discountenanced for fear of robbers. So is a hole in the roof to let out the smoke, in spite of sore eyes. The door is tight shut at night. They sleep on the floor huddled together, with a sheet tucked in over head and feet, so as to bottle up all their own foul breath and foul skin emanations for them to breathe over and over again. A better or more certain source of disease can scarcely be devised. Hermetically sealed in with their own exhalations, they breathe death. Yet simple inlets and outlets are urged, and might

be easily provided for the entrance of fresh air, if they did but learn to know the need of it.*

c. All slops are thrown on to the heap of rubbish in a corner of the courtyard; and this sometimes mounts half way up the outside wall, on the top of which are cow dung cakes drying in the sun. Outside is a sweltering cesspool. The Hindu is clean in his person, and sluices himself with water on two or three stones in his courtyard, which water soaks into the ground.

d. Natives in the Mofussil (country) bury their dead inside their enclosures: Lingayets and Mussulmans often in the embankment of tanks, or within the very bed of a tank.

e. Last and most important, the drinking water is but too often diluted sewage. In seasons of drought you may see the poor people digging holes in the beds of nullahs a mile away for water; in happier times you may see native troops, and women of course—the saddest sight in India, toiling through the hot sand to carry their water from the river a mile and a half off. Where there is tank water there may be burials in the gathering ground, and a large burial ground, as has been above said, in the embankment itself, and the catch water drains which feed the tank may pass through crowded places where they are soiled with night soil.

Then step wells ensure all the filth from dirty feet and dirty vessels being washed back into the well. Here is a striking fact:—in one place the Hindus of caste have a step well and much disease due to foul water. The low castes have a draw well and no disease of that character.

* While I write, I have received a copy of the rules for Village Conservancy, &c., which are being promulgated by the Bombay Government for adoption in the districts.

Orders regarding covering wells and fitting windlasses with iron chains and iron buckets round the parapet wall have not been carried out. People say this would be only a waste of money, as Hindus would not use the bucket. By no means. Caste does not override convenience. At the Lily Tank at Sholapur, from which the worshippers at a temple close by obtain their water supply, the energetic engineer blocked up the steps leading down into the water, and fitted two wheels with iron chains and buckets, which have ever since been used without a word simply as a matter of course.

The way the natives will in watering their cattle allow the beasts not only to stir up the mud, but to foul the water—which they are just going to take for their own drinking—in the worst manner, is dreadful to see.

Then there is often no well for the Mhars and Mhangs. No one but those who have witnessed it can form any idea of the misery these poor low caste people suffer where there is only one well in the village. "I have seen them standing in rows," says a Sanitary Commissioner, "not daring to draw water, but waiting until some kind-hearted Mahratta would fill their water-pots for them." Here are the abuse of caste and the love of kind, greater than caste, side by side. In the large town of Sattara there are thirty-four water cisterns for Brahmins, thirty-five for Mahrattas, eleven for Mussulmans, but, until lately, not one for the despised Mhars or Mhangs. Even where there is a separate well for them, it is invariably full of filth, and full of disease-cause in consequence, for the patels and native officials always avoid it if they can visiting them.

These are only some of the evils which we must educate education to remedy. In most of these the people alone can help the people to save their lives. In others the Government must do it. But the Government are so ready and anxious to

help the people, if only the people would let it; through their own headmen, by every means of legislation, by sanitary manuals, which must be taught in school in such a manner as really to be applied in daily practice afterwards by the scholars. But elementary ignorance stands, the mightiest engine of oppression of all, to stop the good work at every turn.

IV. And who is at the bottom of all this? Who? No principalities or powers of evil: no fabled devil: no magic power. Who then? The graceful, timid, affectionate, self-sacrificing Hindu woman. If this noble womanhood, with her powers of self-devotion, instead of being a suttee, were an enlightened martyr, what wonders might she not work? If, not called upon to be a martyr, she were to give her powers to raise her family to the highest and wisest standard, what revolutions of love and mercy might not be made? But instead of this who is in the way of all reforms? The woman.

What do the most intelligent and highly educated native gentlemen say? They wish to set an example to their poorer neighbours by carrying out certain reforms urgently needed in their houses.

But they add: "I quite agree as to all this; but if I were to carry out these measures I should afterwards know no quiet minute. The ladies of my house would be so much opposed to any change."

If ever there were a need for the "schoolmistress at home," this is the place. Read, for Bengal, in the Education Reports accounts, both pathetic and playful, of the ladies being "examined" (O, march of the times!) within the zenana of course, and the husbands giving them private assistance in writing their examination papers. And, as we have seen, though the husbands help with the examination papers, they

do not help with the great simple elements of life. Where is the help in giving these women the most elementary notion of what constitutes the life of a race, of what makes a healthy home, of home happiness and domestic economy? Shakspeare would say that we are giving them the "mustard without the beef," or, as we should say, butter without the bread. Are we not giving them the lace without the shirt? the bangle on a lifeless body? First, the necessities and essentials of life: then its ornamental and artificial characters—would seem to be the right rule all the world over.

And we must not trust too much to missionaries. These do a good work in education, especially among poor children. But they *must* have figures to show to their societies at home. And there is slow and sure work of another kind to be done among the women.

To whom must we appeal but to the husbands to do it?

Then here is another great need of education:—the British Government has justly forbidden the widow to be a suttee; but it has left her a slave.

We want something more than merely making murder and suicide by fire illegal. We want education to prevent family and custom from making the lot of the poor little widow intolerable.

And the women who will brave suttee are not only the widow, but also the attendant of the widow. What heroism, what power of love and self sacrifice, what devoted attachment, what sense of honour she must have, if we could but turn it to its true account. But we do not.

Not forty years ago a Ranee burned herself with thirteen of her women. One was a child of only 10 years old. The Ranee tried to save her. The little girl burst into tears, "I desire nothing but that where you all go I should go also," she cried. "If you do not suffer me to be a suttee with you I will die in

some other way." And the child suttee was burnt alive with her mistress. We have wept over the story of Ruth following Naomi, "Where thou diest, I will die." But what is this? What a sacrifice, so freely, so willingly made!

Self devotion will never be wanting in Hindu women. Do we think of the "Hindu's love stronger than death," and of "our own cold half hearted service?" The subject is too moving to dwell upon here. But let us English women just ask ourselves, are *we* ready to do the same, or rather to live the life instead of dying the death for God?

V. Now for what the Government only can and would do for health:

1. A resolution of last year by the Bombay Government takes up the recommendation that for cleaning villages "systematic endeavours should be made to *teach* the people to help themselves," and that as the preliminary step "the patel should have authority given him by law to compel the people to clean the village." It recognizes how "closely this matter concerns the public health and safety," but "in many villages *the patels can neither read nor write*." Where the patel is an intelligent man it recognizes with what great benefit he might be entrusted with powers under the Bombay Village Police Act of 1869. There is no class of men in the whole country so well qualified as the village patels to advance sanitary reform if only they were taught themselves and taught to teach others. "The Governor in Council desires that all collectors will cause careful enquiries to be made in their districts with a view to ascertaining what patels can be invested with these powers;" and adds, "It should be the object of every collector to convince them of its importance;" and of every native gentleman too, one would think.

2. Much good work in the cause of health has been done

in many municipal towns, where the Bombay District Municipal Act is in force. But in the whole Presidency there are only 10 city and 170 town municipalities where it is in force; and there must be 2,000 people to constitute a municipality, whereas India is a country of villages. There are 26,478 villages in Bombay Presidency, and, unlike Bengal, these are very much scattered. Still, the good of the municipal health work is not limited to the town itself, "for the simple fact of seeing what has been successfully carried out, *educates the minds* of the villagers who go in on market days to the large towns." There is much education besides school education to be given everywhere.

But even the higher country natives have not, as a rule, the faintest conception of the connection between health and cleanliness, or that they are living under conditions where health is impossible for themselves and all dear to them. They wish if they only knew how to be clean. But I could name two considerable places where the Municipal Commissioners saw nothing horrible in the living and sleeping and cooking their food in an atmosphere "tainted with their own excrement," in drawing their drinking water supply from the foulest wells, or from village tanks soiled with indescribable abominations.

It is difficult to put before the readers of this *Journal*, without telling facts which can hardly be put into plain English, how much must be done to bring the people themselves to know the terrible results of their daily habits, why the simplest laws of health must be obeyed, how they must be obeyed, and how they are essential for the immediate and essential good of themselves and their children.

Hopeless it would seem to try and teach such people to raise themselves out of their filth, or to help themselves in these matters, but that we see how much we have yet to do

in giving even elementary education, and how much might be done by education in this matter of health.

3. To return for a moment to statistics. Out of 26,473 villages in Bombay Presidency it would seem from an Administration Report* that no fewer than 19,132 have no schools where even elementary education can be had. And this is reckoning 3,330 indigenous schools over and above 4,011 Government primary schools.

Now if there were a school in every village, and every schoolmaster would intelligently teach these matters of life and death, what might not be done?

The Educational Department derived in that year 58 per cent. of its income, or rs. 718,334 from the one anna cess paid by land on each rupee of the land assessment, but only 38½ per cent. of the department's expenditure was devoted to primary schools for boys.

The defect in the Government system of education is that even were we to leave large towns (municipalities) out of the question, yet even in rural parts the proportion of the children of actual ryots educated compared with those of the higher classes or castes is as nothing to what it should be. This, too, when the ryots pay nearly all the educational cess, and cannot afford to educate themselves, whereas all the higher classes can, and many pay nothing direct to the educational cess, or even to Government. Besides, are not the ryots the class suffering most from want of education?

But far and above all in importance in this health matter are girls' schools, and there are only 233 girls' schools in the Presidency. It is impossible to make life life by carrying out the laws of life in the domestic arrangements of the masses of the people until the women know how to do it.

* Of 1875-6 schools have gone "up," and in the families, schools have gone "down" since then, as we have seen.

are, in short, better educated in what makes home home. And at present they are hardly educated at all, neither high nor low, though the lower classes are frugal and hard workers.

Can we educate women to be women is in this matter a yet graver question than "can we educate men to be men?"

Because England was lately almost as bad is no reason for reconciling ourselves to India being worse. Such reasoning, and it has been made, "reminds one of the child who was desired not to burn its mouth in eating, and answered, "We always burn our mouths in the nursery;" or of the young lady who bought an ugly bonnet and said, "There were much uglier in the shop."

"I remember the time when the wife of a labourer, in Hampshire, the mother of 10 boys, told me with pride that no water had ever touched *her* boys, except their faces and hands. It is still a tradition among miners and colliers here that feet should never be washed, nor any part of their bodies but faces and hands.

But that very mother, become a grandmother, lived to be seen washing her orphan grandchild all over in a tub; such was her education in her old age. An old friend of mine learnt at 80 years of age to wash herself all over in cold water. She lived till 90. Mothers have learnt here for themselves and their infants. In India the arrangements at births are still such that one wonders mother or child ever survive. We have seen what the Indian sleeping "box" and village are.

It would take a volume to give even the heads of progress in practising the laws of health made in the last twenty-five years in this country. Thirty years ago these

The lodging houses in parts of London and some typhoid fever cases caused by defective drainage in other parts, have actually been adduced in India by distinguished natives as reasons for not improving India's large towns.

were all but unknown. Now they are all but universally practised in some degree, with what effect in lowering the death-rate let the Registrar-General's tables show. There is no space here to write a sanitary treatise.

Let not India lag behind! She may be better than we *were* in personal cleanliness; but in matters of decency, in every kind of domestic arrangement, in cleanliness out-of-doors, cleanliness of water, air and earth, she is immeasurably behind. And this, when giving the people pure water is a matter of charity, of religion, in the East.

Men of the highest authority have said that if the money spent on teaching young men in India the dead languages were spent in educating girls to be women all over the country, India would be saved in health, life and matters domestic; and that if young men are to be highly educated by Government at a nominal expense, it would be far better to educate them into men by natural history and the physical sciences than by Latin. But why not give both?

4. One thing can certainly be done without delay, and that is: to make the Health Department in Bombay a kind of normal school, where natives should be trained, so as to "supply municipalities, towns and cantonments with skilled inspectors." Thus native inspectors would be made men and would make men.

5. This *Journal* has several times advocated the necessity of industrial schools.

Here is a case in point:—

One of the greatest difficulties in Bombay Presidency in curing the filth-sodden soil, the cause of the fevers which decimate the population, is that Indian potters have lost or never found the art of making pottery-ware water-tight by glazing. At Bijapur and Ahmednagar and many other places, the Mahomedans in ancient times executed splendid water

works, by bringing in water from a distance with common porous baked clay pipes, swathed in cloth dipped in pitch and wax and cased in mortar. Glazed stoneware pipes brought from England are now cheaper. But Sind has the art, though rudely, of glazing pottery-ware. The School of Art in Bombay is encouraging this manufacture; and skilled instructors from this school might be sent into the Deccan to teach the indigenous potters. If the manufacture of glazed pipes could be generally introduced, the question of drainage and sewerage in country towns and villages would be all but solved.

6. In 1870 the Bombay Government published a Bill for the regulation of burial and burning grounds, of burning and burying corpses, &c., &c. All these measures are absolutely essential for the protection of the public health. But this Bill has never become law, though the present practices are a fruitful source of disease.

7. How a Sanitary Manual if really taught and practically understood and applied would save millions of lives and put to flight cholera and fever.

The Government of Bengal is now arranging for the compilation of a "Sanitary Manual" for primary schools. It had offered a prize for one, but none of those sent in won it.

The Governments of Bombay and Madras will also have theirs.

Sanitary Manuals to be taught in schools will therefore soon be in use in Bengal, Bombay and Madras, and each of these Governments will watch their start and progress with interest. I shall be proud to report to you of these.

8. No Manuals of Agriculture of any kind have as yet been used in Bombay village schools, where alone sons of ryots are to be found, but several books are in preparation (one has been published by a native society), and as soon as

the agricultural classes lately opened for the instruction of teachers, &c., are fairly established instruction is to be given in every taluka school (*i.e.*, the chief vernacular school of a sub-district).

The agricultural class for instruction in scientific agriculture has been opened at the Science College in Poona. The Government farm is three or four miles off, but is used at present for practical instruction. Arrangements for taking up land near the College are in progress.

Six other classes (each with land) were to be opened last June at certain district head-quarter stations. These six classes (the number is to be increased hereafter if the plan succeeds, until every district has a class,) will be subordinate to the College class at Poona. It must however be many years before this effort will affect the really agricultural classes. Classes for the taluka (vernacular) schools are to be opened hereafter, as above said.

Though there is no Agricultural Manual yet in use in the Government Primary Schools, yet there are scattered through the school-books a few child's tales on some matters useful for the ryots to know. Some of the books used were and still are miserable productions.

The old Government farms have been kept up mainly for experiments in cotton, cinchona, &c. But at one farm in Khandeish Kunbi boys have for some years past been taken as apprentices. It is under consideration whether this system could not be applied more extensively. Expense is a hindrance to the plan of model farms.

But are any of these farms fitted to help poor men with small means to improve their style of agriculture and make the best of what they have?

John Lawrence, first in all measures to improve the condition of the people, said: that model farms were

usually set agoing on wrong principles, with expensive establishments and an undue outlay of money, whereas what is wanted is: model farms carried on in such a way as to instruct poor men, or men with moderate means, how to improve their agriculture by thrift and carefulness. Of course, he said, model farms for the culture of valuable produce like tea and cinchona come under a different category.

It is said that Egypt produces cotton of a far better quality and in very much larger quantity than that of India owing to India making cotton a dry, not a wet crop.

9. But when the Manual is ready and the scheme prepared, how to make manuals into men?

In Bombay Presidency the schoolmasters are almost all Brahmans; they teach well by rote, but the pupils do not understand, the masters do not understand themselves what they are reading.

When the Sanitary Manual is there and when the Agricultural Manual is there, they will learn it all off beautifully by heart. But if you ask them how to apply it to their father's house, to their father's land, that is quite another thing. There is no connection in their minds between what is to be read and what is to be done, between what is in their books and what is in their homes. It never enters their minds to apply anything from their books to life. Yet what there is to be applied from books, how their lives might be saved by themselves we have seen. Ryots are too much like parrots, or like clever children.

In the standing orders for Madras Government Schools, 1878, there are some curious examples of the way in which English may be perfectly written and read and imperfectly or not at all understood. Even at a matriculation examination the following incident actually occurred: one exercise for the candidates was to render into Tamil the following simple

sentence, "Both father and son lived a riotous life." They translated it into Tamil thus: "Both father and son spent their time in farming," "Both father and son lived like ryots," "Lived by cultivation," "Led a righteous life," "Spent their time in performing religious rites." These strange literary performances can only be accounted for by some candidates fancying that "riotous" was derived from "ryot," others from "rites," others thought it meant "righteous."

And these were youths supposed to have learnt English and to be going on to matriculation!

It ought to be proclaimed by beat of drum that education can only be judged by its results, by its power of making men into men and women into women. "Results grants" ought to be grants for "*results*." How can we bring this about? How can we bring it about in England? In England with this new fury for examinations, education is running too much to examinations,—to what will tell in examinations. Tutors and schools advertise how many of their pupils have passed such and such examinations as a proof of efficiency.

How can we bring it about in India, where education is only beginning?

In Madras Presidency the present Director of Public Instruction proposed that agriculture should be made a subject for which grants might be obtained in "results schools," and that the Director of Madras Government Farms should prepare an agricultural class book.

Agriculture forms now part of the curriculum for the fourth standard. But the class book has been only recently finished and it has not yet been published. In the meantime a small Tamil pamphlet, published by the School Book Society, containing the substance of two lectures on agriculture, is allowed to be brought up for results grants.

But what would stimulate young men of spirit to make

agriculture a practical career to be learnt? Government deplores the fact that so many natives fit themselves only for employment as *scribes*. But should not a Government drawing upwards of £4,000,000 annually from agriculture as rents possess a few agriculturists at least in its establishments for administering the land revenue? From Government civilians at the head down to the natives who collect the rent,—are all ignorant of even the A B C of agriculture? What would be the result in England if our landowners and their stewards or agents were equally ignorant? In India, were some of the best Agricultural College students to be gradually absorbed into the establishments for managing the land revenue, with the view of giving these establishments by degrees something of an agricultural character, this would be the way to stimulate scholars to put their books into the land.

Perhaps Government civilians pride themselves on their management of the land, and will have nothing to do with those who have been taught the mismanagement of the land. Perhaps this is a chief cause of our recent troubles and the present deplorable state of the country.*

10. In Madras Presidency there are very few Government Schools, and these are chiefly secondary schools in towns. The rural schools are mainly Local Fund Schools and Results Schools.

In the Local Fund Schools in many districts no school fees are levied, and also in many of the result schools. This eleemosynary education is, however, of a very poor kind. In

* Perhaps the best way of seeing Indian farming is not what can be gathered during a rapid journey to the hills, or during some half dozen visits to be paid to Rajahs or to places of antiquarian interest; visits made in the company of the usual attendants, and of the usual pomp. Perhaps travelling rapidly by rail—chiefly by night—and inspecting towns decorated with flags, and newly cleaned and whitewashed, after a long official notice of the intended inspection, is not the best way of getting a knowledge of the real state of the country.

age primary education have resulted in nothing but the loss of the little education the natives had before, was surprised to find common cartmen reading letters giving information about the rainfall and the crops in their home villages 100 miles away.

Sir Rowland Hill, whom, in his ripe old age, we have just lost, invented letter writing, it may be said, by penny postage, among the large masses of this country. We wait for an Indian Rowland Hill.

VI. CASTE.—We have spoken about caste in Bengal. In Bombay also theoretically the Government Schools are open to all. Practically the custom varies in each place. In some places there are special schools for Mhars and other low caste people. In other places these children are admitted to the classes but sit apart. In other places they are not admitted to the same room.

The feeling of the people is gradually changing in this matter. It is not 40 years since the principal of a college (an English officer) was refused admission to the institution of which he was the official chief. It was the custom that he should stop at the entrance door and make a few inquiries of the native teachers but not cross the threshold.

It is not 20 years since Brahman students used to purify themselves and bathe after receiving a lecture from an English professor. And it is not 10 years since large schools of three or four hundred boys were entirely broken up because one or two Mhar boys were ordered to be admitted.

Again, the position of different races or castes changes. There is now no objection to the admission of Mussulmans, of native Christians (possibly converts from the lowest classes), or of Bheels. In some places, especially in the town of Bombay, no questions at all are asked, and any healthy and clean children are admitted.

Even in a girls' school, maintained by a committee of the most influential Brahmans in the town of Bombay, outcaste children have lately been admitted after an inquiry in which the relations had proved that they were leading respectable lives.

May the committee reap a tenfold harvest for this. This is true religion, true charity.

Much of course remains to be done in this matter for Mhars, Mhangs and others. And away from the big towns the natives often show as much intolerance as ever. But the evil is one that cannot be cured by any high handed order.

Native gentlemen, and may we add ladies, must educate education to cure it as they *have* done in several instances.

In Madras Presidency Government Schools are not only theoretically but practically open to all castes. In former times Government Schools were sometimes almost emptied by the admission of a single Pariah boy. Such an occurrence now does not produce the same excitement. Very few outcastes resort however to the class of schools, maintained by Government. They chiefly attend mission schools, and some mission schools are specially intended for outcaste children.

VII. But after all the one pressing question before which all others sink into insignificance, as in Bengal it is the land question—so in the Deccan it is the relation between money-lender and ryot.

And here education must educate the ryots to be men.

The ryot is sharp enough. So is the money-lender. But the vast difference between them is education—not only school education but real education—the school of practical experience, the “results grant” of life. The money-lenders acquire their acute business knowledge and habits in the same school that the workers in brass and wood and ivory, &c., acquire theirs, in the school of practice. Every man in

India is a proficient in his own trade or business after a fashion in his own way, for they all learn it from infancy with their parents. Every man follows his father's business, and thus so far as can be with their poor appliances every man attains a really surprising amount of efficiency in something or other. It is often true he knows but one thing, and he gives a life to labour at that, but his proficiency in it would often astonish us. But how is it if it is proficiency in ignorance, as it so often is, when a ryot signs away a sum which represents much more than his all and which he can never pay, to sowkars for sums which he has never received? What arms does his trade in ignorance lend the sowkars?

If the agriculturist knew his own interests, none should be more anxious to learn at school than he, as the ability simply to read and do plain arithmetic would save him from two-thirds of the impositions of his money-lender. But the really agricultural classes or ryots get after all as we have seen very little education. They have little time or money to afford for it and do not half see the good it would do them. Also, schools are too few. And the fact is that the boy ryot is so young and stays so short a time at school that it may not be easy to teach him much.

Still, when we have brought the children of ryots to attend our schools it would be well to try and teach them more, viz., a little about account keeping, civil court procedure, registration, &c., in fact the few things connected with money matters and law which they cannot do without.

We may imagine what kind of evidence in our civil courts is that when ryots cannot read or write, and especially when they cannot even sign their name. And yet this evidence is accepted against ryots.

So-called documentary evidence (bonds, agreements,

receipts, &c.) are all so much waste paper, and should have but little weight except as proved by testimony perfectly independent of the money-lender.

Village registration may also be only another arm in the sowkar's hands. Suppose a bond drawn up, the sowkar to give the ryot rs. 125. If for greater security a zealous Village Registrar makes the sowkar give the rs. 125 in his presence, the ryot gives it back the moment they are outside the door.

Then this transaction appears against the ryot in the registrar's hands, he has received rs. 125 of which he has received nothing.

What Englishmen do not understand is this: the bond which passes between sowkar and cultivator, and upon which the whole system of our civil courts is based—for once the ryot acknowledges his signature to the bond, no more is asked. This bond is always a nominal, never a real transaction: it is for a fictitious, not actual sum: *no money passes at all*. Then the bond is produced as evidence in the civil courts. Then the lawyers say: 'no, if the ryot is stupid and signs that which has no existence, but is a fiction, the bond must stand as evidence in court; he must pay the penalty of his stupidity.'

The old Mahratta system of accounting was this: an immense long roll or book or ledger; the cultivator had a right to its counterpart. On this was entered all the transactions of years:—what the sowkar advanced—never in cash; what the ryot repaid—never in money—always in produce. And as the whole village knows the produce of everybody's field, these books were not so far wrong.

But the sowkar found that in our civil courts he had nothing to do but produce a bond signifying a wholly fictitious transaction—the ryot never knows, never understands what is in the bond—the ryot will sign any bond to

keep his land and to keep himself out of prison. The bond system was so very convenient for the sowkar, who is uncommonly well "up" in law, that it became the pivot on which all the relations between sowkar and ryot rested. And hence nine-tenths of the mischief.

A serious effort is being made to protect the Deccan ryot by Mr. Hope's Bill now before the Government at Simla.

If an European official does really go "*behind the bond*," and ask the ryot what he owes the sowkar, the ryot may answer, "Why, *he* owes *me* rs. 60." The Englishman says, "Do you know he says you owe him rs. 250?" And if the English official calls two or three of the villagers to come and sit beside him, as arbitrators, he will find after going over the produce paid, in nine cases out of ten, that the sowkar does owe the ryot not only rs. 60, but more. But then there is the bond: the ryot acknowledges his signature or mark: against this there is no law to save him.

This is the state of things. Education has to educate the ryot into a man who can save himself out of the pit.

Cultivators are in no way directly taught in school better to understand their own interests. But did the cultivator only receive the education at all, such as it is, that would be a great thing. It cannot be too often repeated that whereas the cultivating classes are as perhaps 100 to 1 in the rural districts of the Deccan, yet there are probably twice as many children of the non-agricultural classes as of the agricultural classes in the schools.

The money-lenders, as has been said, had their very clever knowledge of accounts before there were any Government schools. Certain castes are "born" accountants, that is, they are educated from their mother's milk into accountants—observe, not into men: and the capacity descended from father to son for generations. The indigenous school looks

only to mental arithmetic* (the native tables go to 100×100 , and include fractional tables of all kinds), accounts of the Mahratta kind, and current handwriting, excluding all printed matter, and all such subjects as reading books, history and geography. The money-lenders can do without Government schools, and a sowkar (Brahman) in a wild place has been known to set up a private school for his children and relations in order to close a Government school open to all classes.

In Madras Presidency we have seen that less than one in ten of men and boys can read and write.

We may judge how much they are at the mercy of money-lenders, petty native officials of all kinds.

The present Director of Public Instruction in Madras was for many years Inspector-General of Registration. One of the rules which he framed under the Registration Act, and which is still in force, was the following :—

“10. Documents executed by persons who are unable to read shall be read out, and, if necessary, explained to the parties, and the Registering Officer shall ascertain that they clearly understand the purport of the document executed by them. Documents written in a language not understood by the executing party shall in like manner be interpreted to him.”

What an idea does this beneficent rule give of a maleficent state of things—a state of things where the want of education puts helpless ignorance in the power of clever fraud.

This rule was framed because of the attempts made to cheat old women of both sexes, by making them execute and present for registration an instrument which they imagined to be a mortgage, but which was really an absolute sale.

* The way in which these people correctly calculate not only their own but their neighbour's produce, and keep the numbers in their heads for years, is astonishing.

No rule or Government, however, can prevent a ryot from being cheated if he himself becomes a party by evasions of the Act to cheating himself. If a ryot admits before the Registering Officer that he has received rs. 50 when he has only received rs. 10, or if the rs. 50 are actually paid to the ryot before the Registering Officer, and if, as soon as the parties have left the Registration Office, the ryot gives the money-lender back his money and takes only what he is willing to give him [and what the willingness of the money-lender is we know—it is like the love of the fox for the fowl] no Registration Act will help him. The Courts will consider that there is a *prima facie* case against him.

The power to go behind the bond forms one of the features of the new Bill introduced by Mr. Hope for the relief of the indebted agriculturists in the Deccan.

VIII. We cannot appeal to native gentlemen without also recording their munificence in the cause of education. In Madras the late Maharajah of Vizianagram established a large number of schools of various grades for boys and girls. Many of the pupils who attend these schools are poor, but it is stated that all the schools are intended for caste Hindus. The schools maintained by the Trustees of Patcheappali and Gpvinda Naida's charities are to some extent charity schools, although they are also attended by the children of rich parents. The late Chengal Roy Naick has left a bequest of about rs. 400,000 to the Trustees of Patcheappali Moodelliar's charities for the express purpose of educating poor boys of the lower classes, to which he himself belonged, but the schools have not yet been established.

Space is wanting to speak further of Bombay native munificence in schools as of many other things. And as subjects crowd upon the mind in writing this, in which I should have wished to seek information as well as to bring any to the

common stock, and cannot bring before you one-hundredth part of the materials—the subjects of school cesses, primary education, female education, remarkable classes of traders in Southern India, the whole subject of village headman action, a possible co-operative system in obtaining agricultural machines, the Bill for indebted agriculturists, the Sanitary Commissioner in Madras, as he has been given in Bombay, which would require a paper to itself, &c., &c., &c.—I feel that I should want twenty times the space and one hundred-fold the time to do any justice to the subjects I have touched upon, or even to glance at, much more to touch upon these other matters of vital interest.

To conclude :—

Much has been said and done lately about retrenchment, but chiefly, if not wholly, in retrenching public works—the thing which mainly affects the people. Other retrenchments, lately discussed in Parliament, would seem as if more wanted. For Local Governments to be able to carry out material improvements absolutely necessary, and to complete, among other things, half-measures taken for the education of the people is of the first importance. Half-measures are often nearly as costly as whole measures would be, because there is a permanent staff which could do much more work; and because of the waste of capital incurred by the slow and interrupted growth of undertakings.

But what can come of this appalling news from Cabul?

Nine short weeks only since Lord Lawrence's death, and his terrible foresight has been justified—a foresight, which wrong his heart and ours, and but too probably hastened his end—a foresight built on his exact experience and almost unbounded knowledge. And we have no Lord Lawrence now to win over Affghans to right as he did Sikhs. What can come of this new war but a check on industrial and constructive

works, on education and what secures the prosperity of the people, with an urging forward of destructive and military and unfruitful works at a fearful cost to look forward to ?

Then now is the time, ye gentlemen of India, to step forward more and more wisely and nobly.

There is too much of waiting upon Government. We need not wait. Let us help the local Governments in all good works. Let us work ourselves.

It shall not be—

‘Ye gentlemen’ of India
‘That sit at home at ease,’

but ye gentlemen of India that abound in good works, in all wise and great enterprises for the good of your peoples. Soldiers of God, God speed you.

FLORENCE NIGHTINGALE.

AN AFTERNOON AT HATFIELD HOUSE.

On Tuesday, the 8th July, a party of between forty and fifty ladies and gentlemen, the latter chiefly composed of Indians, met on the platform of the King's Cross Station of the Great Northern Railway, and at five minutes to two p.m. started for Hatfield, accompanied by Mr. Hodgson Pratt, who kindly undertook to give information concerning the house of the Marquis of Salisbury. I was myself with five other friends a little late in arriving at the station, and found that the party had started some two or three minutes before; but, luckily, we caught the next train, which was an express, and we were able to join our party at Hatfield House at a quarter of an hour later. We were very sorry to have missed Mr. Hodgson Pratt's introductory lecture on the house and its noble owners, which he delivered in the marble-hall or dining-hall on the ground floor, to the left on entering the house; as we entered he termi-

nated his discourse, but he very kindly repeated a portion of it for us. However, I trust I shall be able to give the substance of what he said from his paper, entitled "A few words about Hatfield House and the Cecils," as he has kindly lent it to me for this purpose. Before going into the details of what we saw subsequently, let me state as succinctly as possible some points of great interest connected with the house and its historical associations.

The lovely spot in the county of Hertfordshire in which is situated Hatfield House, "one of the stately homes of England," used to be called Heathfield, or Bishop's Hatfield, and now simply Hatfield, belonging to the Cecil family, from which sprung our present Marquis of Salisbury. The Saxon King Edgar, who reigned from 959 to 975 A.D., granted Heathfield to the Abbots of Ely (in Cambridgeshire), and it is spoken of in Domesday Book. These Abbots held the land until the reign of Henry I., the youngest son of the Conqueror, when it was given to the Bishop of Ely, thence it received the name of "Bishop's Hatfield." Afterwards the Bishop of Ely sold this manor to Queen Elizabeth, and subsequently King James I., in 1608, exchanged it for another village in the same county with Sir Robert Cecil—the founder of the present house—the son of Lord Burleigh, Queen Elizabeth's great and wise Minister of State.

From this place King Edward VI., who was kept and educated here, was, after the death of Henry VIII., 1547, conveyed by the Earl of Hertford and a number of the nobility and gentry to London for his coronation. And from here Queen Elizabeth, who resided, or, in fact, was kept in custody of Sir Thomas Pope during the reign of her sister Mary, was brought to London after her sister's death, and was there crowned amidst the great joy and approbation of the kingdom. While residing at Hatfield Elizabeth's life was more than once in danger, and in the play called "Twixt Axe and Crown," which was acted lately at the Queen's Theatre, one of the scenes was laid at Hatfield.

When Queen Elizabeth was on the throne it was said of the regard she had for her great and wise minister, Lord Burleigh,

the ancestor of our present Marquis: "No arts could shake the confidence she (Elizabeth) reposed in her old and trusty servant. She sometimes chid him sharply, but he was the man whom she delighted to honour. For Burleigh alone a chair was set in her presence, and there the old minister, by birth a plain Lincolnshire esquire, took his ease, while the haughty heirs of the Fitzalans and the De Veres humbled themselves to the dust around him. His royal mistress visited him on his death-bed, and cheered him with assurances of her affection and esteem; and his power passed with little diminution to a son who inherited his abilities, and whose mind had been formed by his counsels."

This distinguished man, Lord Burleigh, was born in 1520. At the age of 21, by his great abilities, he began to fill many important offices of the state under Henry VIII., Edward VI., and lastly, up to the close of his life, under Queen Elizabeth. It was he who enabled the Princess Elizabeth (afterwards the Queen) to escape the various snares laid for her by Mary, and when subsequently she came to the throne he was appointed again Secretary of State, and thence, up to his death, he directed the affairs of the realm, because the Queen knew his value and generally yielded to his advice. He was created Baron Burleigh in 1571. But notwithstanding these favours and considerations of the Queen, he had a hard time of it, for Elizabeth, while secretly approving of his admirable policy, publicly blamed him whenever she desired to shield herself from unpopularity. "His vigilance, unceasing application to duty, and unimpeachable integrity, enabled him however to overcome all difficulties. He was distinguished for self-command and moderation; he never spoke harshly of his enemies, nor embraced any opportunity of revenge." He possessed great discernment in discovering men of talent for public business; and seemed resolved that England should be distinguished above all nations for the integrity of her judges, the piety of her divines, and the sagacity of her ambassadors. The encouragement he gave to *open discussion, as tending to the discovery of truth*, is an admirable idea which is only now beginning to be recognised by the rulers of most European countries. His faith had been endeared to him by persecution; his piety was exalted by the sacrifice of his inte-

rests to religion; as he was wont to say, "I will trust no man if he be not of sound religion, for he that is false to God can never be true to man." When he died at the age of 78 years he had been Prime Minister for upwards of 50 years.

After the death of the Great Burleigh, his son, Sir Robert Cecil, succeeded him as Prime Minister of England, and subsequently was confirmed in that appointment on James the First's ascending to the throne, and he proved himself one of the ablest ministers of his time. In 1604 Sir Robert Cecil was made Viscount Cranborne, and the following year Earl of Salisbury. In 1608 he became Lord High Treasurer of the realm, and effected a great many reforms in the Exchequer. From this time we come to know him as the first Earl of Salisbury, and it was he who built the present mansion, which is considered one of the finest specimens of the Elizabethan period of architecture. The gateway and west-end of Hatfield House, built previously to reign of James, is still standing. The Earl was engaged in building this grand palace from 1605 to 1611, and it is most marvellous to learn that this ingenious man worked himself both as builder and architect, having only a stonemason and a carpenter to assist him. Now tracing from him we find that the sixth Earl was created the first Marquis, and from him descended the present Marquis, who is the eighth Earl and third Marquis of Salisbury. The present Marquis was born in 1830, and previously to the death of his elder brother, in 1865, he bore the title of Lord Robert Cecil, and then took the name of his brother, Lord Cranborne, which his son now is known by.

Having thus far given the history of Hatfield House, of its noble owners and their titles, I may now advert to what we saw there. First came the marble-hall or dining-hall, a spacious hall having a great many portraits on the walls, a large table with chairs and other furniture, and a huge fireplace. Among these portraits the principal one was that of Queen Elizabeth, which represents her as *Diana*. She was taken in that character because she was "the Virgin Queen." There was also a portrait of Mary Queen of Scots, painted six weeks before her death, and one of Queen Mary of England and her husband Philip,

King of Spain. This hall is frequently used for entertaining at grand dinners the distinguished guests of the noble Marquis and Marchioness when they are at Hatfield House.

Then we came to the armoury, which has an entrance to a promenade walk, and in front of which is a beautiful garden. This armoury is a lengthy hall containing many bronze guards in arms, standing in a row. They, though lifeless, looked as if they were fully awake in keeping watch upon the palace of their master. These speechless, motionless images, deformed in shape and dreadful to behold, as they stand thus in uniform with deadly weapons, do not take notice of clime or season, but with soldiers' spirit stand bravely bearing the cold and the heat, immoveably fixed and dutifully fulfilling their assigned purposes. At present they serve an additional purpose to that originally set for them, for they shed light in the armoury, as gas has in modern times been introduced into them. At the end of this armoury there are placed opposite to each other two large brasiers with Turkish crescents on them. These brasiers were brought from Constantinople when the Marquis of Salisbury went to the Court of His Majesty the Sultan of Turkey as British Plenipotentiary in 1876. Near one of these brasiers there is also kept a marble bust of the Marquis's father.

Leaving this memorable bust on our right, we followed Mr. Hodgson Pratt and the housekeeper through a narrow passage to the private chapel, which is used for divine service by the family and the household. This is a pretty little chapel, nicely decorated, and has comfortable seats covered with red velvet. The windows are beautifully painted with Scripture pictures, and have inscriptions under them denoting their meanings. Some of the windows are as old as the house itself. The body of the chapel contains beautiful carvings and designs in oak. From the inside we also noticed around the side walls of the upper gallery, where the family sit at prayers, a number of Scripture portraits. It has also a fine organ recently put up, the old one having been removed to another part of the house.

After inspecting the chapel we ascended a few flights of steps of an oaken and well-varnished staircase and entered the "oak dressing-room" and then the "oak bedroom," where our

attention was called to a gold embroidered counterpane, exquisitely made and brought from Constantinople, and also some fine tapestries on the walls. From there we got into the "walnut bedroom," so named from all the woodwork being walnut. Here the grandmother of the present Marquis, the Dowager Marchioness, was burned to death in the fire which destroyed a wing of the house in 1835. There, also, a portrait of her hung on the wall. From the window of this room a beautiful view was obtained over the long walk through rows of trees on both sides. Leaving this room we came in front of the chapel from the side of the upper gallery, where our attention was drawn to a massive chair used by Queen Anne. There was not much of stately appearance in the chair, but no doubt it was an imposing piece of furniture in Queen Anne's days. I believe it is kept here simply in memory of her.

From this place we passed to the long gallery, which is 160 feet in length, and was greatly admired by us all, as it must be, I should say, by every one who has had the pleasure of visiting it. This long gallery is used every day as morning sitting-room when the Marquis and family are at home, but in fact it is the ball-room. The roof is magnificent, being richly gilt, and the floor is of oak and beautifully polished. This hall is elegantly furnished, and on the walls are several paintings of the Tudor period. Among them are portraits of Henry VIII. and of his unfortunate wives, numbering half-a-dozen; and also portraits of Edward VI. and of Richard III., the latter taken in 1483, which represented Richard's well-known habit of fingering his rings and dagger. There was another peculiarly interesting article kept on a wheel—viz., Queen Elizabeth's pedigree on vellum, showing her descent from Adam.

We were next shown into the library, evidently the chief resort of the Marquis. This was a good-sized library, well stocked with books and suitably furnished. There were several albums lying on the tables containing photographs of his friends and others. We were called to observe the massive portrait in mosaic on the mantelpiece; it was that of the first Earl of Salisbury, the builder of this house. Then we noticed the portrait of the late Lord Cranborne, the elder brother of the

present Marquis, who was a man of considerable attainments and reputation, although he was blind. From the window we viewed the stables, which were seen on the right hand, just before entering the park gate. They were formerly the old palace where Queen Elizabeth and Edward VI. lived. Between those buildings (which are still laid out in the same style as prevailed in the Elizabethan period) and the present house is the private garden. This garden faces the library and looks very pretty. On the corner were four mulberry trees, which we were told had been planted by James the First, who came to the throne in 1603.

Next we came to the winter dining-room. The aspect of this large room, with its huge fireplace and its furniture, needed no telling that it was meant for the winter. Especially such a winter as the one we had recently so keenly experienced, there could not have been a better or more comfortable room for battling against the severity of the season than this was. There we noticed the portraits of the Duke of Wellington, of Charles I., Henry VII., George III., and also of Henry the Fourth of France—the best king that country ever had,—and there was also Kneller's portrait of Peter the Great of Russia.

Getting out to a small hall we noticed Queen Anne's wooden *cradle* in which she slept when an infant, and subsequently we saw in the long gallery a peculiar kind of straw hat which Queen Elizabeth wore when sitting under an oak tree in the park, and where she was proclaimed Queen of England after the death of Mary and was immediately brought to London. These two things did produce a considerable amount of curiosity or interest in our minds. Fancy, the good Queen Anne slept in that very cradle, and the mighty Queen Elizabeth wore this hat! In our days I should think that even the poorest of the poor would not care to use either of them. Ah! what a glorious march of events! At this end of the gallery which we had not previously examined there were several articles of china were placed in a cabinet and also stuck on the wall, and there was a large piano too. We were also shown some curtains brought from Constantinople. Then we passed into the billiard-

room, where, among many portraits, we particularly noticed a fine one of the Duke of Wellington. The next room was his bedroom, and we observed here fine pieces of French Gobelin tapestries.

In the same wing of the house we visited a pretty suite of rooms communicating with each other, beautifully furnished and kept in readiness, as we were told, for the reception of their Royal Highnesses the Prince and Princess of Wales, who were coming on a visit on Saturday. These were beautifully fitted up. One was the bedroom which had been occupied by Her Majesty the Queen and H.R.H. the Prince Consort when they visited the house in 1846. The bedstead in the bedroom was covered with a gorgeous-looking counterpane richly embroidered all over with gold on velvet, and above the pillow was the Royal Crown fastened to the bedstead. In the dressing-room were portraits of the Queen and the Prince Consort, drawn in pencil, and taken while they were staying here.

We next passed to James the First's bedroom, and saw the bed on which he used to sleep, the bedstead with its counterpane, the chest of drawers, the old arm-chair and other chairs, which were indeed very fine and pretty looking. Next we saw the Queen Anne's room, which had some very fine Gobelin tapestry in it; and then we entered King James's room, or the winter drawing-room. Here we found some relics of old times collected and kept in a glass case, such as the first pair of hand-knitted stockings worn in England by Elizabeth, given to her by Sir Walter Raleigh, the crystal-faced watch of the time of James the First, and Queen Mary's string of diamonds. This was a spacious room, magnificently furnished and containing a vast number of curious things; in short, it was superior to all the others. It contained several portraits, as that of the present Marquis in the dress of Chancellor of the University of Oxford, those of his mother, grandmother and brother, and that also of the present Marchioness and her eldest son, Lord Cranborne. There was a good collection of beautiful Cashmere shawls, and many things from China and Japan of admirable workmanship. There was also, placed in a silver case, the document conferring on the present Lord Salisbury the freedom of the city of London.

on his return from Berlin at the termination of the late Russo-Turkish War.

We were now let down by the principal staircase, which also was made of oak, and which being highly polished was very slippery. One of us did slip, but luckily he did not hurt himself. Here also were a good many portraits. We particularly noticed two of George III. and his wife. After this we entered the summer drawing-room, where we were shown the portrait of the Lord Burleigh, and saw the old organ. Then we went to the yew-room, where we saw the celebrated picture of Elizabeth, by Zuechero, in a dress emblematical of her various qualities; meaning that she was proud as a peacock, cunning as a serpent, all eyes and ears, because she could not be deceived, and holding the rainbow the pledge of peace. There was also another portrait of Mary Queen of Scots at the age of 17, set in the mantelpiece.

Last of all we visited the charming room set apart as the sitting-room of Lady Salisbury. It contained furniture of the choicest description, and on the centre-table was a vase of lovely and fragrant flowers. At the side of the vase was a beautiful silver box, which was pointed out to us as the last year's Christmas present from Lord Lytton to Lady Salisbury. This box was of Indian workmanship and was of special interest to us Indians. Here, too, we saw Sir Joshua Reynolds's portrait of Lord Salisbury's grandmother, and another portrait of the Earl and Countess of Northumberland and their child. Then we came out again to the armoury, and thence passed to the hall to sign our names and addresses in the visitors' book kept there. As it was then raining hard we waited in the armoury facing a large garden till the shower ceased; and after a few minutes' delay came out on the promenade, from which we had a lovely and extensive view of the neighbouring country. The weather being now unfavourable and our time limited we did not venture on making any distant excursions; we took a round of the house and came in front of the maze, but did not venture to explore it though greatly tempted to do so, for we dreaded to miss our train. We next directed our course towards the park, and walked through an avenue of large trees which have stood there.

for ages. We halted for a moment near the memorable oak tree where Queen Elizabeth was seated with her straw hat on. This oak was kept within a railing, and almost all of it, save the trunk, is broken down, perhaps by storm or something of stronger nature; however, we were pleased to find that it was not dead, a small branch was coming out with bright leaves. After this we proceeded towards the grove, and reaching it stood on the sloping bank of a rivulet, from which we had a splendid view.

Fully satisfied, we turned back to the park by the way we went, passing the stables and the church on our left, and arrived at an hotel for the purpose of taking some tea. As we needed some refreshment after our afternoon's task, pleasant and agreeable though it was, we did justice to our repast, and felt quite hearty and well prepared for our journey to the metropolis.

Our tour at last came to a close! Although we came out in spite of the miserable weather, in spite of threatening rain and of occasional drizplings or sometimes down pourings, although we feared our anticipated pleasure would be marred and the desired trip would be spoiled, yet with all this our visit proved a success, and well repaid our trouble, and ultimately we thoroughly enjoyed ourselves. Now we bade adieu to the stately mansion, or more deservedly the kingly palace, of the noble Marquis, and, thankful for his permission to view his house, we safely returned to London and separated at about eight p.m.

SYUD ABDUR-RAHMAN, F.S.S., F.B.C.I.

August, 1879.

THE RATS OF SHÁH DAULAH.

(The following article is by a learned German Professor, who has lived for over thirty years in India, and is much connected with education. We shall be glad to receive further contributions from him.)

"In the streets of Bombay a man was, not long ago, exhibiting two youths, aged about fifteen or sixteen, the one being a few inches taller than the other. The bodies and limbs of these

two boys were well proportioned, but their heads diminutive, their foreheads retreating and ears normal. They walked and moved nimbly enough, but their physiognomies wore a melancholy expression betokening pain and exciting the compassion of some spectators even when the poor fellows manifested attempts to smile, whilst some considered this to be a ludicrous sight. Both youths are perfect idiots, unable to utter any except inarticulate sounds; nevertheless, their eyes are bright, and present not the dullness which might be expected. Whatever their original complexion may have been, it is at present tanned by the burning sun and equals that of negroes; but their little noses and mouths are well proportioned enough, the former not being flattened nor the latter thick-lipped. The outward appearance of the party—namely, the two boys and their guide—scarcely clad, in fact more than semi-nude, barefooted, and implying, if not parading, poverty, would lead us to conclude that their occupation could not be a lucrative one.

"On beholding one such couple we are simply astonished and fancy it to be a so-called *lusus*, or freak of nature; but when we learn that many more boys so deformed are exhibited for money and that they all come from the same place, the tomb of a Saint, to whom barren women pray for offspring and who grants their request, but so that the first child born is an idiot, endowed with an extremely small head, the query spontaneously suggests itself whether these unhappy beings are not manipulated upon, and are made to suffer intense pain from bandages, moulds or other appliances employed to check the growth of the head and therewith the development of the mental faculties? A

"It is scarcely necessary to remind English readers of the bodily sufferings human beings are sometimes made to undergo, or voluntarily submit to, in order to acquire money and notoriety. We know cases of women with the 'bleeding stigmata,' we have read of the 'fasting girls,' and also of mendicants who exhibit infants emaciated on purpose to excite pity. The 'flat-head Indians' of North America formerly depressed the crania of all their infants by means of a little board kept tied to them, and the name then given to this tribe by the white men remained in vogue long after the custom had gradually fallen into disuse.

"The shrine and tomb of Sháh Daulah, who died in in 1663 or 1674, is situated in the Punjáb, just outside the town of Gujarát, for which reason this saint is called 'Gujarát-i Sháh Daulah'; he bears, however, also the name of 'Chuhá Sháh Daulah.' General A. Cunningham, C.S.I., in *The Indian Antiquary* for August, 1879, p. 234, states:—"All agree that every one of these first-born children comes into the world with an extremely small head, with an expression like that of a rat (*Chuhá*), and with a *punja* marked on the forehead. Hence all these children are called *Chuhá Sháh*, and the saint himself 'Chuhá Sháh Daulah.'

"We may here observe that *punj* means five in Persian, and that the *punja* is a sacred emblem, the prongs of which designate the members of the holy family, the *ahl Kesa*, namely, *those of the mantle* of the prophet, by which all of them were on a certain occasion covered. They are:—Muhammad, his son-in-law A'ly, his daughter Fatimah, with their two sons, Hasan and Husayn. The simplest way to produce a *punja* is to smear the hand with Henna (juice of the *Lawsonia inermis*) and to clap it against a wall. In this shape it may be seen in various places during the Muharram festival in Bombay. There are also more durable *punjas* made of brass and paraded in the processions; one of these is represented by a drawing and described at length on p. 1-4 of Vol. XIV. of the Journal of the Bombay Branch of the Royal Asiatic Society, which those who care about the *punja* may peruse.

"The above-mentioned boys exhibited in Bombay had neither a *punja* nor any other mark on their foreheads, which were extremely low; and this symbol, if it had existed, could not have been shown in a larger form than that left by the feet of geese or ducks on a dusty road. By an effort of imagination the heads of the boys might perhaps be assimilated to those of rats; but it is more, or at any rate just as likely that they are called the 'Rats of Sháh Daulah' because the *prænomen* of this saint is *Chuhá*, which means 'rat.'

"General Cunningham also says in the same communication:—"At the time of my visit in January last there were fourteen of these children. I saw one grown-up young man and several children, all of whom had unnaturally small heads." The

number mentioned is large enough to excite surprise, which becomes a suspicion of foul play on the part of the guardians of the shrine, if it be considered that all these unhappy beings are the firstlings of women previously barren, and that besides them no other boys with heads so deformed exist. It may be supposed that if any manipulation of the heads is going on it must be done secretly, and the victims being dumb idiots, can of course give no information by what tortures they have been debased and brought to a condition lower than the majority of beasts. Europeans probably very seldom visit the shrine, and never the interior of it. The Faquirs in charge live and prosper under the most excellent ægis of the faith in the miracle-working power of the saint by the natives, and have consequently no fear of being mistrusted or exposed by the devotees.

“ E. REMATSEK.”

THE LATE MR. GARRISON.

The following notice of Mr. Garrison appeared lately in *Brahmo Public Opinion*. We understand it is by Dr. Mohun Mohini Bose, who contributed some interesting articles on the United States last year to this Journal.

“ It has struck us painfully to see how much less the world knows of its moral heroes than it does of those who distinguish themselves by conquest, rapine or military glory. The name of a Bismarck or a Moltke is known widely enough, but how few of our readers have heard the name of the great American who has just passed away, William Lloyd Garrison, the friend of the oppressed, the champion of the down-trodden, the real emancipator of the Negro race from the bondage of slavery which weighed upon it in an enlightened age in the enlightened community of the Western Republic. Born in 1804, he began life as a shoemaker, became afterwards a printer and then gradually the proprietor of a paper, which he devoted to the cause of Negro emancipation. The great curse of slavery which afflicted the Southern States, and which had so blinded

the intelligence and culture of the country as to find warm advocates from the ranks even of the clergy and the educated classes generally, early attracted his attention. His heart bled for the poor and the helpless—for the voiceless millions who were treated as chattels and goods in a land which sang the pæans of universal brotherhood. Manly in resolve, earnest in purpose, undaunted by the numberless difficulties which encountered him, he set himself to remove this blot from the fair fame of his country and consecrated his life to the noble work of Negro emancipation, which he lived to see accomplished in the fulness of time. No more glorious spectacle or ennobling study has been presented in this century than that which was afforded by the earnest and persevering efforts which ended in the extinction of slavery in America. And perhaps some of our readers will be induced to read for themselves an account of that struggle and derive from it many a lesson which cannot fail to be of the highest use in the present circumstances of our country. Amongst the small band of men who worked in this cause William Lloyd Garrison stood foremost, and he was foremost therefore also in meeting with persecutions waged by an ignorant multitude, the dupes and tools of a fanatic and dominant class interested in upholding slavery. He would have been assassinated in Georgia and on one occasion would have been murdered in the open streets but for the discreet concession of the authorities to the crowd in committing him to jail for the crime of free speech. For thirty years he met with daily insults and cruel persecutions in various shapes. But in the moral government of the world, and by that Divine process by which nations and communities are led on to higher life, the seeds of good never die, the struggles of the righteous are never unavailing; and it was reserved to Garrison to see in his own lifetime the longings of his soul realised, and the curse of slavery removed from his country. It was the privilege of the writer of this note to see Mr. Garrison not quite two years ago on the thanksgiving day of the Union. His noble countenance, erect and manly figure and his cheerful disposition, which revealed no traces of the bitter trials which he had undergone, made an impression which will never die. In his appearance

there was a 'rapture of repose,' a calm and radiant expression which spoke of a life well spent, of a mighty work achieved. Loving the cause of universal progress, he enquired with lively interest about the condition of India and its people. Having lived to finish his work, he breathed his last on the 23rd of May, leaving an example and a name which will be remembered with affectionate gratitude, so long as goodness continues to be honoured and the cause of liberty to enkindle enthusiasm in the breast of man."

IMPORTANCE OF VACCINATION.

Mr. M. D. Makuna, of Bombay, Medical Superintendent of the Fulham (London) Hospital for Smallpox, has sent us his report for 1878, which shows by the statistics of the year's results how great a safeguard efficient vaccination is from death by smallpox. Of the 727 cases, 121 died; but among the *unvaccinated*, the mortality was nearly half (46.20 per cent.), while of those that had been vaccinated the mortality was only 8.43 per cent. Mr. Makuna adds the following remarks in regard to his own country, India:— "If these results, small as they are, and forming but a fraction of the ocean of figures and facts collected from the time of Jenner and Ring—a period extending a little over three-quarters of a century,—in all parts of the globe, do not convince every impartial mind of the efficacy of vaccination, human discretion and understanding must cease. Perhaps in no other part of the world than in India, where the light of civilization and sanitation is just getting over the horizon,—where the large masses of the population are unvaccinated, and thousands of them die annually from smallpox, can the comparison be drawn more strikingly, and the oft-repeated facts

be proved more conclusively. There we see that our troops, both Europeans and natives, who are vaccinated and revaccinated, enjoy almost perfect immunity from the disease. I will take the year 1876 for illustration. We find that in the city of Bombay, with a population of 644,000 souls, 2,062 deaths from smallpox occurred, giving a percentage mortality of 46.2 on the total cases; while amongst our troops, with a strength of 47,000, there were only 150 *cases* of smallpox, and of these 10 died. One of the Superintendents of the vaccination remarks:—‘Owing to my official position, and coming in contact with hundreds of families, I have opportunities of observation on this subject such as rarely fall to the lot of any single professional individual; and, though I had smallpox all about me, with hundreds of children, vaccinated by myself, freely mingling with the attacked, I only met with 10 cases of smallpox *supposed* to be after previous successful vaccination.’ ”

INDIAN INTELLIGENCE.

A large public meeting was held on July 29th, at Calcutta, by the Indian Association, for the promotion of mass education, at which the following resolution was adopted: “That this meeting, convinced of the importance of elementary education for the masses of the people of this country, as the great means for the elevation of their character and the improvement of their condition, and as the true basis of national progress, hereby resolves to organise a movement which shall seek to diffuse elementary education among the masses by establishing schools for their use in Calcutta and elsewhere, and by other means calculated to promote the same end.” We are informed that already about ten night schools have been established, in which instruction is given gratis to a large number of working men and others of the lower

classes. One interesting fact in connection with the movement is that several graduates of the University have given their services freely for the work of instruction. Special classes are held on Sundays for moral teaching. The Students' Association at Dacca has also lately opened a night school.

Mr. Byramjee Jeejeebhoy, C.S.I., has offered to contribute the sum of rs. 20,000 towards the founding of a Medical School at Ahmedabad. He had before given double that sum to a similar institution at Poona.

The Report of the Sassoon Mechanics' Institute at Bombay states that its members for the last year were 197 Europeans, 23 Natives, and 3 Jews. The reading-room and library appear to be much appreciated, and two lectures were given during the last session, on "A study of Words," by Professor P. Peterson, M.A., and "Submarine Telegraphy," by Rev. D. Mackichan, M.A., B.D.

The National Mahomedan Association have under consideration the establishment of a Serai, or Home for Students, in connection with other societies, and the collection of funds for scholarships to assist deserving Mahomedan students to prosecute their studies. A night school has been formed by the Association, of which the report is promising. It is hoped to connect a Working Men's Institute with the school, "where some sort of technical knowledge might be imparted to the working classes of the community, conjointly with intellectual education and amusement." In urging the importance of such an institution it was remarked by the Hon. Secretary, the Hon. Syed Ameer Ali, that "the Association must remember that the social well being of a nation did not depend solely on the material and moral progress of the upper strata of society," and that "it was a duty inculcated by the teachings of Islam that the well-to-do should help the poor." The meetings of the National Mahomedan Association take place at the residence of the President, Nawab Ameer Ali Khan Bahadur. A meeting was held on Feb. 16th to present an address to Sheikh Esau-bin-Kurtas, on his departure from India, after a long and useful career in Calcutta, where he had gained much respect owing to the "independence of his character, his enlightened views, and his unassuming manners."

An interesting preliminary meeting was held at Calcutta on August 1st at the house of Mr. Ananda Mohun Bose, barrister-at-law, having for its object the mutual improvement of Bengali ladies. It was decided to hold four meetings every month, two for religious services, and the consideration of practical questions of ethics; one in connection with a Ladies' Working Committee for discussions on questions of domestic economy, health, training and care of children, works of charity, &c.; and the fourth a social gathering. It was also agreed to begin to collect suitable books for a circulating library for the use of members. Fifteen ladies and five gentlemen were present at the meeting, and some of the ladies undertook to contribute to a fortnightly journal which it is proposed to issue. Mrs. A. M. Bose and Babu U. C. Dutt were appointed secretaries. The correspondent who reports of this meeting adds, "We earnestly hope that this Society will do a great deal of practical work and enable Indian ladies to take their proper part in the great and noble work of elevating the society in which they live." Since the account of the above meeting was received, the following paragraph has appeared in *Brahmo Public Opinion*, which shows that a satisfactory beginning has been already made in this good movement:—"We are exceedingly glad to find that the ladies' association which was recently formed is doing useful work. At the discussion meeting held on Saturday, the 16th instant, the subject for consideration was how our ladies can make the best use of their time in the present state of our society. Two of the ladies present read papers on the subject, and four other members joined in the discussion. As the outcome of the meeting, a ladies' working committee was appointed, having for its object (1) the visiting of the different Brahmo families at least twice in a month, (2) attending and nursing in sickness, (3) teaching at home those members who are comparatively less advanced, (4) charity. It was also arranged that materials purchased by the funds of the association should be distributed amongst the members, that they might prepare with them various articles of use by needlework, which would be afterwards sold in aid of various works of charity. About thirty ladies became members of the association in that meeting. On Saturday last there was a most interesting and pleasant social

gathering at the house of Mr. A. M. Bose, at which about 35 ladies and 12 gentlemen, besides several little girls, were present. The proceedings opened with music, after which there were short addresses by Dr. M. M. Bose and Babu Umesh Chunder Dutt on some of the leading current topics of interest, such as the Zulu war and the death of the Prince Imperial, with an account of South Africa, anniversary of the National Orphan Home in London, the tour of Roma Bai in Assam and her lectures on female improvement, the distress in East Bengal, the threatened inundation in Orissa, the recent meeting on Mass education, and the London meeting on India presided over by Mr. Bright, &c. This was followed by a short lecture on 'Blood.' After this the views of various places in Europe and America, illustrated papers, photographs of natural objects, microscopic views, &c., were shown, and refreshments were handed round. Then came a series of most interesting electrical experiments and the exhibition of some scientific apparatus. Conversation and music concluded the proceedings of a most pleasant evening, which everyone present seemed thoroughly to enjoy. We cannot but think that meetings such as these will produce a beneficial educational influence on the minds of our ladies."

PERSONAL INTELLIGENCE.

Mr. K. J. Badshah (Bombay) has passed his Final Examination for the Indian Civil Service, and stood fifth in the list of the candidates selected in 1877. He gained two prizes of £50 each, one for political economy, the other for Bengali. Mr. Badshah is assigned to the Bengal Presidency.

Mr. Ali Akbar (Bombay) has passed at the recent open competition for admission to the Royal Indian Engineering College, Cooper's Hill, Surrey.

Mr. Syed Ali, Associate of the Royal School of Mines, Mr. M. Mullick and Mr. W. C. Ghose, barristers-at-law, left for India in the middle of last month.

NOTICE.

Contributors from India to this Journal are requested to send their articles to the Editor through one of the Local Secretaries in India of the National Indian Association, unless they are personally acquainted with any of the members of the Committee in London.

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JOURNAL
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THE NATIONAL
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IN AID OF SOCIAL PROGRESS IN INDIA.

No. 107,—NOVEMBER, 1879.

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NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, FRANCIS R. S. WYLLIE, Esq., East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

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In India the Journal may be obtained by the payment of 3 rupees per annum, from the Secretaries of the Branches, or direct from England, by application to Mr. ARROWSMITH, 11 Quay Street, Bristol.

. The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

JOURNAL

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NATIONAL INDIAN ASSOCIATION.

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SANITARY KNOWLEDGE FOR INDIA.

(The following paper is part of an unpublished sanitary essay by Dr. Gopaul Chunder Roy, of the Indian Medical Service. We shall give later some of the practical recommendations contained in his essay.)

"To know the disease is half the cure," but to know the causes that give rise to it is to lay the axe at the root of the evil. It is on this principle that sanitary science is founded. Whilst medicine proper aims at the cure of diseases or amelioration of sufferings, sanitation has for its object the prevention of disease. It is like catching time by the forelock, or, anticipating an evil, meeting it half-way and repulsing the unwelcome visitor. In order to live, and live with comfort and happiness in this world, it behoves every man to know the laws which govern the continuance and well-being of life. The more this knowledge spreads amongst the general mass the greater will be the benefit obtained, for it is on the carrying out of its principles in their entirety and by every individual member of the community that the full complement of good can be secured. What avails if Ramnaran tries to observe the laws whilst his neighbour Hurry Dass glories in their breach, or if Kavaze Lall be cautious

regulations, and they mixed them up with their religious observances in a way that seldom failed to exact unscrupulous adherence. Their social habits were eminently adapted to the climate in which they lived. Inasmuch as an early bath in a running stream is conducive to health and vigour in a tropical climate it was observed with religious scrupulousness, and no man was considered pure for the day who had not a thorough wash of his person. Lest such ablution be performed in the impure water of a tank or well, the water of a running stream was sanctified so that the desire of salvation, if not of cleanliness, might induce the people to seek for the benefit of a bath. To encourage full digestion of meals, a complicated system of worship was introduced, so that none could break his fast for the day without going through these tedious ceremonies. The meals consisted chiefly of rice and vegetables, with a complement of ghee and milk, and who could deny that these when taken in fair proportion contain all the nourishments that are requisite for the healthy growth of the system? Ghee forms the oleaginous constituent of our food, milk chiefly the nitrogenous, and rice and vegetables the starchy and nitrogenous portions combined. Every man, high or low, had a dairy of his own, and the cheapness of ghee and milk brought them within the reach of all. The lower classes of society, from whom were recruited the soldiers and the chowkidars, were privileged to take meat in the form of goats' flesh, but beef and pork were strictly forbidden. The wisdom of such prohibition can not be too highly admired. It would have been suicidal to the community to sanction the butchering of cows that contributed so much to their welfare and comfort. Pork is more difficult of digestion and is infested with a parasitic disease, which is very injurious to the human constitution. Besides the hogs and pigs performed the work of conservancy, and their existence was as much necessary to the sanitary arrangements of a village as the present municipal corporation. Wine was religiously interdicted, and its evil influence is now apparent amongst the society that have outgrown the sage and wholesome limitation of their ancestors. The funeral rite of cremation was no doubt enjoined from a sanitary point of view, and the advantage of it is now being

forced upon the civilised world as the best and safest method of disposal of the dead.

How many Hindu families, I ask, now a days conform to the habits of their forefathers? It is chiefly the Brahmin class and the widows that carry out the instructions in detail, and as a result, you will find them compare favourably with the other portion of the community as regards their health and longevity. A hoary headed venerable patriarch conducting a *tole* or Sanscrit school of education is a common phenomenon in a village, and the name of *Sundawarko* has become synonymous with the ignorant priest that thrives and fattens in the discharge of his vocation. The widows who groan under all social torture and domestic bereavements are more tenacious of their lives and count in many instances as the sole survivors in a family. I do not advocate however the adoption of the old system of living in its entirety in the present generation. Society must keep pace with the time, and conservatism is to be deprecated when adhered to at the expense of comfort and progress.

Hitherto my remarks were intended to demonstrate the utility of a knowledge of hygiene in regard to the preservation of life. Now I must add that to be on your guard against the inroad of diseases you must know their causes and usual modes of dissemination. It may be said generally that these causes are either *internal* or *external* to our body. Under the first are grouped those constitutional diseases which arise from some hereditary defects in the system as scrofula, or acquired by mal-assimilation of food, as gout, or from perversion of some natural secretion or fluid of the body.

It is with the second class of diseases however that we are mostly concerned, and most of them would be *avoidable* if proper sanitary precautions were taken beforehand to ward them off. Their causes exist either in *the air we breathe*, in *the water we drink*, or in *the food we eat*. If it were possible to ensure the purity of these three great vehicles, we could reduce our chance of disease to a minimum. It is necessary for all these causes to enter the blood through the channels of respiration or digestion before they can set up their deleterious influence in the human system. These consist of a specific animal poison as that of

small pox, a gaseous poison as that of malaria and the other impurities of air, or mechanical impurities vitiating the air, water or food.

Well may a Hindu stagger with amazement in looking back on his past life, which consists of a series of violations of sanitary laws! Nor does the future look very promising, for in every sense he has to be transformed, and his conservative ideas are a stumbling block in his way to improvement. His houses ought to be differently built, the zenana system should be knocked on the head, his diet should be altered, and, after all, his purse strings must be touched. Yet, as we have commenced with the proverb "To know the disease is half the cure," let us hope that in the end a knowledge of the evils and dangers that beset the life of the Hindu may bring him also to a sense of the enormity of his risk. One great evil will still have to be overcome—that of early marriage. Its baneful effects on society cannot be too strongly deprecated.

The carrying out of essential sanitary measures will require alteration in the habits of the people, for so long as the Hindu remains a Hindu, with his peculiar notions of uncleanness and purity, any amelioration of his condition will remain a mere phantom. A social revolution is needed, and it is time that the initiative should be commenced. It is for him to choose between life and death, and if his conservatism would cling to the latter he has himself to blame. Educated men should take the lead in these matters, and faithfully discharge the duty which they owe to themselves and to their fellow-men.

G. C. Roy.

DIFFICULTY OF SOCIAL INTERCOURSE WITH THE PEOPLE OF INDIA.

The official Englishmen in India are an aristocracy to which the natives are accustomed to look as to a superior and gifted power, without feeling any jealousy for the high position which the English enjoy in the country. The English, on the whole, deserve to enjoy the supremacy which at present belongs to them.

But the ordinary English official keeps himself for the most part aloof from the people. He has it in his power to mix with them, to spend much time in conversation with them, and to please them by many acts of kindness which would well become his position and power. The people are known to be singularly grateful for any kindness and consideration that may be shown to them. If an Englishman treats the natives well, does not look down upon them, but hears their grievances, although he may not be able to redress them, stories of his goodness and benevolence are told in many a home fifty miles beyond the station where he resides, and many prayers are offered for him and for the welfare of his children, so deep is the sentiment of reverence in the Indian heart. This feeling of gratitude in the Indian heart is worthy of admiration; and if men like Hastings and Munro have spoken highly of it, it is no more than the farmers, the shopkeepers and the peasantry of my country have deserved.

When two or three natives going on foot see an official in his carriage they would be willing to bow to him, but for fear that the salute might not be returned. If, however, the complimentary salutation is returned, they look at one another greatly pleased and praise him for his behaviour as a gentleman. A native gentleman—an interpreter in a court of justice—was asked whether he was kindly treated by the judge who presided in the court. He was glad at the question, and in reply, not trusting to his own language, he spoke a native

judgment of the united people of the three kingdoms. He comes to India; he sees a darker race. Without a great knowledge of human nature, without a wide experience of the world, he pronounces a harsh and wrong judgment upon the imperfections of the natives, forgetting that they have no English knowledge and that they are in a poor physical condition, forgetting also that himself and his countrymen are not free from many faults, and that if he were to read an elaborate treatise on the principles of morality he would find that from many of the faults and imperfections for which he would condemn the natives scarcely any natives of Europe are exempt.

When the coldness of Government servants of high rank in their intercourse with the natives is insisted upon, it is not from a few instances, but from their habitual disposition. Their defects and their incorrect views about the Indian population have been pointed out in past times by men of surpassing intelligence like Heber and Shore, and in our time by still eminent, if inferior men. Few men are of extensive experience, of accurate habits of thought, so as to be able to pronounce a just opinion upon the character of a people as numerous and varied as are the nations in the states of Europe. But every official who keeps aloof from the Indian races, who is removed from them by his exalted station, whose intelligence and morality may be great, but not sufficiently great, cannot give a just opinion upon this question. He is not a comprehensive student of human nature like Heber, or gifted with the powers of observation possessed by the Honourable Mr. Frederic Shore, whose able and instructive book when published in 1837 made an impression upon many of the best minds of England; and who so long ago as that time propounded the idea of an assistant native magistracy for the satisfactory government of the people and for the due performance of a vast amount of district work, then hurried over or neglected, on which idea I find that Colonel George Chesney has been working at some length in his last article in the *Nineteenth Century*.

It is a great pleasure to find a civil or military officer with a gift of charitable judgment; with a heart great enough to take in, so to speak, all races and all creeds. In every district where

he presides there are crowds that are wretched and forlorn ; but he has learned from the highest authority that "the poor ye have always with you," and knowing that poverty is bad enough to be borne, he does not show that contempt which is shown and expressed by others. When talking with an educated native he makes allowance for the difficulty of speaking in a foreign tongue, for the want of common topics and for the restraint which is necessarily imposed upon the native. If any appointment is asked he takes the request into consideration, and if unable to comply with it he gives a reason which is usually satisfactory to the applicant. An Englishman in the pride of power and supremacy questions a peasant or a peasant's wife working in the fields, and gets no answer to his rude and confused speech. By a more reasonable mode of speech an answer can easily be obtained. He goes to a farmer, but comes back in haste complaining of his inhospitality, his unwillingness to serve ; but that means very often painful service, perhaps the carrying of an errand without wages, and very often want of bread for the labourer's mother, wife and four little children for the day. Is not all this said by the ablest men in the Indian service and by successful administrators, and is it not recorded in English Parliamentary annals ? Does not a traveller go into a village with perfect confidence and are not services willingly rendered to him ? Was not Dr. Hunter, the English annalist of rural Bengal, received everywhere in the highlands of Burbhoom by the Santals and by the hill tribes with marks of homage as to a superior intelligence ? As for the ingratitude of the natives, which is a complaint with some men, Bishop Heber, who came in intimate contact with native boys, and whose observations are such that the more you read them the more you admire them, says that he did not find in them any fault which could not equally be found among English boys at home. Let a schoolmaster talk to his pupils about the good actions of an Englishman or any other person, and what is said will be readily understood ; there will be a stillness in the class-room as when there are ardent worshippers in a temple. What must strike one as the most remarkable quality among the farmers and the peasantry, whom many men,

from ignorance or passion, are disposed to regard with little favour, is their sentiment of gratitude. I do not agree at all with a writer in the *Westminster Review*, when, in describing the people of the north-west provinces, he says that their revenge is as deep as is their feeling of gratitude.

I shall not easily forget an incident in connexion with an Indian ryot, or a man little better than an Indian ryot, who, when there was a rumour of a good and benevolent man of England coming on a visit to India—a man whose words have administered consolation to millions of men who speak or read the English language—wrote a paragraph in reference to the welcome that would be accorded to him by the class of people to whom he belonged—a welcome such as no prince had ever received. The passage was noble in sentiment, happy in expression, a sweet offering of a grateful heart, and it passed round the country, and I know it for a fact that many an Englishman who read it wished to know the writer of it. Yet inexperienced men go on as before, continue in their unfair behaviour, condemning the Indian people as immoral and bad, as if these things had never been contradicted by men of the highest knowledge, virtue and capacity. Mill's observations about the Hindus have been fatal to his character as an historian; and in spite of his pretensions, unworthy of a great man; that he has satisfied himself that they are true, they have been long since proved to be absurd. Unfortunate as their effect may have been upon some minds, men of experience and of better judgment in India have known and satisfactorily proved them to be absurd. The character of the Hindus, painted in such odious colours on the authority of superficial observers and travellers, was defended so long ago as 1820, with an enumeration of detail worthy of praise, in a paper read by Major Vans Kennedy before the Bombay Branch of the Royal Asiatic Society.

Lord Lytton, in his tribute of admiration to the memory of Lord Lawrence, has said that "his life closed in the fulness of fame, bequeaths to his country a bright example of those qualities for which the Civil Service of the Indian Empire has justly been renowned, and in which, with such examples before it, it

will never be deficient." I will pass by the example of Hastings, of Malcolm, of Lawrence. I will only refer to the example of Munro, who was charmed with the virtues and the modesty of many classes of native women in the land. All over these vast regions, in the arid plains, or where the chill wind blows, there are Hindu women coming out of their houses, walking and going and labouring, modesty being their only and most powerful protection. Some years ago I was walking in the village of Amroti, which is a mile from Surat, and I entered into conversation with a woman of a very modest mien, a seller of oil. Her beautiful speech—the language of my nursery—gave me pleasure similar to that which a Suffolk country gentleman received in America, when, stepping from the steamer on to the free land of America, he found everybody speaking Suffolk. No tears in her eyes I saw, but I felt tears in her voice, and I recollect that she lamented the death of her only son, who lately, in the prime of life, had been lost. Her modest and patient look could hardly be excelled. No man of education could have shown half of that resignation which this poor woman, worthy of a better tribute than my pen can give, alone in her house, showed in the hour of her affliction and dismay. It is this which I observed, and which I think Munro every hour of his life in India observed, that made him declare on oath before the Parliamentary Committee in 1813 that if civilisation meant the modesty, the character and the habits of women, by a change of civilisation with many classes of the Indian people England would hardly be the sufferer and India could scarcely be the gainer. Englishmen in India, who pride themselves much upon their character and civilisation, ought to consider these things, and by a generous and confiding treatment of the natives to secure their goodwill and favour; and, highly placed as they are, they should exercise the virtue of justice and charity—the highest of all—by which alone can friendly relations be maintained and irritation and animosity removed between the ruling classes and the countless population of the Queen's Indian Empire.

N. J. RATNAGAR.

MANUFACTURING INDUSTRIES FOR INDIA.

IV. ON THE MANUFACTURE OF SOAP.

By WM. LANT CARPENTER, B.A., B.Sc., F.C.S.

(NEPHEW OF THE LATE MARY CARPENTER).

This industry is by no means localised in any one part of the British Islands ; but, although the total amount of soap made in England is probably greater now than it ever was, the tendency of the last twenty-five years has been in the direction of concentrating the manufacture in the hands of a few firms. Among these may be mentioned, Messrs. W. Gossage & Sons, Widnes, Lancashire ; Messrs. Jos. Crosfield & Sons, Warrington ; Messrs. Hodgson & Simpson, Wakefield ; Messrs. Cook & Sons, Messrs. Anderson & Cattley, and Messrs. Cowan & Sons, all of London ; Messrs. Christopher Thomas & Brothers, and Messrs. Lawson, Phillips & Billings, both of Bristol ; Messrs. Tennant, of Glasgow, and others. Probably the oldest soap-works in the country are, or at any rate until recently were, to be found in Bristol, which at one time was the second city in the kingdom, and still retains the great reputation for its soap, which it has possessed for centuries. A relic of this may be found at the present day in Holland, in some parts of which no soap can be sold which is not stamped with the word BRISTOL. Of the two Soap-works mentioned above as now left in that city, the former belonging, to Messrs. Christopher Thomas & Brothers, was established in 1745, and is now called the *Broad Plain Soap and Candle Works*. It is considerably larger than any London Soap-house, and in addition to the manufacture of soap, those of composite candles, silicate of soda, glycerine, &c., are carried on there, as well as the processes of refining various fatty oils, such as those from lard and cotton-seed.

It will be desirable in the first place to consider the manufacture of soap from a chemical point of view, and to become acquainted with the principles upon which it is conducted, before entering into the practical and technical details of actual soap-boiling.

In the last article of this series, upon the manufacture of caustic soda, attention was drawn (*Journal of National Indian Association*, No. 106 p. 521, October, 1879,) to the meaning of the term "salt" in mineral chemistry. It was shown that every salt contained an acid and a base, each having opposite properties, and producing by their union a third substance differing from either. Thus Glauber's salts, or sulphate of soda, or sodium sulphate, (all are synonymous terms) is a compound of sulphuric acid and soda, or



Sulphate of soda = sulphuric acid + soda.

Now all the neutral fats of commerce which are used in English soap-making, such as tallow, palm-oil, cocoa-nut oil, cotton-seed oil, greases of various kinds, &c., are, from a chemical point of view, also "salts," of which the "base" is (not soda but) glycerine, and the acid (not sulphuric acid but) a mixture of various "fatty-acids," which by proper means, may, if desired, be separated from each other, and prepared in a state of greater or less purity. The so-called stearine candles are made from one of these fatty-acids, in a commercially pure state, viz., stearic acid.

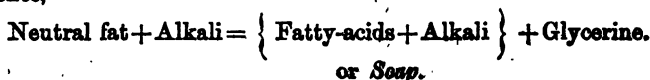
Hence,—



Neutral fat (e.g., tallow) = various fatty-acids + glycerine.

Now, theoretically, soap-making is nothing more than turning out the base glycerine by a strong mineral base, and usually a strong alkali, such as potash, soda, lime, &c.

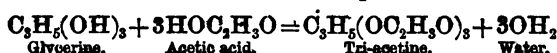
Hence,—



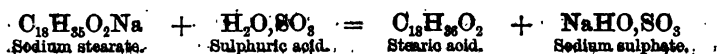
In practice, no soaps are made except with potash or soda, as only these soaps are soluble in water: all other soaps, such as those formed by the union of fatty acids with lime, baryta, or even with the oxides of the metals, as lead, copper, &c., are insoluble in water, though some of them are used in pharmacy; a "plaster" for instance is usually a soap from the fatty acids of soft oils, with oxide of lead as a base, and chemically speaking, is an oleate of lead. Potash soaps are all soft, and hence when hard soaps are desired, soda, i.e. caustic soda, is the alkali (or base) universally employed. The theory of English hard-soap-making therefore is

As neither saponification, nor the decomposition of a soap by a stronger acid, in order to liberate its fatty-acids, can take place except in the presence of water, the elements of water— H_2O —play a very prominent part in all reactions relating to neutral fats and soaps. Thus when glycerine is heated in sealed tubes with any of the Adipic series of acids, to form either of the three glycerine compounds mentioned above, one, two, or three atoms of water are liberated during the reaction, according as the mono-, di-, or tri-glyceride is formed.

Thus, to take a low term in the Adipic series, Acetic acid,—



As will presently be seen, water is an essential constituent of soap, and can only be expelled from it completely by a temperature of 300° Fah. Such a dried soap may be represented by the formula given above for stearate of soda, $C_{18}H_{35}O_2Na$, and when this is decomposed by a strong mineral acid, sulphuric acid for instance, H_2SO_4 or H_2O, SO_3 , we have



part of the hydrogen of the sulphuric acid replacing the sodium in the soap.

All those who are familiar with chemical notation (and especially with its history) will know that these same reactions may be expressed in several different ways.

The neutral fats and oils employed in the manufacture of hard soap in England, are all products of the animal and vegetable kingdoms. *Facile princeps* among the former is tallow, derived from the superfluous fat of oxen and sheep, and known as beef tallow and mutton tallow. It is produced in all parts of the world, and it finds its way into the markets of London, Liverpool, and Bristol, from Australia, North America (including the Western States, such as Texas), South America (the river Plate), East Indies, Japan, China, the Sandwich Islands, the Falkland Islands, Russia, Turkey, Denmark, Iceland, &c., as well as from the meat markets of the large English towns. The fat is separated from the animal fibres by being put into a closed vessel into which steam is injected; the cellular tissue is thus broken up, and the

whole mass being allowed to settle, the tallow rises to the surface and is skimmed off. In a similar way, lard, the superfluous fat of pigs, is prepared, but it can only be used for soap-making when its price is low. A number of animal greases of various kinds are used, such as "kitchen grease" and "ship's grease," bone grease, ghee grease, &c., &c., for inferior qualities of soap.

Among vegetable fats may be mentioned palm oil, brought chiefly from the African coast; palm-nut (or palm-kernel) oil, usually now prepared in England by crushing the nuts there; cocoa-nut oil, from Ceylon, Cochin, Mauritius, Coprah, and other quarters; cotton-seed oil, which has only of late years been employed; the inferior kinds of olive oil, and other oils, usually the products of tropical or sub-tropical regions.

Many of these substances contain impurities of various kinds, such as water, animal or vegetable fibre, sand, dirt, lime (present especially in bone grease), gelatinous matter, &c. It is necessary to free the fatty matter from these before it goes into the soap-pan. The process usually adopted is to roll the cask over a tank, and then to insert a steam-jet into the bung-hole. Melted fat and water run out together, and after subsidence, the contents of the tank divide themselves into three layers,—(1) pure melted fat, (2) impurities, (3) water. Sometimes the addition of a little weak mineral acid (as sulphuric) and subsequent boiling, are necessary to effect a good separation. The melted fat is then either run direct to the soap-pan, or if it is desired to bleach it, it is run to the bleaching-apparatus.

The bleaching of fats prior to saponification is entirely a chemical process—usually one by which the colouring matter is oxidised—and is a very delicate operation. One of the simplest fat-bleaching processes is that employed for palm-oil, the red colour of which is removed by bichromate of potash and a strong mineral acid.

Another soap-making material largely employed in what are technically known as "yellow soaps" is resin. The juice exuding from the pine forests of America (Southern States of the Union) and of Western France (valley of the Gironde, &c.) is collected and exposed to heat; turpentine is driven off and condensed, and resin remains behind. Resin can only be employed in conjunction

with tallow or other fats, and the proportion used varies from 10% to 50% of the total saponifiable material employed—25% and 33% are very frequent proportions in practice. Chemically speaking, resins are acids, and not only unite with caustic soda at once, but under certain conditions will actually decompose carbonate of soda, displacing the carbonic acid. As they will not melt with ordinary steam heat, they have to be broken up, and are thrown into the soap-pan in solid lumps.

It will be convenient here to consider a certain physico-chemical property of soaps, of great practical importance to the soap-boiler. Although soda (and potash) soaps are soluble in water, they are not soluble in a solution of sodium chloride, (or common salt,) nor in a solution of caustic soda. If therefore common salt be added to a solution of soap (or even of partially saponified fat) in water, the salt dissolves; and turns the soap out from its state of solution in small flakes, which aggregate together, and float on the surface of the salt solution, by virtue of their less specific gravity. The same thing happens when strong solution of caustic soda, or soda ley, is added to soap in an aqueous solution. The addition of salt (or of strong leys) therefore, to soap containing an excess of water, removes the superfluous water, and in chemical language, precipitates the soap from it.

The reader who has attentively perused the foregoing pages (except the symbols) is now in a position to understand the theory and practice of soap-boiling. The operation is conducted in large open vessels, technically called "coppers," usually built of wrought iron plates, riveted together, and furnished at the bottom with a coil of steam pipe, perforated with holes, from which steam issues into the contents of the pan; frequently also there is a second coil of "close steam," through which steam circulates, but which does not come out into the soap like the "free steam." Cooks are placed to regulate the supply of steam; and the vessels are either provided with pumps inside, or are connected by valves and pipes with pumps outside, for removing both the spent and half-spent ley (caustic soda), and the soap itself when finished. The shape of these vessels may be round or square; the main points to be attended to in building them, are, that they should be sufficiently strong and easily accessible at every part outside, and if they are

rectangular, that the steam pipes should go into the corners. The size of soap coppers varies greatly; at Broad Plain Soap Works, Bristol, is a copper capable of turning out more than fifty tons of finished soap, but some of the American soap houses have coppers (or "pans") out of which three times that quantity may be taken at one operation. These huge pans are much deeper than English soap-makers care to work with. A shape found very useful in England is a cylinder, the height of which is about equal to its diameter, and the bottom slightly dished with an inverted "hat" in the centre. To prevent the soap from boiling over, these pans are often furnished with a "fan" or pair of paddles (i.e., steam-boat's paddle), moved from a shaft by simple gearing, and adjusted to the height beyond which the soap is not to boil.

The operation is thus conducted. Melted tallow, oil, or grease, and caustic soda solution, or "lye" or "leys," of specific gravity about 1.08 to 1.10, are run into the empty pan, and free steam turned on. The contents of the copper should boil up as a viscid semitransparent homogeneous fluid, and the proportions of fatty matter and soda should be so adjusted that after the mass has become perfectly homogeneous, a portion cooled and applied to the tongue should have a *very* slight caustic taste. To this mass, which is really a solution of soap in water, salt is added, to precipitate the soap from its solution, thus removing the excess of water, and the contents are allowed to stand some hours. They thus divide themselves into an upper layer, of soap, and a lower layer, of spent-leys, from which all the caustic soda has been removed. This is either run away to waste, or, after removal from the copper, it may be concentrated to recover the salt and the glycerine which it contains. There being now a considerable amount of space in the copper, a fresh portion of fatty matter is run in, and in the case of "yellow" soaps, rosin is added at this stage; soda-ley is also added, and the whole operation repeated. When the last charge of spent-ley has been run off, a small charge of weak soda-ley is run in, and the steam turned on. The copper contents should then boil up in a homogeneous paste or glue, and the addition of leys is continued gradually until the soap tastes very caustic. At this stage, concentrated leys are added (specific gravity 1.20 to 1.25), until the soap is separated from its solution

in water by an excess of caustic soda. This operation is technically called "making" the copper, or "making the whole boil," or "opening with strength," and its object is to ensure thorough and complete saponification of the whole of the fat.

The manner in which a soap is finished after the "making" varies in different houses, and according to the kind of soap to be manufactured. To make a "curd" or "mottled" soap, the free steam is turned off, and the close steam turned on. The caustic soda solution is thus concentrated, and the flat flakes or "curds" of soap suspended in it become rounder, as they lose some of their water; the hardness of the soap when cold depends on the amount of concentration at this stage. If the fatty materials employed were perfectly clean, the soap thus produced is quite homogeneous, and is called a "curd soap;" if any foreign matters are present, as particles of dirt between the separate curds, a mottled effect is produced, and the soap is termed "mottled soap." When the boiling is finished, the steam is turned off, the copper allowed to rest, and the stiff soap-paste is then skimmed off with ladles, and transferred to iron boxes or frames to cool.

Yellow soaps, or "fitted soaps," are thus finished. After the "whole boil" the copper rests several hours, and the charge of half-spent ley is removed. Free or open steam is then turned on, and the condition of the copper when it boils is judged of by the manner in which a thin film drops off a trowel. This operation is called "fitting," and it is often necessary to add some water to bring about the proper condition, only attainable, and to be judged of, by actual training and practice. The copper is then covered up and allowed to rest two or three days, or even longer, in which time the contents divide into three layers, the uppermost, or "fob," contains various impurities, unsaponifiable material, air bubbles, &c.—the centre ($\frac{4}{5}$ of the whole), neutral yellow soap, the lowest, or "niger," containing the excess of caustic soda, dirt, water, salt, glycerine, &c., &c. The "fob" is removed from the top, and the soap paste pumped into frames to cool. English soap frames contain about 12 cwt. of soap, in a block 60 inches high, 45 inches long, and 15 inches wide. They are made of cast iron, and the sides and ends are bolted together so as to form a box to receive the hot soap paste. When this is cold, they are removed, and the

block cut into slabs by a wire, and the slabs cut by a machine into bars 15 inches long, weighing usually 2½ or 3 lbs.

Not unfrequently various substances are mixed with soap after its removal from the pan, with the view of cheapening it, or of increasing its washing power, or of hardening it. Of these, far the most really useful is silicate of soda, which is in reality a sort of mineral soap. A ton of silicate of soda contains as much soda available for washing as three tons of soap. It may be made either by fusing sand and soda-ash in a furnace, and dissolving the product in water, or by dissolving some form of silica (flints for example) in solution of caustic soda with the aid of steam pressure of 30 to 40 lbs.

To make scented and fancy toilet soaps, the finest materials are employed, and colouring matters, scents, &c., &c., are added to the soap paste before it gets cold, and after being cut up into bars and small pieces the soap is stamped into tablets of the required shape and size.

The real value of soap depends upon ;—

- a. The quality of the fatty matter employed, and more particularly its hardness.
- b. The quantity of this in a given weight of soap, i.e., the percentage of fat.
- c. The quantity, or percentage, of caustic soda, both combined with fat, and free.

These are matters which are readily determined by chemical analysis. A genuine, or "neat" soap, fresh from the copper, should contain about 80 % water, 7 % soda, and 63 % fatty acids. Yellow soaps contain rather more, and mottled and curd soaps rather less than this percentage of water.

The theory of the action of soap in removing dirt is not even yet thoroughly understood. It appears to be partly due to chemical causes, partly to physical. When greasy substances have to be cleansed, it is advantageous to use a soap containing an excess of caustic soda (as mottled and curd soaps are liable to do), which excess combines with the grease desired to be removed. A neutral soap however will dissolve up a large quantity of greasy matters.

Considerable light has been thrown upon the manner of removal of dirt by soap, by the researches upon *Pedesis* of Prof. W. Stanley Jevons, F.R.S., who has given this name to a microscopic phenomenon long known as the Brownian movement of small particles. When clay is stirred up with water, and the water allowed to stand, it clears itself very slowly, and microscopic examination showed that this was due to a kind of molecular movement of infinitesimally small particles of the clay. To this movement Prof. Jevons gave the name *Pedetic action* (*vid.* "Quarterly Journal of Science" for April, 1878, No. LVIII.), and he found that it was largely influenced by the addition of certain substances to the water containing clay in suspension. Soap and silicate of soda increased the *Pedetic action*, or movement of the particles, enormously (Report of the British Association for the Advancement of Science, Dublin meeting, 1878, p. 435), and from observations made by Prof. Jevons and by the writer of this paper (who hopes to extend his researches in this direction) it seems clear that in the action of these substances in promoting this molecular movement of extremely minute particles, is to be sought the explanation of the cleansing power of soap.

At the special request of the Editor, a few words are here added on the subject of apprenticeship. It is obvious from the foregoing that no man can be a good soap-boiler (*i.e.*, competent to direct others) who has not a fair knowledge of chemistry and of some branches of physics. An intelligent man with such knowledge could probably master the practice of English soap-making in about six months, if he gave several hours a day to the work. The writer however is not in a position to express any opinion as to whether any particular English firm of soap makers would be willing to receive an apprentice from among the natives of India, nor as to the amount of premium that would be required if such an apprentice were received. He can do no more than endeavour to facilitate the making of enquiries on these points.

THE EDITOR OF THE JOURNAL OF THE
 MANUFACTURING INDUSTRIES FOR INDIA
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 MANUFACTURING INDUSTRIES FOR INDIA
 TO BE KEPT ADVISED OF ANY SUCH ENQUIRIES.

AN AMERICAN'S IMPRESSIONS OF INDIA.

The first impression conveyed to the mind of every European and Asiatic upon landing in the United States of America is that he is in presence of a very young nation. The buildings are so clean and fresh in color that, in contrast with the time-worn and smoke-bagrimed structures of most European towns, they seem as though they had been erected but a few years before. Houses even two centuries old preserve under that clear sky and dry atmosphere a freshness that surprises the stranger. And this impression of national growth is strengthened by the tremendous bustle and activity that everywhere prevails. Americans go through their daily routine and through life with a rush. The twenty-four hours of the day seem scarcely enough for them to get through their engagements of work, eating and sleeping. As for amusement, they take little of it, and that little is snatched as it were on the run, as the fielders in cricket catch up a ball that whizzes past them. In every action and every thought the Americans are intense; men of steam, with nerves of quicksilver and muscles of spring steel.

With this picture before him, let the reader fancy what must be the effect upon an American's mind of his first contact with East Indian civilization. What greater contrast could there be than between this and what he had been accustomed to? I have been asked to say what my own impressions were. I find it difficult to recall them out of the medley of thoughts that my first few weeks of Indian life poured into my memory. From the time when we caught

sight of our first native boat, whose hull, shaped after the model of the wild duck, and lateen sails were so novel to our eyes, it seemed almost as though we were travelling through a dream. The ideas derived from books and pictures of the East were all lost in the reality. The appearance of Bombay, its streets, shops, bungalows, cocoanut palms, bananas, gold-mohur trees; its gaping wells with their ludicrous water-wheels, the bullock-gharris, grasshopper-like buggies, the clumsy carts, the humped and dewlapped oxen and cows, and the stupid black buffaloes, uglier than any quadruped but a hippopotamus, whose first cousins they almost seem; the intense light of day, the glare of bright *sarees* and *lar-gondahs*, of turbans and white costumes; the naked coolies and toddy-wallahs, the shaven heads and topknots of the Marathas, the handsome, pale Parsis, looking—many of them—as though the very incarnations of mercantile solidity and propriety; the Hindu type, with complexions varying in hue from those of satin-wood and walnut to those of mahogany and ebony, and an expression of race-refinement and dignity to which my country is strange. Such are the recollections of first impressions of Bombay. Having something of an artist's taste and a trifle of artistic knowledge, it was pleasure enough to sit at a window in the native town and see the throng pass by. At every minute there would be something to notice and to enjoy. The nude figures of children, coolies, and toddy-wallahs almost gave one the impression that they must be artist's models going to pose in studios. The rattle of the *nagwallah's* drum called up all one had read of the jugglery of the East. The heavy wains, piled high with cotton bales, by the very contrast of their clumsiness suggested those Dacca muslins, light as gossamer, and so filmy that the specimen which Hâbiola, the weaver of Golconda, sent to the London World's Fair, could be passed through a

measuring and three hundred yards of it weighed less than two pounds. The wedding processions, with their boy-bridegrooms masquerading under red umbrellas as rajahs, their *acchi*, or mock gardens, their drummers and fifers in bullock carts, making the very air to split with their noise. The Parsi funerals, where the mourners and friends come silently trooping down the street coupled together by handkerchiefs and clad to the feet in ample white robes, not the sound of a footfall to break the stillness of their march. The pedlars, carrying their wares upon their heads and uttering the cries that sounded so strange to our ears. The ash-bedaubed, saffron-robed, half-naked religious beggars, who beg more and probably pray less in reality than any other natives, and who by their importunity and worthlessness have brought a saintly class into disrepute. These are a few of the first glimpses of Indian street life that make an American ready to pinch himself to test whether he is awake or dreaming.

And the difference in race-energy is no less remarkable than in outward appearance. The quiet, lazy, procrastinating ways of the Hindu are enough to drive an American wild with impatience, as the racer chafes when yoked with the easy-going Percheron. In his country an appointment to meet or do anything at a stated hour is made in the full mutual understanding that the parties to the agreement mean just what they say and will do the thing or be at the place at the exact hour named. But in India! Michelet draws in very coarse colors the contrast between the Eastern and Western races. "What," he asks, "is the feeble Hindu, with his delicate, feminine hand, compared with the blonde European, nourished, surfeited with strong meat and drink, and doubling his force of race with that half-drunken rage which the devourers of meat and blood always exhibit?" He is, certainly, in part justified in attributing race-energy to

strong meat and drink, but the factors of climate and environment must not be overlooked. The intense energy and concentrativeness of the American is quite as much due to these last two causes as to the two former, if not more so. Conversely, the same rule applies to the Hindu; and, remembering the past activity of the race, we must look to other causes than a farinaceous diet and abstinence from drink for an explanation of the prevailing national inertia.

Even before seeing Europeans and natives in each others presence, I could easily perceive how they mutually regarded each other, and how utterly contrasted with American notions of human equality were their respective demeanours. Immediately upon our arrival our party was, in consequence of the peculiar character of the Society which had sent us to India, thrown into exceptionally close relations with the natives of all races and sects. They visited us by hundreds, formed intimacies with us, let us see them under their masks. Anglo-Indians who called upon us at the time agreed in saying that our opportunities for knowing native character were unique. We found among them good and bad, as might be expected. In short, Hindus merely proved the rule that human nature is alike the world over. But we did find traits that we had to deplore, and among them an obsequious politeness, which let us into a good part of the secret of the antagonism between the races. As tyranny begets hypocrisy, so sycophancy breeds despotism and superciliousness; and if the whites treat the natives with a patronizing haughtiness it is more the fault of the latter than the former, for it is selfish human nature to respect only those who respect themselves. If ages of subjection to the irresponsible personal rule of native princes converted the once warlike and proud Aryans into the cowed and calculating modern place-hunters, it is the misfortune of circumstances. Of the friction between

ruler and subject, attributable to economical and political causes, it is not my purpose to speak.

I find, also, a conspicuous lack of virile energy among the people—among Hindus, I should say, for the Parsis are evident and notable exceptions, and the Mussulmans are, I think, more active than the Hindus. It requires but a very slight knowledge with physiology to discover at least one good reason for this. All nature cries out against the fatal and inhuman custom of early marriage: and the Hindus can never hope to enjoy physical, or social, or commercial health and prosperity until they learn that only adults can breed the founders and supporters of a nation worthy of being called great. Of mere numbers there is more than enough, and the problem of problems that vexes the minds alike of British publicists and native patriots is how the teeming millions of the modern Aryavarta can be fed, despite the exhausting system of agriculture which is stubbornly adhered to.

One more observation before I close. I have travelled three thousand miles over the country since last February, and have privately talked with hundreds and publicly addressed thousands of educated natives. My conclusion is that their education is not an unmixed blessing. It has taught them to read, write and speak English, to be fit for clerkships and, to a less extent, take up professions. But scarcely an appreciable percentage of them have become Christians, or are likely to either in this or the next generation. They have become materialistic and sceptical. They know nothing of their noble ancestral faith, philosophy or literature, and have acquired no substitute in their stead. My belief is that the moral welfare of the nation would be incalculably promoted by the universal establishment of Sanskrit classes and the teaching of Vedic ethics. And, in all India, I have found no

one for whom I think the Hindus should have more gratitude and reverence than for the Swami Dayanund Saraswati, founder of the Arya Samaj, who devotes his talents, his vast learning, and his life to this sacred work.

HENRY S. OLEOTT,

President of the Theosophical Society.

BOMBAY, August, 1879.

Some remarks on Bombay, and especially on the Parsees, by the writer of the preceding article, appeared lately in an American newspaper. We give a few extracts:—

“In the schools and colleges directed by Government and the missionary schools the pupils go through pretty much the same course of studies as our own boys. I have visited by invitation a number, and examined the proficiency of the students. I found that while having a fair knowledge of European geography they were extremely ignorant about the United States, and this ignorance is universal among adults. I was more interested in a school for Parsee girls than in any other. * * Upon our entering the principal schoolroom the whole 280 pupils rose and salaamed. A pretty sight it was. I never saw a greater number of beautiful children or more intelligent faces in any equal gathering. I went from room to room examining the classes, and was everywhere struck with the ready intelligence displayed, and especially with the gracefulness with which the tiniest pupil would salute us. What added to the sparkle of the scene was the gold and satins of the children's costumes. It is a strong point of Parsee custom to dress their females as expensively as their means allow, and these children—some little mites of only two years—were arrayed like Solomon in his glory. Every head covered with a figured or embroidered cap of some gay color, almost every girl adorned with silver, gold and precious stones, all the bright shades of crimson, scarlet, yellow, green, blue, &c., displayed in

their Oriental satin trousers, and the fair Romanesque complexions and great liquid eyes to crown all—who could forget the picture? Some of the Parsee gentlemen of Bombay have properly estimated the importance of female education, and none more than Mr. Manockjee Cursetjee, who founded a large institution of the kind here called the Alexandra Female Institution. His own daughters were splendidly educated, and while on a European tour some years ago were with their father received at court by seventeen crowned heads. One is married to Mr. Kursedji R. Cama, the best living Zend scholar, and a man most highly respected by every other caste as well as his own. His library of works upon the Parsees, their history and religion, is copious and unique. Mr. Cama is proficient in European languages as well as Oriental, and so is thoroughly qualified to write upon the subject to which his attention has been devoted for many years. As a rule the Parsee *moheds*, or priests, are totally ignorant of the meaning of their ceremonies, often even of the value of the Zend words they utter in the temple service. Of the true philosophy of Zoroaster hardly a single Parsee has now any idea. The spirit has all died out of the religion and only the dead letter remains. * * The Parsee merchants are the sharpest, shrewdest, most enterprising and progressive class in India. The trade of Bombay has long been in their hands or under their management in one capacity or another. The fame of Sir Jamsetjee Jeejeebhoy reached America long years ago, and his benefactions to Bombay are to be seen on every hand. But at present despair and gloom reign in almost every godown and counting-house, and commercial adventure is at a standstill. An intelligent member of the community told me the other day that so depressed in spirit were the Parsees that they saw no hope of better times; and many of the minor traders were actually seeking places as servants rather than longer face the risks of business. * * Men of such enterprise and breadth of view are not permanently discouraged by difficulties, and I look for the time when their ventures will be as bold as ever in a healthy time of trade. As regards the integrity of their business dealings, some Europeans seem to have one opinion, some another, but if they

THE PRESENT PRACTICABLE RANGE OF SOCIAL INTERCOURSE IN INDIA.

A general meeting of the National Indian Association was held in the Albert Hall, Calcutta, on Friday, Sept. 12th. Dr. K. McLeod in the chair, and the meeting was largely attended.

The CHAIRMAN opened the proceedings by calling on the Secretary to read the last Report.

Mr. MENMOHUN GHOSH read the Report, from which it appeared that the Association has been fairly prosperous in the several objects it has in view. It was said that the call for a pure Bengalee literature has already been responded to by the preparation of two books in that vernacular; that serama-teaching is beginning to be more appreciated, though the income derived from that source does not cover more than nine-elevenths of the expenses of conveyance for the teachers; that the Association had, notwithstanding unfavourable weather, done something in the way of organizing excursions for native ladies; that it had been applied to by native gentlemen proceeding to England for introductions to the parent Society; and that its funds, though subscriptions were urgently needed, had received aid from the Maharaja of Durhanga and Rajah Bahadur Ram Ranjan Chakravarti, of Hetampur.

The CHAIRMAN having made a few remarks on the Report, called on Mr. James Wilson to read the paper he had prepared on "The Present Practicable Range of Social Intercourse between Natives and Europeans."

Mr. WILSON said,—Philosophers and philanthropists in all ages have set themselves the problem of discovering the highest good; and whatever branch of investigation they have taken up, they have soon found limits to the practicable range of their subject. Some have sought the *summum bonum* in material prosperity, and the alchemists of old conceived the great end of their existence, or at least the aim of it, was to transmute base

metals into valuable ones. Though they failed in this, they were the precursors of the chemists of our days, who have far surpassed the dream of the ancients by showing the properties of metals far more useful to man than would be the transmutation into gold of all the iron in the world. The range of metallurgy sought in the olden days was a limited, and yet an impossible one. It is now exceedingly wide, but science teaches that things essentially different do not admit of conversion in the ancient sense. To take another illustration: mathematicians sought to square the circle, a problem not yet satisfactorily solved. Mechanicians have puzzled their brains to discover perpetual motion; but in vain, as regards the ultimate aim. It was and is still beyond the practicable range of mechanics—in other words, it is impossible. In theology, divines, and disputants not divine, have sought to reconcile incompatible doctrines, such as free-will and predestination, and their contentions have only gone to prove how far their earnestness had carried them beyond the practicable range of human understanding. In medical science we have had men devoting their lives to discover the *elixir vitae*, overlooking the impossible in their zeal in the cause. In all these cases, though the inquiries have necessarily fallen short of the object of the investigators, it cannot be said that their labours have been useless, or have not been attended with some good effects within the limits in which improvement or discovery was possible.

Taking these instances as examples, they may serve us for guidance in the attempt to deal with the problem which this Association seeks to solve. We are told that, in the very beginning of human history, the first man soon made the discovery that it was not good for him to live alone. His experience has since had ample confirmation, not only in the case of individuals, but in that of classes, races and nations. It is partly the recognition of this fact that has given rise to this Association, which holds to the principle that each race has something of good which will not suffer by diffusion, but will rather be strengthened by being shared. It is with the idea of reciprocally educating this acknowledged good that the Association seeks to promote social intercourse between our two nationalities. There

are many causes which militate against such intercourse, and it is found that hitherto the range of such intercourse has been exceedingly limited. It is difficult, except by the lapse of ages, to have cordial sympathy between two races occupying the position of conquerors and conquered; and this difficulty is necessarily enhanced where they are also alien in religion, diverse in historical experience, and almost in opposite poles as regards personal characteristics.

In considering the question of the practical limits of social intercourse between the two races we cannot leave out of consideration the changing influences that work so actively in the capital of India. Metaphorically speaking, what is impracticable to-day may be to-morrow an accomplished fact. But it is necessary to see in what direction changes will have to be made. If there be difficulties in the way, on which side is the difficulty and how far are objections removable? So far as Europeans are concerned, there is nothing in their religious obligations to prevent them associating with the people of this country; there is nothing in social usage or usage—that is to say, such intercourse violates no principle, interferes with no moral obligation, involves no penalty in the way of disability as amongst themselves. It is open to the European to seek gratification in native society by seeking to converse with them, to learn their ways, to acquire a knowledge of their philosophy or habits of thought, to personally study their institutions and to learn from them any lessons of improvement that a diverse and ancient civilisation may be capable of teaching. Equally may he impart to others anything pertaining to our modes of living, our domestic arrangements, home life, amusements, our commercial enterprise, scientific investigations, or national desires and aims. These remarks apply to both sides from the European point of view, and so far as we are concerned the practical range of social intercourse may be said to be unlimited. Still, there are limits in language, in the want of opportunity, in different modes of life, which, however, may be classed as non-essentials from the point of view in which the question is now before us.

This, therefore, throws the difficulties in the way upon the shoulders of our native friends; and in saying this, let me

rather be understood as expressing a fact than imputing blame. For in discussing a question of this kind, facts must be dealt with whether they tell in favour of one side or the other. The Hindoo is no more to blame for having been brought up under restrictive ideas than the European is for living in his wonted freedom as inherited from his forefathers—though this at once brings us into contact with an essential difficulty. The very wide freedom enjoyed by the European is practically enjoyed by both sexes; whereas the Hindoo habit (not to say the requirements of religion) denies even a very limited freedom to one-half of the race. The Hindoo idea is that freedom to women would be abused—an idea that is not entertained by the Europeans in anything like the same degree; and the European idea is that the virtue of enforced restraint is not of an order to be looked to as a model. Though liberty may be liable to abuse, as the best of things may, that only is true virtue which successfully "fronts the blast and breasts the tide." So long, therefore, as this idea of restraint on women prevails in India, free social intercourse is not within the practical range of present realisation, or at least not on a scale to show anything but exceptions so rare as almost to be regarded as eccentricities. This unworthy distrust of Hindoo womanhood is the greatest condemnation of Hindoo manhood, and shows, above all things, the moral status of a nation that glories in a chastity that it cannot trust, because of its sense of the degradation of its manhood. This is the real cause of the restricted intercourse that is practicable in the present state of Hindoo public opinion, even in the large towns. In the rural districts the idea that this Association seeks to promote is scarcely to be thought of.

The religious idea is perhaps the most potent one to deal with, because religious usages, either as a fact or a form, enter so largely into the daily life of the Hindoos. But there is also a great difficulty on the score of language. So far as the English-speaking natives are concerned, there is no difficulty on this ground. Intercommunication is possible; but European society being bi-sex, it requires a corresponding society also of both sexes to prevent misconceptions and to realise the idea to the European mind that there is *true* society. Society is com-

panionship, not in its individual sense, but as a complex idea, and to be realised it must have its full component parts; but so long as there is no common medium of verbal communication on the part of both sexes the realisation of social intercourse between the two races must necessarily have a very limited practical range.

Again, there may require some consideration in the matter of dress, and in this respect also it seems as though the concession must be on the part of our native friends. They need not adopt ours, but there would require some modification of their own, for it is not likely that European ladies will adopt the *saree*, though there are people who think that they would find it comfortable, and there are others who deem it very graceful and becoming.

The manners and customs of the two nations are also very diverse, and these might be found not compatible with each other's tastes. Which is to yield to the other? They can only by association try the practices and tastes of both, and each might learn something good or agreeable, or abandon something else that could not be described as either one or the other.

Seeing, then, that concession must necessarily be on the side of the natives, we have to consider how far that is practicable or possible, according to the state of native society itself. There are some things that are possible, and yet not practicable or expedient. Native society, like our own, admits of various distinctions, but there is this difference, that diversity in religion, for instance, involves no social disability amongst Europeans. It is natural that men of similar views should associate, but there is not the same penalty for difference that is involved in this country. There is no putting out of caste. In like manner there are practically amongst us no restrictions as to food. There is nothing sacred and not much that is deemed unclean. Men of all degrees of social standing may sit at the same table and partake of the same fare. With us the rule is liberty. In India the rule is restriction, and where old notions prevail the limits are very narrowly drawn. In illustration, we may take the division commonly recognised as orthodox and heterodox. These may be men of equality in birth, social position, educa-

skin, ability or anything else, but if they differ in religion, they cannot become as alienated as the Jews were from the Samaritans. The orthodox man is bound so strictly by his orthodoxy that he cannot move beyond the narrow circle which is prescribed for him without peril, as he thinks, to his highest, his eternal interests. He is equally bound in the same limits as regards foreigners; and in strictness he must regard strangers as practically unclean. And should one of his own kindred adopt the habits or religion of the stranger he must become as they are—strangers and outcasts. Can we then expect association from the orthodox? Clearly not, unless we expect them to adopt a species of hypocrisy which would rather lead us to despise them than to seek their association. No; much as we might desire to manifest kindly feeling and goodwill towards our native fellow-subjects, the gratification would be purchased too dearly if it involve such a loss of self-respect as the above supposition implies. We may from our point of view think their feelings narrow, their intelligence restricted, their judgment at fault; but conscientious adherence to honest conviction must command respect in preference to complaisant hypocrisy. But even in this matter it is only fair to recognise the high principle which estimates some of what may be termed liberal-minded orthodox Hindoos. I know some of this class who adhere formally rather than in earnest belief in orthodox practices, who nevertheless cannot fall in at present with the wishes and objects of this Association. The view they take is this: "We believe there is nothing essentially wrong in association *per se*. On the contrary," said one of them to me, "there may be much good in it. For instance, I delight to enjoy the pleasure and benefit of talking upon you and talking with you. I should not personally feel condemned in my conscience if I were to sit at your table and even partake of your food. There is nothing defiling in all that; if the intention be right. But what is the effect; or would be, in my case? I belong to, and am married into, an orthodox family. Our associations are orthodox, and for many reasons I feel it desirable to conform thereto. But understand distinctly, that it is not from prejudice or anything of that kind that I do so. But if I were to come and sit at your table

and partake of your food; the idea that I had associated with Europeans would be known. It should be questioned as to whether I had partaken of your food. And if I showed still many dogs I should deny that I had eaten or drunk with you. But I prefer to deny myself the pleasure of your association beyond conversing with you to doing violence to my conscience and glazing my own mind by a lie. This is a motive which we are bound to recognize and to assent to, if possible; but I am of opinion that the practicable range of intercourse is and ought to be limited by native orthodox opinion until native society becomes more liberal in its views, or comes *vide hoc* and so on. I can be discovered that will not inspect conditions by a temptation to falsify. The same gentleman said that as regards the position of native ladies — or, if you will allow me, I will call them by the name of the home of women as he would not himself have of the widest subjects to his family existing or being visited by any body but he said that because many who are notoriously known to indulge in these things and to drink with and like Europeans, his family probably would not visit them even in the most innocent way without the imputation of being like them. They would not be believed if they denied it, and they prefer to remain in that isolation to incurring the unpleasant odium of those parties involved. This shows that the range of intercourse and will be extremely limited either until the ideas of native society do not radically relax or until some kind of association be sanctioned which shall be free from the objectionable mentioned. A hint to the friend whose views I have thus freely quoted gave me a host of illustrations as to the limits of what might be done as regards the association of women by taking high life. We will suppose that a Prince received visits from the wife of his chief Justice. There would be some exceptions made in cases and authorized suppers might be given. She might entertain the visitor with refreshments by borrowing plates and table glass service from the domestic or her perhaps her daughter or some member of the family but she could not without the able hand break bread with him might not be so easily passed and he might be more present than either or both. "and so on" and so on.

regard her as the weaker vessel, and they look to men as being at present the only friends or auxiliaries of the movement. It is true that they are the only accessible or available party at present, and it is a question whether in seeking to promote intercourse our countrymen and women have taken the strongest ground in seeking to lead the men to assimilate their habits to our own. The question is whether the change is not too violent, and whether we are not adopting a course that will render reciprocity difficult, if not impossible.

The European idea of association culminates in the familiarity that admits of intimacy akin to that of family life, where the various members may eat together, converse, and interchange ideas and thoughts freely. This mingling implies the association on terms of friendship and community of feeling. It is a mark of esteem to dine together, and to ask one to dinner even formally implies this; but when association becomes very familiar even the formality may be dispensed with in close and acknowledged friendship. But this, if I rightly understand the matter, is not the association that is chiefly sought by this body. It is rather sought to break down the barriers that keep the two races apart; and in our advances we offer to go as far as we do with our own countrymen, and invite natives to eat with us, in proof of the earnestness of our desires and intention. But it is a question whether, in doing this, we are not losing sight of that politic Italian maxim, *facciamo lento*—hasten slowly. There are several other matters on which something might be said, but not unwarrantably to afflict you this paper may be safely concluded by a consideration of the question just named.

The friend to whom I am indebted for many of the points herein noted, and also another very intelligent friend whose judgment, opinion, and prebly I have great reason to respect, say that the very excellence of our intentions leads us into the error and largely defeats the objects contemplated. There are many men who, while they have ceased themselves to hold the superstitions or the traditions of their race, are yet not in a position to divorce themselves from orthodoxy. They are bound to pay deference to it. In these claims to liberality of feeling and enlightenment they will not refuse to bow down with their

peans and share their hospitality, and when challenged with it by their orthodox relations they are driven to escape condemnation by the sacrifice of truth. Now, the question has been put to me whether we ought to tempt people to such an immoral alternative. Their idea in accepting English hospitality is to please their host rather than to gratify themselves, and some of them have not the moral courage to refuse. Again, those, like the friends to whom I have referred, who appreciate the knowledge and intelligence of European society and would like to join it are deterred from doing so by the imputation that would be cast upon them of eating with us so long as our leading idea of association is that of sitting at table and partaking of food. Their idea is that, according to present understanding, there is no association with us apart from eating, and they would prefer that this idea should be exploded. They say that their habits are simple—ours costly and elaborate; that social communion implies somewhat of reciprocity, and in their position reciprocity is not within the practical range that would make the movement a success. In these views I am disposed very largely to concur. They are in accord with the teachings of one of the most politic men that ever lived—the Apostle Paul. His theory was that it was not well to eat flesh or to drink wine, or to do anything whereby a brother stumbleth, or is offended, or is made weak. Putting this advice into modern phraseology, we ought not for any purpose whatever to do anything that tends to demoralise our fellow-creatures. It is a question whether such demoralisation may not follow the too pressing urgency of social intercourse after our own model. From the remarks of several native friends, I have reason to believe that much more extended and more desirable, because more sincere, intercourse would be possible were the effort made more intellectual and social in character and apart from eating and drinking, which are stumbling-blocks in the way of the most desirable section of native gentlemen, and the only possible one at present whereby the idea of womanly association could be compassed. There are some native women who are said to cultivate music who would doubtless enjoy a musical evening, and others who would appreciate pictorial representations of

simple descriptions of our home life. In this respect, too, there would be some possibility of reciprocity, without any sense of rivalry in display or temptation to go beyond prudential limits in expenditure, or the destruction of that sense of equality which is fatal to the objects sought. If the effort to promote social intercourse can be justified, its best justification would be practical success; and it seems to me and to others, whose authority is much greater than mine, that the Pauline principle is most full of promise as to the possible attainment of some of the objects of this Association.

The CHAIRMAN was sure that they had listened with pleasure to the lecturer's remarks. Mr. Wilson had indicated certain limits within which social intercourse was practicable between Natives and Europeans and also certain difficulties. The CHAIRMAN would invite the remarks of the meeting on the points which had been dealt with; and he thought that if their remarks had reference to the difficulties and how they could be removed, the discussion would have a practical tendency. No doubt, also, some of those present could carry their memories very far back, and they might profitably inform the meeting of what had already been done to promote social intercourse between the two races.

The Rev. C. H. A. DALL was able to say, after a twenty-four years' residence in India, that the desire to extend social intercourse between the races was steadily increasing, even on the part of orthodox native gentlemen. He remembered Raja Radha Kant Deb's levées for Europeans and natives, which were held in the temple of Krishna that gentleman had built for himself in his house, and at which the guests partook of refreshments together.

Baboo BURNÉE CHUNDER BAXWAZEE did not think there was any native gentleman who would not like to mix on equal terms with Europeans; but natives were sensitive, and their feeling—right or wrong—was that Europeans in India looked down upon them and would not admit them on terms of equality. This feeling, he noticed, was apparent even at the formal assemblies periodically held by public dignitaries, and at which Europeans and natives were brought into contact. There was a real desire on the part of educated natives for free intercourse, and the

Inter-course between the races would have increased a thousand-fold if that desire had been met by Europeans in the spirit that it should have been met.

A young native gentleman, in a speech of some length, said that the reason why natives were not respected by Europeans was that they did not respect themselves; that they were not conspicuous for those qualities which everywhere commanded the respect of the Europeans. He did not think it was a question of antagonism between the conquerors and the conquered, but, on the other hand, it was necessary for Europeans, by treating natives with kindness, to teach them how to respect themselves.

The Rev. Mr. BAMFORD, noticing what had been said by a previous speaker as to Europeans looking down on natives, said that it was possible for natives to be too sensitive, and mistake the proverbial national reserve of Englishmen for contempt. In his own experience, he had found it very difficult to get people, who, though they had a great respect for each other, had not been formally introduced, to fraternise. His advice to the natives was—"don't think yourself looked down upon." He thought, however, that the objection of natives to eat with Europeans was a difficulty to be got over.

The Rev. K. S. MACDONALD thought a great deal of truth had been spoken on both sides, though the question had by no means been exhausted. The feeling of the two races seemed to be much the same as that between Highlanders and Southrons. The blame lay, probably, on both sides, and the estrangement would remain till they knew each other better.

The CHAIRMAN moved a vote of thanks to Mr. Wilson for his interesting and instructive lecture. One thing which must have struck everyone was that throughout the discussion there had been no question as to the desirability of promoting intercourse between Europeans and natives, but that all were agreed it was not so great as it might be. He thought the matter of feeding was in this connection a very small matter; it had been ordained that "man shall not live by bread alone," and there were other methods of promoting social intercourse than through the agency of dinners.

Moulvie ABDUL LUTEEF, Khan Bahadoor, seconded the motion for a vote of thanks to the lecturer, and the motion was carried.

The meeting separated with thanks to the Chairman.

In an article on the above lecture *Brahmo Public Opinion* writes as follows :—" We have always felt the greatest possible interest in the subject of social intercourse between our countrymen and those into whose hands Providence has placed our destinies. The subject is one of considerable importance but is at the same time beset with difficulties. There is not the slightest doubt that our national habits, manners, customs, and mode of living, do, and would for some time to come, stand in the way of free social intercourse of the rulers and the ruled. But we are at the same time decidedly of opinion that the time has already come when such intercourse ought to be more close and frequent. Western education and western civilisation have worked and are working a marvellous change in our society. Their force is irresistible and it is futile to attempt to withstand it. We have no sympathy with those of our countrymen who resist it on the ground of loss of our nationality. There can be no nationality where there is no nation. It will take some time before we grow into a nation. We have lost every vestige of our ancient civilisation, and though the thought that we were once a great and civilised nation is very cheering and encouraging and even useful to lead us to retrieve the past, yet we do not think we should be justified to resist the tide of a new civilisation which is now breaking in upon us. We must move onward with the march of civilisation unless we prefer to be despised. If we are to advance we must have a standard of civilisation to go by. Having lost all traces, as we said before, of our eastern civilisation we must of necessity adopt the one with which we have been brought into contact so far and to such extent as the physical and other conditions of our country will admit. We do not advocate a *wholesale* adoption of the European civilisation, but there can be very little doubt that we must to a *great* extent adopt the European model in the absence of any other."

A BRIEF SKETCH OF BENGAL.

BY A BENGALÉE IN ENGLAND.

II.

The population of the Bengal Presidency is more than 60,000,000, of which Bengal proper contains more than half. The statistics of Bengal, published every year on the well-arranged methods of births and deaths registration, will prove accurately the population of it.

The origin of the people of Bengal is uncertain. I can probably say that they are the descendants of the Aryans who came from Central Asia and Bactria. Several families, too, reigned in Bengal successively, with *Gaur* and *Nuddea* or *Navadwipa* as the capitals. Then after the conquest, or rather taking, of Bengal by stratagem by the Mahomedans, there came to live in Bengal hosts of them, and hosts of Hindus were also converted to Islamism, inasmuch as the object of these Arab conquerors was to propagate their religion. About four-fifths of the present inhabitants are Hindus and the rest Mahomedans, the descendants of those Moguls who reduced the country some centuries before. There are more Moguls in the East Bengal than in other parts; they are as numerous there as the Hindus. They are of an olive colour, with features resembling the Europeans. They are all Mahomedans, and hold the idolatry of the Hindus in strong abhorrence. The two principal races in Bengal are therefore the Hindus and Mahomedans.

We have learned in histories written by English people that a certain number of people came from Upper India to settle in Bengal during the reign of one of the Sen Rajahs. We get accounts from the Ghattacks—a class of people, Brahmins generally, whose profession is to keep records of the pedigree of all the high castes and to read aloud the genealogy of them in a meeting or during marriage (like heralds) that there came during the reign of one of the Sen Rajahs in Bengal five Brahmins, with five slaves, to settle in the five provinces into which Bengal was then

divided, and that from them originate the five distinct sects of Brahmins, and from the slaves the Kaisthas, the next superior caste of Bengal, which has been proved by some to be the Kshatryas.

Of course the Hindus of Bengal are divided into four principal castes—the Brahmins, the Kshatryas, the Vaisyas and the Sudras. Among these the Brahmins and the Sudras are the most numerous. If Kaisthas be called Kshatryas, then this one caste is not less numerous than the others. The Vaisyas, strictly as a separate caste, are few. The Brahmins and Kaisthas are the leading members of the community; they can check the Vaisyas and Sudras, though there are separate societies of all the classes. Among these four castes there are innumerable divisions and subdivisions, to know the origin of each of which and the extent of it makes the study of few years for a person. The higher castes are divided—the undermentioned divisions being the provinces they settled in—into five principal classes. There is only one caste now that claims to be Vaisyas. The Sudras are divided numerously, on the basis of profession. Nine of these classes are the chief, and are known as *Navashakhas* (nine branches). My opinion is that it is better to place these nine branches with the stem Vaisyas, inasmuch as these are all tradesmen and merchants of clean things.

Every one of these castes has its own priority and nobility. The nobility is constant according to certain fixed laws, almost dependent upon marriage. This is known by the term *Kaulinya*. Sometimes, especially among the Brahmins, it proves so injurious and demoralising that a sane man would not tolerate it. Women have been found among the Brahmins to die in their old age unmarried, because the guardians could not find out bridegrooms of equally noble family. These so-called *Kulih-Brahmins* do not lose their *Kaulinya* or Brahminism in that respect; but if a Kaistha or any other caste is known to have delayed the marriage of his daughter till her fourteenth year on similar reasons he is disgraced and reckoned as an outcaste, people will not take their meals with him, nor will they allow him to get his daughter married in any other family than in a similarly disgraced one. The *Mauliks* may be called the gentry, as the *Kulins* the aristocracy.

cracy of the caste. I think a tree showing the different castes and sects if added here will facilitate to understand the intricacies of caste system in Bengal.

As there are no Kshatriyas known much in Bengal, instead of that caste I shall put Kaishthas as a distinct caste, neither Vaisyas nor Sudras.

1. BRAHMINS.

[*Rari, Varendra, Srotriya, Vaidic (Dakshinatyā and Paschatya*)], Each of which has *Kulins* and *Mauliks* and has several families. The first contains Chatterji, Mukherji, Banerji, Gauguly, &c.; the second, Mazumdar, Lahiri, Bagchi, &c., and so on. There are other Brahmins besides these five chief classes—e.g., Acharya, those who make almanacks, the astrologers; Agradani, those whose profession is to take the gifts of Shrad, funeral rites, &c.

KAISTHAS.

[*Utterari, Dakshinari, Bangaja*.] Each has *Kulins* and *Mauliks* and has lots of families. No intermarriage can take place between any two of these; no two will dine together. The *Kulins* are three families, Ghosh, Bose and Mittra, and the *Mauliks* eight principal families, viz., Dey, Dutt, Kar, Paulit, Sen, Sinha, Das, Guha. Besides these there are seventy-two families of *Mauliks*, which are not much thought of.

3. VAISYAS.

No distinct divisions can be found of this caste now, and no one claims the caste besides the Subarno-Barnicks (the gold merchants). There are several families of this distinct sect, such as Seal, Mallik, Paul, Pyne, &c. They have their *Kaulinya* system as well as the others.

SUDRAS.

There are innumerable sub-castes of this one, solely separated by profession. There are nine of them reckoned as *Navashakhas*, or the nine branches, and they are as follow:—The agriculturist (*Satgopa*), the milkman (*Gapa*), the goldsmith (*Sarnakar*), the shopkeeper (*Telee*), the iron-monger (*Karmakar*), the barber (*Pramanic*), the grocer (*Bunia*), the weaver (*Tantobaya*), the worker in bronze (*Kansakar*). From this it appears that these are separated by profession, and as these are gentle professions I would prefer to call them *Vaisyas*. Each of these has hundreds of families and *Kaulinya* system as well. Then follows the host of others, all divided on the basis of profession, such as carpenters, masons, the confectioner, the potter, the oilman, the fisher, &c.

From the divisions of the Brahmins into five distinct sects it appears that they came from Upper India and settled in the five provinces of Bengal; but as the Kaisthas are said to be the descendants of the five slaves who came with the Brahmins there must be five distinct sects of them as well, but no more than three are found in Bengal proper. There is no knowing about the other two sects. There are some other Kaisthas besides the three sects, but they are known to have settled in Bengal very recently, such as the *Lala Kaistha*.

No intermarriage can take place between any two distinct sects or divisions of a caste—e.g., a Rari Brahman cannot marry the daughter of a Varendra; a Dakshinari Kaistha cannot marry an Utterari or Bangaja.

The *Kaulinya* system of the Brahmins is worse than that of the Kaisthas, though the system itself is shameful and injurious. Polygamy is prevalent among the Brahmins simply on this reason. Suppose there is only one male issue of a certain family, but there are several females of many equally high families, the parents of the girls, for fear of losing social position, will eagerly get their daughters married to the same one man, knowing that none of them will enjoy happy married life. Marriage, as it were, becomes the profession of the man; he lives on marriage. Every time he charges a heavy sum of money for marriage, and the fond parents offer the daughter as well as the money without any objection. Higher education and sympathy are fortunately vanquishing the system now-a-days, and people have learned how to think of the society—the society which has no rationality, humanity and good moral sentiments. I hope when education has once opened the eyes of the people to see that the so-called society is founded mostly on superstitions, prejudicial and partial principles, it will continue to do so, and ere long the society will be remoulded.

A brief idea as to how a Hindu loses his caste will, I think, be interesting here. *Manava Dharmasastras*, or the codes of Manu, prohibit the eating of beef among the Hindus in the *Kali-Yuga*. If any one would attempt to go against the rules publicly he will be reckoned an outcaste, though lots of instances can be had in Sanskrit books, of Rishis eating beef—e.g., *Shamansa Madhuparka* was the first thing with which a host used to welcome his guest, as

is to be found in the Act IV. of *Uttaramcharitam*, by Bhabavastu where he describes Basistha a great sage to have eaten up a whole raw calf. It is not that a Hindu will lose his caste simply by coming over to England, but that he has to eat English food, that he has to mix with English people in every respect. I think if a Hindu can possibly come here in a ship with a Hindu crew, and eats his native food, even in England too, he will not lose his caste.

There is no penance by which a person can be freed from the sin of mixing with a *Mlecha* (unclean). The only ordeal that can purify the soul is *Tushánala*, in which the body is to be covered with husks and fire set to it, when the whole body will be consumed gradually and be turned to ashes, then the soul is said to be purified. So we shall never be reckoned a Hindu, or rather the member of a Hindu society, with full caste rights and other privileges intact in our present life on our return home, and hell is yawning to receive us after our death. All other persons who will come in contact with us on our return will have to swallow cow-dung, mixed with the water of the Ganges, if they wish to keep in the society and the castes.

What can this be but monstrous? Young men with high aspirations come over to England—half the globe's distance—to gain higher knowledge for doing good to their country on their return home, but they are so much detested by the society that they are mortified and cannot raise their hands for its welfare. Is it not heartrending to hear leading members of a community asking an old father, if he wants to marry his daughters in Hindu families and to move in the Hindu society, to turn out of the house his only son, returned from England, on whom he rests high hopes and the peace of his latter end.

The slightest difference of food in a family, if it happens to be known to the public, mars the caste. How can, then, an educated young man sympathise with his countrymen when he is so much looked down by the society? I think a man who has committed the most immoral crime is not so much detested as a man come back from England; the former is even pitied by a few, but the latter is reckoned as an enemy. But men cannot on sound moral principles pay such orthodox regards to the society, and cannot, therefore, cease to send their children over here for education.

Consequently two different parties have been formed in almost all the places in Bengal, the one called the Hindu party, the other *Bilases* (England-going), which stands midway between a Hindu and a Christian community. I do not know when these harsh ties of community will be done away with ; it will take generations to do that. The Hindus, in my opinion, will form a nation, if they ever do form one, quite different from all others ; they will be cast, as it were, in a distinct and new mould. Every sane man will say as Burke says :—"The legislator, whoever he was (for who he was is a matter lost in the midst of the most obscure antiquity, Manu being identified by some with Manus of the Croetans), had it as a great leading principle of his policy to connect the people with their soil." So it is manifest, I think, that food depends on the climate people live in ; it is injurious for the great heat of India to eat beef. The ancient Hindus were used to it, why, then, will a Hindu lose caste in simply eating beef when he is in a climate that requires him to eat beef, not only for health and economy, but for many other unavoidable reasons ? When a Hindu returns home he ought not to take beef there, and ought to live upon such food as is required by the climate.

Besides these, there are many other ways of losing caste. The slightest disregard to the established laws of the society, if in any way gets publicity, is sure to excommunicate a family. Sometimes malice becomes instrumental for outcasting a man. "It is singular that caste may be lost not only by certain voluntary crimes, but by certain involuntary sufferings, disgraces and pollutions that are utterly out of their power to prevent. Those who have patiently submitted to imprisonment—those who have not flinched from the scourge—those who have been as unmoved as marble under torture—those who have laughed at the menaces of death itself—have instantly given way when it has been attempted to subject them to any of those pollutions by which they lose caste. To this caste they are bound by all laws of all descriptions, human and divine ; an inveterate usage has rooted it in them to a depth and with an adhesion with which no other known prejudice has been known to exist." Strange it is also that "a man who is born in the highest caste, the Brahmin, if he loses his caste does not fall to an inferior order, Kshatrya, Vaisya or Sudra, but he is thrown

at once out of all ranks of society. He is precipitated from the proudest elevation of respect and honour to a bottomless abyss of contempt, from glory to infamy, from purity to pollution, from sanctity to profanation. No honest occupation is open to him; he is, as it were, reckoned an enemy to the public. His children are no longer his children; their parent loses that name. The conjugal bond is even dissolved."

The Kaulinya system of the Kaisthas is not harsh. The first son of a Kulin must be married to a first or last daughter of one equally Kulin with him. If this rule is overlooked the Kaulinya is destroyed, and the family is called Banbsaja. The other sons and daughters should be married with Mauliks. A Maulik can never marry a Maulik; and the first son of a Kulin, if he loses his first wife, ought to marry a Maulik wife, which is called *Kula-addirasha*. It increases the honour of the Maulik family. All the other castes have their Kaulinya system guided by certain fixed rules of the society. Notwithstanding these difficulties and hindrances, I cannot well conclude this part of my true sketch of Bengal without saying that we must be up and doing for the improvement of our motherland.

N. L. G.

MARY CARPENTER READING BOOKS.

We have received the following prospectus of the "Mary Carpenter" series of books from Mrs. J. B. Knight, Honorary Secretary of the Bengal Branch of this Association.

The Committee of the Bengal Branch of the National Indian Association having resolved to issue a series of reading books to be called the "Mary Carpenter Series"—to be written in an amusing and instructive style adapted for advanced girls and women—invite the assistance of competent Bengali writers in the production of such books on the conditions and terms herein stated.

The following subjects are suggested:—Stories. Biographies of celebrated persons. Travels, with some account of foreign

countries and their productions, anecdotes of natural history, explanations of natural phenomena, or descriptions of modern discoveries or inventions.

The books to be written in prose and in the Bengali vernacular, the style being framed after the best models, free from pedantic Sanskrit compounds on the one hand, and from vulgar colloquialisms on the other. The distinguishable characteristic must be a high and pure standard of morality; not only must indecent subjects be avoided; but even words which suggest vulgar or impure ideas must be eschewed. The ideas conveyed in the books must be presented as far as possible from a native point of view. Although it is desired that no attempt should be made to inculcate any religious dogmas, the books should not be wanting in religious tone.

For the next year the Committee propose to give effect to the above resolution by offering a prize of (rs. 200) two hundred rupees for the best work published during the year ending 30th June, 1880, that may come within the scope of the above resolution and up to the standard indicated therein. Authors desirous of competing for the above prize must send their works before the 1st July, 1880, to Mrs. J. B. Knight, Honorary Secretary, 4½ Esplanade, Calcutta. The book to which the prize may be awarded must in all subsequent issues and editions have a fresh title-page added to it, with the words "Mary Carpenter Series" inscribed thereon. The copyright of the book to which the prize may be awarded will remain with its author. Good printing and neat binding are considered essential.

M. S. KNIGHT, Honorary Secretary.

A CHEETA HUNT IN THE GAEKWAR'S TERRITORY.

There is, it seems, no sport so attractive and exciting as that of a cheeta hunt. Sportsmen both European and native in the time of the late bluff King Khunderao, with the special permission of His Highness, very often indulged in the pleasures of the deer chase. Round about Baroda a vast extent of arable land, stretching from

the village of Scondarpore to that of Bora, with Dhuniary between, boasts of the breed of a large stock of deer that pass their guileless existence in fancied security. From the glorious rising of the golden sun on a dewy morn to his stately return to the horizon, no sight is so charmingly exhilarating as that of those innocent creatures sporting and frisking on verdant fields and extensive meadows with spirits light as air. Even now distinguished persons, like the special agent of His Excellency the Viceroy, residing in the Residency Camp of Baroda, and Sir T. Mahaya Rao occasionally take a liking for such a scene. The accomplished and clever prime minister of Baroda, who is looked upon by the people as fortune's special favourite, and who himself is thoroughly conversant of his powers in acquiring a rich store of scholarly knowledge and in his administrative abilities, is not backward in exhibiting some of those polished tastes and refined manners that can lend additional charms to his sterling worth and his enlightened mind. As a relaxation from their pressing and wearisome administrative work in a place so well known for years of chaos and disorder, these distinguished officials with their able staff greedily snatch an opportunity for visiting the spot where the dumb and irrational subjects of His Highness the Gaekwar roam about and repose under the broad canopy of heaven. Such parties with sheekaras (huntsmen), proudly conscious of their fleet and fiery steeds, with cheetas (tigers) blindfold, but intent upon the expected carnage, with stately carriages bearing the precious burden of the lovers of this exciting sport, leave the city of Baroda on a fine morning and halt for a time at the Palace of Mukerpoora, an inelegant and huge building without the slightest pretension to any species of architecture, and built at an enormous expense simply to gratify the whims of the haughty and overbearing Prince Khunderao. In the afternoon such a party begins to march, and within half-an-hour the whole party finds itself in the vicinity of the extensive land on which it is a pleasure to watch the distant gambols of the unwary deer. Horsemen, in order to make themselves sure of the game, take to different routes with the speed of lightning. All with eager eyes, sometimes in stifled murmurs and sometimes with death-like silence, begin to look around, and very often to a mir-
giving their minds are left a prey, for many a time it so happens

that the deer, as if actuated by some sudden impulse, make themselves scarce, leaving their pursuers in utter disappointment. The enjoyment of such a sport is occasionally a great deal marred when the whole party has to hunt after the deer from place to place without finding a suitable spot or an opportunity for the bloodthirsty cheetas to pounce upon their harmless prey. Very often when the hopeless party resolves to turn back there come shikarees galloping at a furious rate to announce in great excitement that deer are marching in countless numbers in a secluded spot. Thither the party with renewed vigour and reawakened hope speedily drive. But the sight can better be seen than described when, nearing the camp of the unconscious victims, the sportsmen grow impatient and the cheetas ferocious. The real pleasure of the sport, however, lies not so much in the inhuman satisfaction of seeing a poor deer easily falling a prey to the ferocity of its cruel enemy, as in finding the tyrant born of the feline race deceived, worried, disappointed and left behind in rage and despair by his fleet-paced and terror-stricken antagonist. As soon as the shikarees make sure of their game, the leather strap is taken off the cheeta's eyes and he is left loose. With eyes flashing fire and mien full of mischief, he takes a good leap from the car to which he is tied, and with a stealthy but steady step, quite inaudible to the most acute of senses, he follows his bewildered victims. As soon as he advances within a sufficient distance he attempts to take a sure leap, but before he does that very often it so happens that nature in her benign mercy sends forth a sharp warning voice to the simple creatures, announcing the spoiler to be close by. Off they gallop with a start, and run for their lives in utter confusion. Seeing this at once the cheeta accelerates his pace from that of a sloth to a serpent, and in three bounds he succeeds in catching hold of the slender neck of one of his frightened victims. In a moment the fated creature lies straggling on the ground in the terrible jaws of the life-seeking foe. Close at hand is found always an expert shikaree, who, with his wonted celerity, cuts the throat of the fallen deer and satisfies the burning thirst of the infuriated tiger with the gushing blood. What is perceived by us with admiration as the vivid description of a cheeta hunt in books of sports is fully realised before our sight

and leaves a deep impression on our minds. Thus in a short time several does fall piteous victims to the remorseless fangs of the implacable enemy, and many more suffer a similar fate. But to pursue an antelope is somewhat an arduous task for the unrelenting brute. All look in four directions for a male deer, and sometimes, fortunately, one is soon found, leisurely roaming at a distance and totally unconscious of the gathering storm. The eyes of the cheta are directed to the spot by the shikaree, and off goes he like the flash of lightning, rendering the excitement of the moment intense. As a rule, a male deer is very expert and sure of foot, and has besides the hardihood and pluck to stand at bay when very hard pressed; but with all his struggles for life the poor creature has to succumb to the superior strength of the heartless oppressor. Such a scene is sometimes quite sufficient to sicken a soft heart and shock some generous feelings. After the busy and exciting afternoon's chase the gallant sportsmen return home laden with the fresh spoils of many a killed deer, of whose sweet flesh the European portion of the party make a next day's savoury repast.

E. J. KHORY.

London, September.

SIGNS OF PROGRESS.

Miss Florence Nightingale, in the series of articles which she has lately contributed to this Journal, has endeavoured to stimulate educated Indians to carry into practice their acquired scientific knowledge by resolutely resisting and overcoming some of the obstinate evils which place Indian society out of correspondence with certain inexorable natural laws. The time has come when it may well be hoped that such pleading will have effect, and we have reason to believe that Miss Nightingale's appeals have been read with earnest

interest by many to whom they were specially addressed. It is now impossible that the truths of science, which the westerly winds of strange circumstance have wafted to India, should not turn into something more living than mere facts held by the memory. They have been first imbibed in the form of knowledge, through the channel, of lectures, books and examinations, but they cannot remain dormant. They possess a fructifying power which excites the intellect to consider their tendencies, and which forces their roots into the sphere of moral and social life. The facts, for instance, of physics and of physiology are learnt first *as facts*; but if the daily actions of those who learn them are based on assumptions antagonistic to those facts, the mind of the student after a while is likely to awake to the perception of the involved incongruity, and thus what was first instruction becomes an active educational influence. It is the same with all imparted facts: apprehended by thinking human beings, it is soon perceived that they ought to dominate in all the departments of personal and social life to which they are related.

This perception comes more or less quickly according to the rightmindedness—the degree of moral development of the individual. Happily it is the tendency of European culture to encourage, with scientific knowledge, a sense of dutiful responsibility in regard to preventible evils. It leads men to recognise that on a portion of surrounding ground—within a certain sphere—it is incumbent on each to hinder the growth of weeds and to introduce order and harmony, and that the carrying into practice of realised truth is a duty not to be escaped. Thus, added to the acquaintance with natural laws, comes the desire to render these laws supreme in the various spheres of life. Miss Nightingale's words have not only called attention to the practical side of science

tific truth, but have also helped to rouse the conscientious wish to make strenuous efforts for the performance of every day duties, and for the extension on all sides of educational advantages.

In the October number of this Journal we mentioned two or three new social and philanthropic endeavours which it is to be hoped will prosper. Students of the Calcutta University are beginning to give some of their leisure to conducting evening classes for working men and others of the class described by Miss Nightingale as having "a proficiency of ignorance." Bengali ladies, too, have started a society for mutual improvement, in which questions of domestic economy and children's training are discussed, and practical charitable work is undertaken for the poorer members of the Brahmo community. It is encouraging also to find that the liberality for which Hindus have always been distinguished is assuming in many cases a more enlightened form than that of ostentatiously feeding thousands of poor Brahmins. It may well be expected that Indians who have studied English institutions will originate many useful social schemes adapted to the peculiar needs of their own country. Mere imitation of our methods will be of little avail, and all new efforts should borrow as much as possible from native experience, which, though often defended on superstitious grounds, may really rest on scientific fact. Well-considered action for the common good is what is urgently required, and spirited endeavours carried out with perseverance. "The Present, if it will have the Future accomplished, shall itself commence."

INDIAN INTELLIGENCE.

The fourth anniversary of the Sanskrit College at Tanjore was held on January 27th of this year, the Bishop of Madras distributing the prizes. The Secretary's report was read, from which it appeared that the number of pupils on the roll was 160, and that the average daily attendance was much improving. The Governor's visit to the school in 1877, and some annual prizes given by his Excellency, had produced good effect. The Consort of Her Highness the Princess of Tanjore offers an annual prize for Sanskrit and one for history. The Sanskrit class makes little progress, but it is maintained for the object of promoting education "for the few descendants of Telungens, who from time immemorial have been dependant on the Tanjore royal family." It is satisfactory to find that the Princess has appointed a mistress for the girls' class, which had been previously under a male teacher, and the number of girls had increased from "less than ten" to thirty-seven. The staff of the school consists of a head master, three assistant masters, two monitors, a Tamil moonshi, one for Telugu, one for Sanskrit, and the girls' schoolmistress.

We have received the late numbers of the *Bharat Sramajibi*, or Indian Workman, an illustrated monthly journal which has for some years been published at Barahanagar, near Calcutta, by Mr. Sasipada Banerjee. It is intended for the working classes, and treats of subjects calculated to promote their well-being, avoiding political and religious controversy, and is sold at the low price of one pice per copy. One of the numbers before us contains an account of the rise of British rule in India, and a good article on agriculture. The magazine is very much improved since it started, and some illustration blocks, sent from London by the National Indian Association Committee, have been used with effect.

His Highness the Gaekwar of Baroda lately distributed the prizes to the scholars of the Baroda City High School. Mr. Tait, the Principal, read a report of the working of the school during the session 1878-79. The average attendance had been good, and

a larger number of boys than before had passed the Matriculation Examination of the Bombay University. A gymnasium has been opened which is very popular in the school, and a cricket club organized. Among the pupils who recited well at the distribution ceremony, a Parsee lad is specially mentioned, son of Mr. Pestenjeje Jehangier, of the State Service. Raja Sir T. Madava Rao made an address to the audience upon the condition of the High School, and the importance of an energetic advancement of education in native states. A large college building is in course of erection under Mr. Chisholm.

Babu Ras Vihari Mukhopadhyay is continuing his exertions for marriage reforms amongst the Kulin Brahmins of East Bengal. The *East* writes :—"The great difficulty in the way of marriage among Kulin Brahmins is what is called *mel*. There can be no marriage among families of different *mels*, and consequently Kulin Brahmins unable to find sufficient number of bridegrooms among their own class are obliged to marry a large number of girls to the same bridegroom. To this is no doubt to be attributed in a great measure the pernicious system of polygamy that prevails at present among Kulin Brahmins. It is, therefore, plain that if polygamy is to be abolished the system of *mel* should be struck down. And Ras Vihari has persistently directed his efforts towards the attainment of this object. He set an example in his own family by marrying his son and daughter in a family of a different *mel* from himself. And this was followed by similar marriages in eighteen Kulin families, four of whom were *Naikasya* Kulins and the rest *Bhanga* Kulins." Ras Vihari is said to be a poor man without much influence, but "his efforts to ameliorate the miserable condition of Kulin girls have met with an encouraging degree of success." He has undergone much hardship and privation in trying to accomplish his object. It is to be hoped that he will now be supported by many others who see the evil of the system.

The Madras School Book and Vernacular Literature Society, by its report for 1878, shows a continuance of activity. It was established in the year 1820 for the diffusion of useful knowledge in English and the vernaculars, by the publication of school books and other works calculated to promote mental and moral

improvement. The Society has now a good variety of Tamil and Telugu books, and some in Hindustani, and they have lately, at the suggestion of the Director of Public Instruction, brought out some cheap vernacular atlases for village and girls' schools. Miss Edgeworth's tale of *The Little Merchants* has just been translated into Tamil, and there are additions to the series of Lamb's Tales from Shakspeare. An Illustrated Natural History is in progress, especially intended for Indian children. The magazine *Janavinodini* increases in attractiveness and consequently in circulation. The hon. editor, Mr. V. Krishnama Chariar, spares no pains to add to the interest of its contents. The reprints from this magazine and its bound volumes are much valued as school prizes. As there is a rising demand in many parts of India for suitable interesting reading books, we would suggest that some of the original works published by the Madras Book Society might be translated into other vernacular languages, for instance, the Natural History above referred to, and an exchange of blocks used for illustration might be made between different Societies having similar objects.

PERSONAL INTELLIGENCE.

Mr. Devendra Nath Das, of Clare College, Cambridge, has gained a scholarship of £60 in Mathematics, tenable for two years.

Mr. P. Arunachalam (Christ's College), nephew of the late Sir M. Coomara Swamy, has taken his degree of M.A. at the University of Cambridge.

Mr. M. H. Hakim and Mr. M. D. Karangia have arrived in England to compete for the Indian Medical Service; also Mr. Parvati Nath Das, the second Gilchrist scholar, for the study of medicine.

We expect to be able next month to publish the rules and arrangements of the Office of the National Indian Association and of the Reading-room.

NOTICE.

Contributors from India to this Journal are requested to send their articles to the Editor through one of the Local Secretaries in India of the National Indian Association, unless they are personally acquainted with any of the members of the Committee in London.

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JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION
IN AID OF SOCIAL PROGRESS IN INDIA.

No. 108,—DECEMBER, 1879.

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NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India, and interest in her throughout the country.

To co-operate with the local efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Grants in the form of scholarships in encouragement of female education.
- 2.—Occasional grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 3.—Selecting English teachers for families and schools.
- 4.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 5.—The publication of a monthly Journal, containing information as to education and social reforms in India, &c.
- 6.—Correspondence with Indians practically interested in the work of the Association.
- 7.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, &c.
- 8.—Publishing pamphlets of information in regard to professional examinations, manufactories, &c.
- 9.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed eight years. It has several Branches in India, and Corresponding Members in many countries of Europe and in the United States. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; or to the Treasurer, FRANCIS R. S. WYLLIE, Esq., East India United Service Club, S.W.; or to the Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund, and will be very glad to receive additional subscriptions. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, HEGAN PAUL & Co.; Bristol, J. W. ARROWSMITH); and it can be procured through Booksellers.

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* * The Hon. Secretary will be glad to receive grants of books, illustrated papers, ladies' work for school prizes, &c.; cards of admission for the meetings of literary and scientific societies, &c., &c.

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LEARNING AMONG INDIAN LADIES.

(Written for a Bombay Journal by a Native Pundit.)

Much has been said about a certain Brahman lady named Ramâbâi, and much surprise has been expressed that in such a society as that of the natives of this country a learned lady like this should have lived for so many years without attracting any attention. Not only the erudition of the lady, but her great talents, her parentage, and her social position have all astonished foreigners, in and out of the country. The way in which the newspapers announced her appearance in Calcutta, as if they had made a wonderful discovery, is only one among numerous examples that one may almost daily observe of what may be called a chief characteristic of Anglo-Indian society in India—much wisdom and teaching without knowledge, regarding social matters and reform thereof among the natives. With their ancient prejudices against the social system of the Hindus, Europeans do not often show much readiness to learn what accomplishments and virtues native ladies assiduously cultivate, and whether there is really much ground for that universal belief that Hindu ladies are held in a state of

thralldom. Exhibition, publicity and shining-out are things which our native ladies generally do not care for, and have no need to care for. Foreigners have an idea that Hindu ladies with whose very name they can but associate the notions of *satee*, of co-wives, of tyrannical husbands, of want of literary acquirements and fascinating refinements, cannot be the mistresses of their households in anything like the sense in which that phrase is understood in Europe. These and similar notions are no doubt the result of the wide distance which natives and Europeans keep from each other in all but strictly official and business matters. But there is in fact a great deal in Hindu ladies that Europeans would admire if they but know how to sympathize with good things that are not their own. There is in a Hindu lady a devotion, to begin with, to her husband and children of which foreigners can have but little idea. This joined to the contentment which proverbially reigns supreme in a Hindu household, makes the Hindu wife of a Hindu man a source of continual happiness to all around without any of those hankerings after new pleasures, new fashions, and new friends which we see are the cause of much unhappiness in European families of moderate incomes. The devotion and contentedness of a Hindu wife enable her to rule easily over a family comprising not merely husband and a few children, but also of relations of her husband and her own. Thus a Hindu household is an admirable school where the great virtues of this life—unselfishness, and living for others—are very highly cultivated. Hindu ladies may not organize female charitable societies for attendance on the sick and the dying in war-hospitals, and may not be preparing and manufacturing articles for fancy Bazaars, the proceeds of which are applied towards the maintenance of orphans. But they do practise a good deal of charity in their own way—quiet, private, unobserved, and not intended to be observed and

remarked upon. The lame, the dumb, the infirm, and all others deserving of charitable support are the care of the Hindu woman. It is through her care that the poor of the country are fed, and fed without any organized relief societies for the poor, or any poor-law made by modern legislatures.

Nor is it correct to say that Hindu ladies are uneducated or unenlightened. It is true they do not generally attend schools as yet, kept by European ladies who teach modern languages and impart a knowledge of modern sciences and arts. It is true they do not cultivate the art of letter-writing. It is true that they do not read novels, a kind of literature which goes to teach lighter sentiment, studied love, delicate forms of address, and a liking for romance, among other things. But Hindu ladies are—a great many of them, learned in a sense; certainly educated. Many can read and explain the Purāṇs, the great repository of legendary lore and moral precepts; and most have read to them the great epics, the Purāṇs and the Hindu mythology in general, in whatever shape existing. All mythology is poetry grown old; and after it has ceased to be recognized as poetry, it is but used to inculcate a code of morals which is always ill taught by means of lectures. The love of Hindu ladies for religious instruction is ancient, and Sanskrit literature is acquainted with many names of Hindu lady-scholars. The readers of Hindu philosophical works know very well the names of Maitreyī, Gārgī, Vāchaknavī, Gautamī, Āṅgirasī, Ātreya, Prātithya, Sulabhā, Śātyavatī, and a host of others. Of ladies taking part in Purāṇic teachings as interlocutors and teachers, the number is legion. And to this day Hindu matrons discussing philosophical and religious matters with the fervour of theologians are by no means rare. Many know Sanskrit, but a larger number are well versed in Marāṭhi religious and moral literature, which they may often be found propounding to little religious

gatherings, in a quiet and unpretentious but not the less impressive manner. Ladies knowing Sanskrit enough to be able to read the great epics of India in the original are not few either. We have heard of families of learned Sanskrit Brahmans, of which every grown up member, whether male or female, can speak Sanskrit. To this class belongs Ramâbâi, the subject of this notice. This young lady is of a Dekkanî Brahman family, settled in the Madras Presidency. We have not yet had the pleasure of seeing her. But she is known to be a very good Sanskrit scholar, an extempore poetess, and one who knows many thousands of Sanskrit verses by heart, and is, in fact, a repository of ancient Sanskrit poetry. The extent to which Hindu boys cultivate their memory is truly wonderful. There are thousands of young Brahmans living at this day in India, who have in the course of some ten or more years learned, and retained, and made thoroughly their own, the text of one or two, or even three Vedas, and can repeat it all at the age of twenty-five from end to end without a single mistake in the quantity of the vowels or in the position or the proper stress of the accents :—and all that in a language of which they do not understand a word ! In this very way, apparently, has Ramâbâi learned by rote all the Bhâgavata Purana ; and what is more, she can explain it, and can hold a sustained conversation in Sanskrit with learned scholars of the land, even native. Though Ramâbâis are not to be found in every household, they are not such rare beings as Western and Eastern foreigners may be inclined to imagine. But what is rare is their appearance in public. We have but a few days since heard of another Brahman lady who has appeared at Nasik, and who also expounds the Bhâgavata. Doubtless Ramâbâi and her sisters, whatever their number, are monuments of their country, and all honour be to them. But we would earnestly ask whether the English who rule the destinies of this vast

continent can conscientiously say that they have hitherto given, or even shown any inclination to give in future, that encouragement to the cause of female education among the natives that it deserves? Have individual European gentlemen and ladies exercised their vast personal influence with a view to encourage the education and improvement of native females? It is but too true that the reply here, as to many questions regarding the welfare of India, is that individual Englishmen and Englishwomen in India cannot take any really genuine interest in such matters because one and all feel that they are here as mere sojourners, enjoying even their short holidays in Europe, and eagerly looking forward to the day when they shall retire to their English homes with their pensions. And as regards the natives themselves, those that blame them for not promoting female education—of the modern type of course—have to bear in mind, that situated as the natives are, they have not much power to effect any great reforms. Many of the motive forces necessary for the purpose are wanting in them, and for ages to come natives will have to remain satisfied with such results of the cultivation of the faculty of memory as Ramâbâi, the Maratha Brahman lady, so well exemplifies.

BENEFITS OF BRITISH RULE IN INDIA.

On Saturday, the 8th of November, Mr. Dinsha D. Davar, of Bombay, read a paper before the Indian Society (a society in London consisting exclusively of Indians) on this subject. After briefly recalling the past history of India and the circumstances which led to the establishment of British rule in India, he said :—

“ The present is of infinitely greater importance than the past. Having obtained India, have they (the English) governed us well

and for our benefit? Has the Government of India by Great Britain tended towards the happiness and well being of the people? Are we happier under England than we were before she obtained the ascendancy? Are life and property more secure under them than they were under Indian rulers? Is the administration of justice more pure now from the defilement of corruption and bribery than it was when we ruled ourselves, or rather when an Indian despot governed India as he liked? In short, has the British rule in India tended to the moral and material good of the people, to the intellectual and social advancement of the people, to the security, prosperity and happiness of the country? It is needless to say I answer all these questions in the affirmative. There may be some whose chief delight is in fault finding, but I doubt if there is anyone who can seriously deny the justice of what I affirm.

.. "I willingly grant that the English Government have made mistakes, and in some cases very serious ones. But was it possible, is it possible to govern numerous different nationalities scattered over a vast extent of land whose religions, customs, manners, and even the very way of thinking, are so materially different from theirs, without making mistakes? They have tried to govern us wisely and well, and, as far as it is possible to succeed under the same circumstances, they have succeeded. No higher praise can be given to them, and nobody who is acquainted with the history of India would demand a more unqualified eulogium. The most sanguine of England's statesmen do not claim that the British Government is perfect; at the same time no right thinking unprejudiced person will for one moment deny that every effort is made to render the government just and equitable to the people governed.

"To convince you I need do nothing more than recall to your mind what India was and in what state the people were before British occupation, and compare the state of things then existing with the state of things now in existence. India then was always a prey to foreign invasions, it was a bait to merciless and adventurous potentates. Rest and quiet, so essential for the prosperity of a country, were denied to her, and when she was free from foreign aggressions, internal dissensions raged fiercely and destroyed

all order and harmony. Might was then the best right. The laws of 'mine' and 'thine' were in total obedience. Any adventurer who could get a few unscrupulous followers around him assumed power, and used it mercilessly. Civil wars between the members of the same royal family rendered this fair land desolate and dreary. Chaos and anarchy prevailed.

"Turn to the present time and what do you behold? a mighty nation has obtained supreme power. She has used it—is using it—justly and mercifully. She sends out some of her noblest sons to rule over us and guard us. A paternal Government keeps an anxious watch all round India. From foreign aggressions we are completely shielded. We rest tranquilly under a strong sense of security. When troubles come, we rejoice that affairs of state are in the hands of people who are competent to manage them. A vast responsibility is shifted on to their shoulders. So convinced are the people of India of the benefits they derive from British rule that were there anything to threaten the existence of that rule, every man of them would rise and nerve himself to protect it. Instead of might prevailing over right as it formerly did, right now prevails over might. India has enjoyed a long and uninterrupted repose, and calamities which would have completely smitten her in other days have been tided over with as little harm and damage as possible. People who at one time delighted in civil wars and bloodshed have tamed down into peaceful citizens, engrossed in sober and peaceful pursuits.

"India of the present day, you observe, gentlemen, is different from India of former years. Is there a single one amongst you, or, indeed, is there anyone in India, so perverse as to wish it otherwise? Of course I am aware that a great deal of complaining and grumbling and finding fault prevails amongst certain classes of the Indians, but I am morally convinced of one thing, that if they were made to choose between the restoration of the past and the maintenance of the present Government, they will unhesitatingly choose the present, and, if need be, they will exert their might and main to protect, preserve and prolong British rule in India.

"In my opinion one of the greatest blessings we are at this moment enjoying in India is the incorruptible administration of justice. The greatest happiness to the greatest number consists

essentially in the purity and integrity of the justice which is dealt by the paramount power in a country. I do not say that justice under Indian rulers was *never* administered without corruption; but I do mean that in many cases it was flagrantly and grossly miscarried. Those were primitive times, and people not knowing better were satisfied; but I question, if it would give satisfaction to the Indians if it were administered now as it was formerly. Decisions then depended on the whims and the prejudices of the person administering justice. A powerful influence was enough to accomplish the subversion of justice in the most barefaced manner. Very often, it must be confessed, the man who could offer the highest bribe was the successful suitor in a case, no matter if he had the right on his side or not. The people were governed with a rod of iron, and they dared not raise their voice in protest. All these abuses have been swept out of the country with a master hand. The courts of justice are purged of all the filth and corruption with which they were so full. The courts of justice are now indeed courts of *justice*, pure and incorruptible. With a benevolence worthy of the English nation they have established the most complicated machinery of modern civilization. They have given us a code of laws suited to the requirements of the people. To a lawless country they have given laws. These laws are administered to every one alike, irrespective of colour, religion, race, or creed, with an impartiality deserving of the highest praise. Justice pure and simple prevails everywhere throughout the land. Thus has the British Government accomplished one of the most arduous and difficult tasks which a nation can be called upon to perform. The result is undoubted, and reflects the highest credit on them. The Government of India by England has been as if it were a dangerous and troublesome experiment, which all Europe has watched, and at the result all the nations of the world have wondered.

"Let us turn to another great benefit India enjoys under English rule—I mean religious tolerance. Those to whom their religion is dear will understand how great is the privilege we are enjoying and how grateful we ought to be for the great concession. Indians love their religions dearly; so do the English, and, what is more, they are most anxious to spread their religion everywhere.

They have conquered India and are paramount in the land. With a tenderness which we all, I trust, appreciate, they have allowed us the free and unfettered exercise of all our religious rights and ceremonies. They have imposed no restraints and no restrictions. The Government does not even try by indirect means to force their religion on us. Is this not an act of justice, if not generosity, on the part of our rulers? Have we not cause to be grateful to them? In this respect their treatment of the conquered races is much more magnanimous than the conduct of the Mahomedan rulers of India in former times. Their religious intolerance has been notorious. All over the world, wherever they were successful in arms, they forced their religion on the conquered races at the point of the sword. When they conquered Persia they drove the inhabitants out of the land of their fathers, compelled them to leave their hearths and homes, and made them go forth on the wide, wide world exiles and wanderers, deprived of all their earthly possessions, leaving behind them their massacred wives and innocent children, murdered in cold blood. This was the example set by the Mahomedans. Thank God the English have not followed such an example!

"Perhaps from some hypercritical person I may hear that to a certain extent they did interfere with our religions. For instance, they abolished suttee and other customs equally horrible. The people of India ought, instead of condemning, to thank their rulers that, with an inflexible will, they have rescued India from the thralldom of such inhuman customs. Can any civilized person for one moment believe that these awful crimes could be sanctioned by religion, or can form any part of religious ceremonies? Can any man with sufficient reverence for his Creator maintain that suicide or murder were ever ordained or be pleasing to God? What mockery of the Almighty to suppose that the atrocious self-murder of a woman, the cruel butchery of an infant, could meet with His approval? These customs so repugnant to even an ordinarily refined mind are now suppressed, and all unite to rejoice that such is the case.

"Let us turn to another subject and cast a glance at the mighty stride which India has taken towards civilization and enlightenment since the establishment of British rule. The progress has

been slow but it has been very sure. Day by day have we learnt to cast off idle superstitions, day by day have we conquered useless and mischievous prejudices. We have kept steadily advancing, and in years to come we may hope to take our stand side by side with the most civilized countries of Europe. Long and arduous has been our struggle against the iron fetters of all-powerful customs and religions. We have retained what is good (and there is much that is good) in them, and we have cast off that which is evil. We have not yet achieved complete success ; but, considering the difficulties in our way, we have every reason to congratulate ourselves on all that we *have* accomplished. We are steadily advancing. Before another generation is past we shall have, I am sanguine, taken a decided step in advancement. Happily caste distinctions are disappearing, jealousy between different nations is vanishing, social intercourse between various nations is becoming more cordial, the common bond of sympathy all over India is every day becoming more strong, public opinion is formed and freely expressed, hand in hand all true lovers of India are working for one common aim, one united purpose, the happiness of the people, and consequently the prosperity of the country. Our purpose is noble and our aims are good, and with a just and merciful Providence over our heads we need never despair of success.

"To their honour be it said that the Government are encouraging us in our efforts of self-improvement. In every action of theirs you could trace one ruling motive, and that is the prosperity of the country which in the mysterious dispensation of Providence they have been called upon to guard and govern. They may have erred from want of knowledge as to the real requirements of the country, or from a faulty appreciation of the feelings of the people, and some of their measures may have appeared selfish and interested, but I am positive that self-interest has not as a rule governed the actions of the men who are in authority. The English may have erred in practice, but I feel sure they govern with the best intentions. Our Most Gracious Sovereign has expressly desired that India should be governed for the people of India, the English nation has often raised its voice and required that it should be so, and their representatives in India have always

protested that it is so. We have not one tittle of reason to believe to the contrary. Whenever in this object the English statesmen have failed they deserve our sympathy and not our condemnation, for we know that it is their misfortune and not their fault.

"Let us for one moment look at the progress we have made in trade and commerce. There can be no two opinions on this subject. Everybody must admit that the prosperity of a country depends greatly on the condition of her commerce and merchandise. Our commerce in olden times was insignificant. Now India has attained for itself a recognisable position in the commercial world. Our industries have been encouraged and our commerce has been developed. Our natural products go all over the world and we derive profit therefrom. True, the English firms at the present time derive the best part of the profit from commercial enterprise in India, but that we cannot blame; no restrictions have been placed upon us. Our want of enterprise, want of confidence, or want of ability is to blame. A fair field of competition is open to us, and we have certain advantages on our side. Let us hope that in time the Indians will be better able to come forward in the field and wrest from the English that partial monopoly which they have created for themselves as regards commerce in India.

"I will now attempt to draw your attention to one of the greatest, if not *the* greatest benefit England has conferred on India, by a systematic spread of education. We cannot speak too highly of the efforts which our rulers have made and are making towards the spread of education. It is still a matter of regret that in spite of their best endeavours education has not made its appearance amongst the masses of the people. Those who have enjoyed the blessings of it can well understand the amount of gratitude we must owe to a people who have dispelled darkness and let in light into the minds of a benighted and ignorant people. In accomplishing this there has been no little difficulty. Rarely have I known an Indian educating himself or his children for the sake of education alone. It is not unusual in India to hear a rich man say, 'Why should I bother my children with all this stuff! I am rich; they will be well off. They don't need education to live on.' The idea that education is only necessary to procure a

Before discussing it, it would be proper to fix our ideas as to what education means.

In its primary sense it is a leading out of ignorance, an exodus from that land of Egyptian darkness and bondage, or dropping metaphor, it may be defined as the fitting out of a human being for that state in life to which it has pleased God to call him, the gifting him with the capacity to vindicate his right to existence. This settled, we shall better be able to judge how far the end aimed at is carried out. In writing this I do not pretend to put on a wig and gown and look wise. All I intend is putting in a modest and dispassionate form my opinions on the subject, with no great anxiety as to what reception they may meet with. If these prove of little value and do no good, I am sure they will do no harm: so happen what may!

None will, I hope, dispute that our object in training up girls is to render them better in their social relations of mothers, wives and daughters; and that the education of a mother, wife and daughter is but the complement of that of the father, husband and son.

Men of large views and liberal principles have undoubtedly taken a step in the right direction in instituting schools for girls, to rescue the mass of a rising female generation from the slough of ignorance and superstition. But I suppose they are not agreed as to what sort of education to impart. Some like Thomas Gradgrind—men of realities, of facts and calculations, who proceed upon the principle that two and two are four and nothing over, are for the practical school, a school where facts and facts alone are the one thing needful and nothing else. Some of a devout turn of mind regard religion as all in all, while others would have it all literature and fine arts. By this I would not have it understood that the schools as at present conducted are altogether defective in

their plan. Far from it. On the contrary, I would say that elementary education in a few of its branches is satisfactorily given and received. But this is not all that is wanted. A glimpse behind the scenes of Parsee society would serve to show what prejudices and superstitions prevail there. These have to be rooted and swept out. And what besom with its irresistible rush can do it but education? The one now given in schools is of an elementary character, and all honor to those who work in that line and to the promoters of such a cause. But it is after all the bending of the twig, the laying of the foundation. The bent twig is never fashioned into an ornamental corbel, the foundation never rises to be a sublime temple. It is a higher system of education alone that can ennoble and elevate the understanding. This yet remains to be done. Let the enlightened promoters do it. It is for the upper classes that I advocate this system of training. It is they who give the tone of morals, of religion, and of fashion to the lower classes. How to set about doing it is now the question. Our Gujarati school-book series is an epitome of the various departments of knowledge. A little of everything and too much of nothing is what they contain. The arts, the sciences, history, poetry and tales all come in for their share. But that share is too little. However, it is just enough to excite the curiosity of an enquiring mind, and to awaken the intelligence of the illiterate.

It is a conviction beyond doubt that a marvellous faculty resides in books. "Books are not seldom talismans and spells," says Cowper. The spirit of Homer inhabits the dog-eared volume over which the schoolboy fondly pores and dreams with his eyes; Xenophon renews the retreat of Cyrus, and the harp of Pindar preserves Thebes. It is for this reason that Gujarati literature is a poor one. The present work is more an apology for what

we have not. Original works are out of question, good translations very rare, and cheap literature not yet known. This may be, I think, owing to want of encouragement, which is a consequence of want of good readers. People are of opinion that the higher forms of education are necessarily connected with the acquisition of the English language, and it is not worth their while to devote their thoughts to enriching their adopted mother-tongue. Between the two languages there is no comparison surely; and a translation however faithful can never bring out in relief the niceties of the original. But that is no reason why an honest attempt at reproducing standard English works should not be made in Gujarati. It is not within everybody's reach to study the English language. How is their mental darkness to be illumined? How are such to hold intercourse with superior minds, how talk to those departed kings of learning who lie embalmed in literature, how learn the fate of sumptuous cities—Carthage, Rome, Tyre—which the pen of the historian or the poet has immortalized? How lay bare before such minds the beauties that lie hid in the poems of Milton, of Dryden, of Pope? How many weary hearts creeping from noisome dwellings and narrow alleys to look at the green grass and blue sky, who sit upon the benches and let soul and body breathe in an atmosphere free from natural and moral impurity, have been transported in imagination while perusing some favourite poet—to walk in the green alleys of broad forests, to hear the stream ripple and the fountain fall! Such unalloyed delights which constitute the poor man's wealth, how are they unknown to the unlucky beings who have no knowledge of English! Can nothing be done to render Gujarati literature a little more inviting?

Histories as such, which embody all that is pleasant in poetry and fiction, wherein we read of high-born dames and

gentle knights, of deeds of love and high emprise, of noble walls and royal palaces where troubadours sang, are not they wanting to make up a high-class education? To watch the progress of the human mind through its successive stages of development, to mark the grandeur and the decadence of empires, to see Persia glowing on the historical canvas and Assyria sinking into shadow, Greece construct a Parthenon, Rome a Colosseum, Byzantium a St. Sophia; these are entertainments which open sources of information, cherish feelings of virtue and enlarge their action. The memoirs of great minds, of pure and noble lives, of hearts warm with sympathy for the great and the small, have no existence in our literature. The lives of real men and women, of how they lived and died and what their characteristics were, furnish examples to the living and pay a tribute to the dead. These are mirrors wherein we can see models for imitation. Instruction in amusement as held forth by novels and romances is fast becoming popular amongst us. I am inclined here to gainsay the wide spread prejudice existing, and the general sentence pronounced against this class of productions. Well may they sweepingly condemn the licentious novel. But those pictures of life, those scenes of rural existence which are humble epics, these afford innocent pleasures which no rhetoric can inveigh against. What pestilence can there be in Little Nell, gentle and patient; in Pip, a victim to false shame; in Dinah Morris, a resigned Methodist; and in Ethel Newcome, generous and bewitching, visiting her poor relations? Does one run the risk here of alighting on anything wanting in healthiness and moral tone? We are not half grateful for the solace of fiction. It has cheered the hours of convalescence, whipped lagging time into a pleasing amble, and poured the rosiest tint on the dingiest window. We must therefore welcome these compositions, or rather translations from select

wealth and vast territory, who hailed the advent of a son as successor to his kingly realm. As is well known, Siddârtha or Gautama was long kept from seeing the sad side of human life with its woes, illnesses and death; but circumstances proved too strong, and during short excursions from the enchanting palace and gardens, wherein the king desired his youth and early manhood should be passed,

"He saw

The thorns which grow upon this rose of life,"

and when the days were numbered Siddârtha left his lovely wife and unborn babe to seek among the Ascetics and in solitude that Truth which should deliver men—that Law which should make men free. This Great Renunciation furnishes the second title to Mr. Arnold's noble poem, which, for the better appreciation of the teachings of Asiatic philosophy, he places in the mouth of one of Buddha's later disciples.

The poem abounds with Eastern imagery, and if it be a success in any writer so to describe people and events as to suggest mental visions of the same to the reader, then Mr. Arnold's success is great indeed. To those who wish to note how descriptions of splendid palaces and gardens on the one hand, and on the other the abject condition of the old and poor and desolate, can be related in harmonious verse, we would recommend this little volume. Gems of thought are also scattered through the poem, such as these:—

"For pity makes the world
Soft to the weak and noble for the strong."

* * * * *

"And man who lives to die, dies to live well
So if he guide his way by blamelessness
And earnest will to hinder not, but help
All things, both great and small, which suffer life."

* * * * *

"And how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For those to reach whose passions sleep subdued."

"Evil swells the debts to pay,
Good delivers and acquits;
Shun evil, follow good; hold sway
Over thyself. This is the Way."

Then as regards the piercing into futurity, Buddha says,—

"Veil after veil will lift—but there must be
Veil after veil behind."

Of the "Divine power which moves to good" he remarks,—

"It will not be contemned of anyone;
Who thwarts it loses, and who serves it gains."

Like all great reformers Buddha felt deeply the load of human suffering and human helplessness, and when resolving himself to renounce his princely position and, dearer still, his domestic bliss, in order that he might attain to a knowledge of that which should deliver men; and when therefore as yet he was but groping in the dark, crying for the light, he soliloquises thus:—

"I am as all these men
Who cry upon their gods and are not heard
Or are not heeded,—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save!"

His sensitive nature was deeply touched with the pains and miseries of life, and in his utter want of ability to help and save, he cries

"Be not mocked!
Life which ye prize is long drawn agony:
Only its pains abide; its pleasures are
As birds which light and fly."

But Buddha was no pessimist as his conviction that "there *must* be help," quoted above, will testify; and after many wanderings and mental struggles, he found enlightenment under the sacred Bodhi tree. The description of the Blessed Dawn that rose on that last tempestuous night, finding Buddha victorious over the Prince of Darkness and his wily host, is most beautiful; to quote it entire would take too much space (it is about eighty lines), while to select passages would be like taking a gem from a cluster where each gem lent its beauty to the others.

Buddha's purpose was accomplished! he had learnt the Four Noble Truths! he had trod the Eight-fold Path! he had attained Nirvana, and henceforth his mission was to preach these to the world!

The higher criticism is at last rendering unto Buddha the due lustre to his memory which previous ignorance of the depths and subtleties of Hindu philosophical thought had failed to render. Buddhism has not escaped the fate which history teaches us is the common lot of all religions; it has suffered violence at the hands of its followers, and been encrusted with superstitions which Buddha himself disowned and discountenanced. The simplicity which distinguished the doctrines laid down by the Enlightened One, though it never gave way to so great corruptions as too often have overtaken and overcome some other forms of belief, was nevertheless partly laid aside by successive teachers: while the contentment Buddha professed in his total inability to understand the Infinite, turned to a restless longing to unravel Mysteries too deep for the human intellect. Hence Buddhism, which originally and essentially had to do with man's life here, considered on its side of relationship to his fellows, developed into a system of theology by no means favourable to that relationship.

One great misfortune which attended this retrograde movement was an attempt to define what the Founder left undefined.

With a profound conviction that as

"The dew-drop slips into the shining sea,"

so man, if he overcame Desire and trod the Eight-fold Path, would no longer undergo transmigration, but would merge into the Infinite Soul; and with an equally profound conviction that man by searching could not find out what this Infinite Soul was, or what the real state of such merging could be, Buddha held that

"If any teach Nirvana is to cease,

Say unto such they lie.

If any teach Nirvana is to live,

Say unto such they err; not knowing this,

Nor what light shines beyond their broken lamps,

Nor lifeless, timeless bliss."

Mr. Arnold remarks in his preface that "a third of mankind would never have been brought to believe in blank abstractions, or in Nothingness as the issue and crown of being." It is these later innovations which have shorn Buddhism of so much of the glory attaching to it, and which Mr. Arnold has here so successfully shown to be antagonistic to Buddha's real genius. In a little book published by the present writer in 1875 the same line of argument was broached, and it is a matter of no small gratification to him that a gentleman of such undoubted literary ability and authority as Mr. Arnold should have been led to the same conclusion by a careful study of this interesting and so universal a religion.

"The Light of Asia" is a book to be read again and again, while it must be a deep matter of thankfulness to those hundreds of millions who still regard Buddha as their "Light," to find his history and teachings so worthily treated and so highly spoken of.

W. A. LEONARD.

THE CHRONOLOGY OF ANCIENT NATIONS. An English version of the Arabic text of the *Athâr-ul-Bâkiya* of Albirûnî, or "Vestiges of the Past," &c. Translated and edited, with Notes and Index, by Dr. C. EDWARD SACHAU, Professor in the Royal University of Berlin. London: Published for the Oriental Translation Fund of Great Britain and Ireland. 1879.

Messrs. W. H. ALLEN & Co. have just placed before the learned world a translation of one of the most interesting and important of Oriental works. This is no other than a literal English rendering of the famous-chronological work of Albirûnî. This painstaking scholar, who was a native of Khiva, and lived about 900 years ago, collected and reduced to writing the chronological traditions of all the nations of the world to which he could obtain access. It must not be supposed that Albirûnî's book is a mere disquisition on computation; on the contrary, it abounds in information on a variety of topics. It gives interesting sketches of the numerous sects started by so-called prophets, such as the Manichæans, the Buddhists, and various Persian and Muhammadan sects; he also enriches his book with curious facts of physical science, such as the causes of the apparent rise and fall of fluids, the nature of rivers, streams and springs. Albirûnî is as remarkable for truthfulness, critical acumen, and intellectual grasp, as for his zeal and scholarship. Hence his work has been and will remain the primal source of information on all subjects connected with ancient chronology, the different methods of computing time among the older nations of the earth, their eras, cycles, lists of kings, duration of reigns, &c., &c. In all cases where other sources of information are available we find that Albirûnî is perfectly accurate in the account which he has given; and it is this fact which induces trust in him where he is our sole guide. And it so happens that much of the information embodied in his work was obtained by him from oral tradition which has since died out, so that had it not been for this able scholar the facts so rescued from oblivion would have been for ever lost. The chronological systems with which Albirûnî mainly concerns himself are those of the Zoroastrians, the Jews, the heathen and Muslim Arabs, those of the

Nestorian and Melchite Christians, the Greeks, Syrians, Khavans, Bukhariots, Babylonians and Egyptians. Hitherto this invaluable work has been inaccessible to all but a limited number of good Arabic scholars; but it is now open to all through the admirable translation of Dr. Sachau. It will, for the future, be inexcusable for anyone to discuss the ancient history or chronology of the above-named peoples without consulting the work of Albirûnî.

SHORT ESSAYS ON LITERARY AND SOCIAL SUBJECTS, FOR MATRICULATION CANDIDATES AND OTHERS. By N. J. RATNAGAR (Editor of the late *Hindu Reformer*, Bombay).

ALL those who take an interest in the education of Indian school boys will welcome with pleasure a little book of essays, written by Mr. N. J. Ratnagar, lately published in Bombay. Mr. Ratnagar has devoted a great part of his time in the education of Indian boys, and those who know him are aware that he takes a very lively and genuine interest in their welfare. His connection with a Government High School has given him unusual opportunities of knowing and understanding such wants of school boys while studying the English language, and Mr. Ratnagar in writing this book has supplied one of the wants by providing a handbook where the young student during his leisure hours can acquire a great deal of useful information and become familiar with an easy and elegant style of composition. Readers of the late *Hindu Reformer* as well as of the *Gujarat Mitra*, both of which papers Mr. Ratnagar edited, will find in this little book the same faultless, fluent and easy style which characterised the English articles in those papers. Throughout the book Mr. Ratnagar has scrupulously preserved a great simplicity of style to adapt it to the requirements of school boys, and this very simplicity adds to the usefulness of the book. The author has touched upon many of the most interesting subjects of the present day, both social and literary, in the course of over ninety short essays, and has managed to put considerable interest and information in each of the subjects he has handled. The frequent passing allusions to celebrated men of learning and genius

are calculated to rivet the attention of the young reader and convey to his mind a great deal of valuable information without overtaxing his power of comprehension. In looking over the book one is struck with the varied and accurate information which Mr. Ratnagar displays, not only respecting Indian affairs but respecting England and English institutions. The sentiments too are admirable, and whatever the Indian boys learn from this book will be both useful and good.

It is very rarely indeed that an Indian gentleman has the ability to write and courage to publish a book in English. It is to be hoped that this book will be received by the Indian public with the favour it undoubtedly deserves, so that others may be emboldened to follow in the wake of Mr. Ratnagar. The book is unpretentious, but it is not the less useful therefore, and, whatever may be its fate, Mr. Ratnagar may rest satisfied with the assurance that this successful effort of his will command the respect and gratitude of Indian school boys in whose behalf he has worked so indefatigably and so well.

D. D. D.

ON THE COLLECTION AND TRANSLATION OF EASTERN PROVERBIAL LORE.

The National Indian Association is now working effectively in carrying out its great aim to extend an interest in India throughout the country, to co-operate with the local efforts made by Indians for education, and to promote good will and friendliness between England and India. One of the steps towards this is a better knowledge of the people by the study of their folk-lore as is recognised now in all the leading countries of Europe.

"The proper study of mankind is man."

A Folk-lore Society has been lately founded in England, and proposes to extend its researches to India where a bound-

less field lies before it. The readers of this Journal, and especially those who dwell in the East, ought to take a deep interest in its objects. What is specially desirable at present is a collection, classification, and translation into English of the Proverbs of India and the East. Something has been done already, in Percival's Tamil Proverbs, Carr's Telugu Proverbs, Long's Bengali Proverbs, Roebuck's Urdu Proverbs, but we need works in Mahratti, Hindi, Panjabi, the hill tribes, &c.

Proverbs are valuable in the light they throw on history, ethnology and linguistics, but in the present day they have a special interest in giving us a more favourable impression of the common people, their feelings and sympathies. I have been struck with this myself in Bengal in seeing the clue they gave to the inner life, and in how much more favourable light they placed the masses. We are too apt to fancy that because men are not deeply read in book-lore they are therefore utterly destitute of intelligence; but Proverbs show us that many a hind can read the book of nature with an ease and an understanding that would put to shame those that are proud of their book-cram knowledge.

My object at present is to call the attention of the readers of this Journal to the use proverbs may be applied in the great subject of the day—Indian female education and vernacular schools—by their serving as vivid illustrations of great moral truths. I will give a few examples.

In the East the necessity of *punctuality* is a duty that requires to be enforced in every way. The stork and the swallow set an example in their watching for the proper time to depart to the sunlit lands. A Persian proverb carries out the idea—"a poor man watched one thousand years before the gate of Paradise, then while he snatched one little nap it opened and shut." He did not "strike the iron while it was

hot," or as an Arabic proverb expresses it, four things cannot be brought back—a word spoken, an arrow discharged, the Divine decree, and past time.

We are not to judge after appearances, a Malay proverb states, "because the sugar cane is crooked its juice is not crooked;" or another, "More disappointing than the fire of a glow-worm." I have often used in India the Bengali proverb, "The worst day for the ant is when he gets wings," to illustrate how often our apparent prosperity is our ruin: the white ant crawled secure without wings, but on the day when he undergoes his metamorphosis and assumes wings, the crows flock from every direction to gobble him up the moment he makes his appearance in the atmosphere. In India the early morning is ushered in by the cawing of the crows who appear with the morning star; there is a proverb on the case, "Unless there be crows will there be no morning," used with reference to those persons who fancy the regular course of things cannot go on without their presence. It inculcates an important lesson, similar to another, "If the almanac does not appear will not the stars rise."

These illustrations by proverbs may suffice for the present, but I trust the importance of *collecting* and utilising these treasures of folk-lore, these little fragments of ancient philosophy, which have floated down to us on the stream of time, will be felt more and more. Not equal in money value to coins, proverbs are more valuable as a clue to the people's thoughts, and as instruments by which the attention of the young and of women may be arrested and captivated. I hope next year to publish a book embodying this idea, and shall feel much obliged for any contributions of Eastern proverbial lore forwarded addressed to me, care of the Secretary of the National Indian Association, 6 John Street, Bedford Row, London.

J. LONG.

SANITARY KNOWLEDGE FOR INDIA.

(The following article is a continuation of Dr. Gopaul Chunder Roy's sanitary essay, part of which appeared in the November Journal.)

I.—AIR.

Air is not the empty space that surrounds the universe. It consists of combination of two gaseous elements in fixed proportion, viz., oxygen and nitrogen, and of carbonic acid, watery vapour and organic matter in different varied quantities. Air is essential to the support of life. In the respiratory act there is an interchange of oxygen and carbonic acid in the blood within the lungs. The former is taken in from the air and the latter given out or excreted. This helps to keep the blood in a state of purification. If the same air is breathed often and often it becomes surcharged with carbonic acid, and becomes unfit for further maintenance of life, for though carbonic acid in proportion of two to five volumes in 10,000 parts is a normal constituent, it becomes injurious when it exceeds that quantity. When the air passage is mechanically closed life becomes extinct in less than five minutes for want of oxygen and from accumulation of carbonic acid in the blood. This is a rapid form of death by *asphyxia*. But a slow poisoning of blood takes place when the quantity of oxygen in the air is less than its usual quantity, as happens in an ill ventilated room, where the same air is breathed repeatedly without any change or renewal. Oxygen supplies as it were fuel to keep up the fire and energy of the body. The deprivation or abstraction of such an element must necessarily reduce the healthy activity of the functions. In whichever part of the world the air is examined its composition as to oxygen and nitrogen (viz. 21 volumes of the former to 79 of the latter) is found to be constant. Nitrogen only dilutes the oxygen and makes it respirable; otherwise it serves no purpose in our internal economy.

Carbonic acid always exists in the air in minute proportion. It is the product of external combustion and decomposition.

We call an air impure when the amount of carbonic acid in it exceeds .6 per 1,000 volumes. To keep the air sweet and wholesome in a room it must be continually changed, otherwise the accumulation of carbonic acid makes it "close and fusty."

The presence of watery vapour in the air can be demonstrated by means of the instrument called the *hygrometer*. In bringing a cold plate or glass into a heated room its surface becomes at once dimmed with moisture, which is nothing more than condensation of the invisible watery vapour into visible dew drops. This watery vapour varies in different seasons, and according to the moisture that exists in the soil. A damp soil will make the air over it more humid. In the act of respiration we excrete also water through the lungs. If we breathe on a cool surface the condensation of moisture at once becomes apparent. The excretion of watery vapour from the lungs therefore is in inverse proportion to the extent of moisture existing in the air at the time.

When we look upon a pencil ray of light allowed to traverse a small slit into a dark room we find floating in its track innumerable particles, which consist of dust and organic matter in a state of suspension. Ordinarily we do not notice them, but they are fruitful sources of disease. They consist of animal, vegetable or mineral substances in a fine state of pulverisation. The animal matter is derived from the dry *débris* of dead creatures that are borne along as dust with the current of air. This poisonous matter is the fruitful source of propagation of contagious disease, such as small-pox, being thus wafted about in the air, and when dry ready to implant itself on a susceptible soil for multiplication and growth. When several individuals sleep in a close barrack the air of it when examined will be found to contain epithelial scales, exhaled from their lungs with their breath. If there is one amongst them suffering from any contagious disease the exhalations from his person will be breathed in by his companions, in whom they will prove deleterious. It is in this way that consumption often affects several members of a family sleeping in the same compartment with one suffering from an advanced stage of the disease. On this account "dust and disease" have come to be associated together as cause and effect.

Not only the animal substances prove to be injurious to human constitution but likewise the vegetable, which consist of spores of fungi-pollen and other fungoid growths. Of late years it has been shown that the admission of air into a fluid determines its decomposition. But air filtered of all its particles is devoid of that putrescent quality. The greater the particles of dust the quicker the decomposition. Hence it has been proved to demonstration that these germs implant themselves in the fluid medium, breed and multiply, and set up fermentation in its constituents. The provisions of meat and vegetables imported from England in tins keep sweet as long as air is excluded from their cavity, but when once a small opening is made and air let in, then they begin to get mouldy and putrify. Advantage is taken of this fact in the treatment of surgical cases by the exclusion of air from the cavities of deep abscesses to prevent putrefaction. When such exclusion is not possible, inasmuch as the germs are the injurious elements, care is taken to act upon them in a way as to make them practically innocuous. On this principle the antiseptic treatment of wounds is founded.

The mineral substances consist of carbon from imperfect combustion of wood or coal, salt in the sea-coast towns, besides other accidental ingredients in manufacturing places, such as iron in needle manufactories, stone in stone sculpturing, clay in potteries, lead in painting, arsenic in colouring of clothes and paper, coal in coal mines. All these are injurious when daily inhaled, and produce destructive change in the lungs by the mechanical irritation of the sharp fragments, or give rise to a specific slow poisoning of the blood.

IMPURITIES OF AIR.

It has been seen that this all-pervading medium is liable to various sources of contamination. We have observed how respiration abstracts oxygen and increases the amount of carbonic acid. In a close, crowded room the atmosphere is heavy and warm. It gives rise to headache. An individual living in such air day after day soon begins to suffer. He grows pale, and loses his appetite, and his system becomes an

easy prey to an epidemic disease. Consumption and putrid fever are often the result of breathing impure air.

Other impurities are derived from combustion and decomposition. I have incidentally mentioned the effect of the air of a sick room on the health of those around. The putrification of animal matter gives rise to foul emanations, consisting of carbonic acid, sulphurated hydrogen, ammonia, &c.

The inhalation of these substances causes fever, cholera, erysipelas, &c. There is then a fruitful source of disease in Bengal villages. Refuse matter should be removed at once as far from the confines of human habitation as possible. If allowed to accumulate near a town, not only does it pollute the atmosphere, but it is washed away with the rains into the well or tank from which the people derive their water supply.

Inasmuch as the air over a grave-yard or a burning place is not conducive to health, these should be removed outside the town to keep the air from contamination.

Marshes add to the impurities of air by constant exhalation of a subtle agent called the malaria. It is evolved from the moist soil surcharged with vegetable matter and acted upon by the sun. The drier the soil the less malarious it is found to be. In Bengal the extensive cultivation of rice turns the soil to the condition of marsh for several months after the rains. Hence it is in those seasons that malarious fever predominates. Whenever a soil gets water-logged from any obstruction to the flow of drainage water, the conditions are supplied for the evolution of malaria. Tanks in a Bengal village offer a nidus for vegetable decomposition, and the dwellings in proximity to shallow dirty tanks or rice fields are noted for their unhealthiness.

Malaria is said to love the ground, *i.e.*, being an exhalation from the soil it diffuses itself slowly into a current of air, most in autumnal seasons when the condensation of the cold ground air at night and the stillness of the atmosphere offer no obstacles to its free diffusion. Hence the poison is more concentrated and virulent at night than in the day, and on the surface of the ground than on an elevated site. It is a wise rule in malarious localities to avoid exposure to night air, and to sleep in two-storied houses. When the ground-floor is unavoid-

able even the elevation of a *charpoy* seems to protect the system from its immediate baneful effects.

PURIFICATION OF AIR.

One general principle prevades nature in the removal of all deleterious agents, viz., dilution and oxidation and deoxidation. Whether it be the air, the water, or any poisonous substance taken with the food, dilution of it deprives it to a great extent of its obnoxious property, and the process of oxidation and deoxidation renders it inert. Much of the purification of air is contributed by plants, the leaves of which absorb carbonic acid in the day time and evolve oxygen. The decomposing animal matter undergoes transformation into salts of ammonia and alkaline carbonates, and is also acted upon by the plants. Thus nature tries to maintain an equilibrium within its own internal economy, and if it were not for this salutary process of self-purification the air of the universe would have been surcharged with poisonous agents and rendered unfit for the support of human lives. The process of dilution of air consists in the constant addition to it of larger volumes, or the diffusion of it with the general current of wind. This law of *diffusion* holds good in all gaseous and liquid substances. By it the two bodies of different densities interchange their particles and become of uniform specific gravity. But the diffusion is facilitated by agitation or movement which with reference to air we call *ventilation*.

The amount of fresh air necessary to be supplied per head per hour varies from 3000 to 5000 cubic feet. A room allowing 600 cubic feet of space per head should have its air changed five times in the course of an hour to keep it respirable. A smaller room must require change oftener in the same proportion of wind currents. The air inside the room gets heated by respiration. It ascends and the cold air rushes in to fill up the vacuum. Thus if we close a room and hold a lighted candle close to the doorway we shall find that at the upper part the flame is blown away from the room, whilst at the lower it is blown with it, demonstrating the existence of two currents of ingress and egress. When the current is strong it gives rise to a sensation

of chill unless the weather is warm. The wind passes through walls of wood, porous clay and bricks and thatched roofs. Hence in the country, notwithstanding the extremely defective arrangement of ventilation of houses, evil effects are seldom met with amongst the poorer classes, though their huts are built in a way to afford the minimum cubic air space per head. To allow of free perfilation of wind there should be a sufficient number of windows in a room. With a view to the seclusion of the Zenanas, the houses in India are built in a way so as to exclude light and air. Each room generally consists of an air-tight compartment with only one entrance. To secure a current of wind the windows must open on the opposite sides of the wall. If one has no counter opening it ceases to draw the current and the air inside is all but stagnant. A room which has only one opening has never any chance of its air being purified and the smaller it is and the larger the number of people that sleep in it the more vitiated is the atmosphere they breathe. In fact they live and move in a poisonous atmosphere which tells on the constitution of the inmates. It is no wonder that such people become an easy prey to diseases, especially of an epidemic nature. Light and air are essential not only for the healthy growth of man, but even of vegetables, which become blanched in colour and stunted in growth in proportion as these are withheld. In a sick room the air should be changed oftener than I have indicated above, and it is necessary not only for the patient but for the safety of the attendants also. Floating emanations in the form of invisible particles are breathed into the lungs by those surrounding the patient. If susceptible or if the constitution is vulnerable by some pre-existing tendency, nothing is more common than for these diseases to spread amongst the inmates. There is another mode by which some diseases prove contagious. The particles light upon the moist mucous surface of the lips and are swallowed with the spittle, thus cholera and the allied diseases that are conveyed through the channel of digestion find an easy entrance into the body. We cannot like our old savants plug our nostrils and ears with cotton, but we can do much in reducing the virulence of the poison by diluting the air by means of free ventilation. In fact we cannot give too

much air in many cases. Cases of small pox, cholera, typhus fever are better treated in the open air. Contrast the air of the sick room in a Hindu family, where in accordance with the time-honoured custom every available opening is closed and barred from external communication, nay even the chinks and fissures in the doors are plugged to keep out the evil spirit with the wind. The result is that the patient breathes a concentrated poison which precludes the possibility of elimination of the effete materials from his body, and the life of the attendants is jeopardised. In hospitals the air is more or less impure, hence the mortality amongst the hospital patients is a heavy one. Change of air to the country is always attended with benefit. In prolonged diseases change even from one room to the other is desirable and often brings on improvement. In child-bed much of the mortality of Hindu mothers arises from the close atmosphere of the room in which they are locked up. At the critical moment when life seems to waver between the present world and eternity, imagine the condition of the mother and her state of mind when put out in a wretched apartment in one corner of the house which is looked upon as profane and impure, she is doomed to pass her days in the company of an ignorant midwife, surrounded with the conditions of a life of penance and an atmosphere which is heavy with the poisonous products of combustion kept up by the burning of glowing charcoal under the very nose of the unfortunate victim. Who can wonder after this that Hindu mothers should often succumb under these unhygienic conditions?

I need not enter into the details of various modes of ventilation in this paper, which is intended for those who can ill afford these expensive luxuries, but I shall confine myself to the remark that every room ought to be sufficiently provided with windows. But as the seclusion of the females is also to be secured, both ends can be best attained by opening windows on the upper part of the room, something in the shape of a skylight or pigeon hole. These will serve as outlets for the heated air inside, whilst the cold external air will find its entrance through the doors and windows that look towards the inner compound. In the cold season there will be sufficient renewal

of air without producing any uncomfortable draught. The best means of ascertaining the purity of air is to enter the room from open air outside, when the closeness will be at once detected by the difference in smell. What has been said of the rooms applies also to the house, which should not be surrounded with high walls, nor built up against another in close block so as to preclude the chance of free circulation of wind. This system has one very great disadvantage, that in the event of a contagious disease breaking out in one family the neighbour is also sure to suffer. Every house ought to stand by itself, and surrounded with a sufficient breathing space.

A room ought to be so constructed as to allow 100 superficial and 1,500 cubic feet of air space per head. To ascertain the superficial contents multiply the length and breadth of the floor, and divide by the number of men expected to occupy the room. For the cubic capacity multiply the length, the breadth and the height, and divide in the same way as above. A smaller room will require a large number of apertures for frequent renewal of air.

When the motion of the wind is slow and the air appears stagnant, we produce a current artificially by means of punkhas, the backward and forward motion of which keeps the air in a state of agitation.

II.—WATER.

The next essential substance for maintenance of life is water. It is largely consumed for drinking purposes as well as for the sake of cleanliness. It varies very much in quality according to the bed whence it is obtained. From 25 to 30 gallons of water are required per head for daily consumption. In selecting the site of a town the facility and proximity of water form one of the chief recommendations. Almost all the large towns are either on the sea-board or on the banks of a navigable stream. Where such do not exist the water is stored in deep tanks or wells, which are filled up every season by the rainfall. The rainfall in Bengal varies from 50 to 100 inches in a year. By inches of rain we mean the quantity of water that would have collected on every square inch of ground if it had not been allowed to flow out or subside into the soil. In every soil there

exists an underground stream which has its outflow or dip towards a deeper channel. It is from the supply of these underground currents that the main river of a country is fed. These also serve to drain the ground of its excess of subsoil moisture and keep the soil dry. The proximity of this subsoil water level to the surface of the ground varies in different countries according to their elevation from the sea, the porosity of the soil, its power of retention of moisture, the season of the year and its contiguity to a deep running stream. In the rainy season this water level is nearest the ground and in dry weather it recedes as far away as the soil is drained of its moisture. It is an axiom that water seeks its own level. While the river remains full, so the ground water remains at that height; when it recedes or empties itself, the ground water recedes or subsides to a corresponding extent. If there is any obstruction to this outflow, the soil is drained tardily and the ground remains preternaturally moist. This is what we call subsoil dampness and is a fruitful source for the evolution of malarious poison. In a tropical climate with a heavy rainfall where the rivers are periodically fed by the surface washings the water is mixed with a large quantity of sand or mud, and as it flows on to empty itself into the sea a great portion of this earthy impurity settles or deposits at its mouth in the form of silts or sandbanks, which by gradual accumulation have a tendency to impede the current. Thus is produced the main impediment which shows itself by its effect on the drainage of the country around. Bunds thrown across the waterway will similarly cause obstruction to drainage in a local area and cause unhealthiness.

Thus the water we obtain for drink is derived mainly from the underground drainage, and it will be pure or impure according to the degree in which the bed through which it flows imparts to it its soluble constituents. The rain water as it falls from the sky approaches nearest to purity, yet it contains ammonia and other soluble gases of the air. Thus according to the geological formation of a country we have hard water, soft water, lime water, chalk water, &c. The water is called hard when it contains compound of lime and magnesium and does not form lather with the soap. Soft waters do not contain these salts,

or contain them in a very small proportion, and do not behave similarly with soap. Mineral waters contain different other ingredients, as iron, sulphur, and salts of soda or magnesia, iodine, bromine, &c.

The water supply, then, is chiefly derived from the rivers, springs, wells, or tanks. Of these the river water, if kept free from the pollution of sewage of towns, is best suited for consumption; because, as I have mentioned before, it has the power of self-purification by the salutary process of nature, viz., dilution and oxidation and deoxidation, yet some process of filtration is necessary to separate it from the accidental impurities with which it gets impregnated in its flow. It has suspended in it mud silts, weeds, fish spawn, salts, vegetable and animal matter.

The water supply of Calcutta is derived from the river about 12 miles above the town, where the sources of contamination are not so great as immediately below it. It undergoes there a process of filtration through coal and sand beds by pipes and steam force, to all the houses in the metropolis. Those who are careless about their drinking water will do well to notice the improvement in the health of the town since the pure water supply has been introduced.

In inland places far removed from the river course, tanks and wells constitute the chief source of water supply. Tanks in Bengal are of two sorts, viz., those originally intended for storage of water; these are deep and surrounded by high mounds of earth. The other kind, which are innumerable, are shallow pits excavated for building purposes and left to fill up in the rains with surface washings. Whilst drinking water is usually drawn from the former, the latter supplies water for washing, cooking, and all domestic purposes. These tanks are often shaded with groves of palm trees, but also by bamboo clumps, the shedding of the leaves of which chokes the reservoir. They are made the receptacle for refuse, and pollute the surrounding air through the decomposition of the animal and vegetable matter that the water contains. I have seen persons straining this water and using it for drink without the least concern. Can it be wondered at that thus you can hardly find

a villager who is not a prey to illness, that cholera and other diseases carry off a large number of the population, and that fever of a putrid type would rage endemic in those places? There is another way by which the water is poisoned. After the first importation of a case of cholera in a village you will hear of other cases in houses immediately contiguous to and bordering a tank, which is common to a group of them. Here the disease remains confined whilst the other houses enjoy perfect freedom. The reason of it is not far to seek. The soiled clothes and beddings of the first patient are washed in the tank which is used in common by the others, and thus the poison finds its way to the stomachs of other people and singles out for its victims those that are most susceptible. It is on account of the various chances of impurity that tank water was held as unhallowed and profane by the ancient Hindus. I have mentioned before that a running water is to be preferred to a stagnant one because it purifies itself sooner, and the poisonous materials are carried down with the current, diluted and rendered inoperative. I think I have said enough to show that the tank system as it exists in Bengal is highly inefficient and dangerous. The water of it is corrupt, and by forming so many small marshes they constitute a hot bed of malarious fever. Besides, inasmuch as they form receptacles for surface washings, they interfere with the drainage, which is retained in the village instead of flowing out of it, and thus impregnates the soil with moisture.

There should be as few tanks in a village as possible. They should be surrounded with high mounds of earth to prevent any surface washings getting into them. The banks should be scrupulously kept clean and no bathing or washing should be allowed. Growth of palm trees over the sides is not objectionable, but trees that shed their leaves annually are to be avoided. Duck weed grows in a tank when its bed becomes filled with stinking mud, but lotus and broad-leaved water plants are great purifiers of water. The growth of fishes is to be encouraged, for they prey upon the vermin and keep down their number. The tank should be deep and no foul accumulation should be allowed within its range.

The well constitutes the lesser of the two evils. It is generally deep and narrow and surrounded with masonry at its mouth. Its water varies with the nature of the soil. Inasmuch as a deep well drains the surrounding soil up to a distance of 100 feet no impurities should be allowed to accumulate in its neighbourhood, nor should there be any drain the impurities of which may percolate through the soil and find access into it. The well should be deep and covered, and the bottom of it cleared once every year. On account of the minimum chance of pollution the deep-well water is to be preferred to that of the tank.

Pure water should be clear and transparent; it should have no bad taste, and when kept in a stoppered bottle for 24 hours ought not to emit any foetid smell. Water charged with carbonic acid appears brisk and sparkling. Water holds several salts in solution, of which ammonia is important, as it is an indication of the extent of its organic impurity. The substances held in suspension in the water settle at the bottom after it is allowed to stand for a time. If the amount of organic matter be large the water becomes dangerous and undrinkable.

PURIFICATION OF WATER.

However clear the water may look externally still it is safest to pass it through a process of purification before use. The first process consists in the subsidence of the gross particles by allowing it to settle in a vessel for a few hours. Alum to the quantity of six grains per gallon will facilitate the deposit—*strychnos potatorum* has the same effect, and the Hindus use the seed extensively by rubbing it against the side of the vessel, 30 grains for 100 gallons of water will be generally sufficient. Boiling the water drives away the ammoniacal and partly the organic impurities, deposits the chalk or lime salts and destroys the ova of worms. In places where goitre is common the rule of boiling should always be observed. Plunging a redhot iron burns away a portion of organic matter; tea infused with water is a great purifier, hence where no process of purification is at hand it is well to drink tea as a beverage. Generally water is passed through a filter in which most of its

impurities are detained. Different forms of filter are in use, but one principle pervades them all: it consists in passing the water slowly through a layer of sand and coal. In this process the suspended particles are removed, both mineral and organic, and the water is oxidised to a certain extent and deprived of ammonia. The easy and economic way is to have two vessels placed one over another on a stand each perforated with a hole at the bottom, through which a strip of cloth is passed. The upper one is half filled with coal after being properly washed, the lower one is filled with sand and gravel to one-fourth its depth. The sand should not be too fine, and washed several times to get rid of the dust; it will be well to heat the sand to burn away any incrustation of organic matter. The filtered water is received in another vessel placed lowermost, the mouths of all of them being covered with perforated covers to prevent the wind from blowing into them dust and other impurities. To have the full advantage of the filter the coal and gravel should be changed at least once a week, otherwise they become charged with impurities and impart them to the water which passes through them more impure than what is put in at first. The filters sold in the market are prepared out of animal charcoal, which is supposed to be more effective; but these have their disadvantage on account of the difficulty of cleaning them from time to time. For those accustomed to move about in the mofussil a pocket filter is a useful accompaniment.

A host of diseases follow in the train of an impure supply of water.

III.—FOOD.

Chemistry tells us that there is no such thing as annihilation in this world. Whatever ceases to exist continues its being in a different shape: the forces that held its component particles together are transformed into some other motor power. The coal burns away in the open air, but it is transformed into carbonic acid, and the energy liberated is gauged by its capacity of raising a certain weight from the surface of the ground. Nutrition of the body is kept up by the digestion and assimilation of food. It consists in supplying the system with motor power liberated from the transformation of articles ingested to

enable it to perform its proper functions. A portion of this power is stored up as reserve to meet any emergency, and a portion is spent or used up in the daily wear and tear of life. If this reserve force is insufficient the system succumbs under any extraordinary demand of energy, as happens in diseases when a waste has to be repaired—such persons are said to be wanting in stamina and fare badly in epidemic visitations. It is therefore not enough that the force keeps the machine agoing, but sufficient materials must be ingested for laying up a stock in hand. The human body consists of varied tissues, such as bones, muscles, fat, nerves, &c., from the wear and tear of which the different forces are supplied. To supply pabulum to these materials the food must be of varied composition. The perfect form of food designed by nature is milk, which in itself combines all the ingredients. The scum or film that rises on the top of it is butter, or fat; the portion that curdles on the addition of an acid is the casein, or the muscle-supporting factor; the watery portion consists of sugar and salt and water. Thus we have in milk the oleaginous, the nitrogenous, the saccharine and the mineral substances in solution with water. The nutritive quality of food is determined by the combination of these principles in regular proportion. Fat alone, or sugar or meat will be incapable of supporting human life; in proportion as the one or the other of these is deficient in food the nutrition of the body suffers. The diet of every nation is adapted from the instinctive craving of nature to particular variety of food according to the climate and the mode of life. The Esquimaux, who has to keep himself warm in his pursuits of life over a frozen sea, requires a quantity of fat for the maintenance of combustion; an Englishman, whose activity in a temperate climate is something marvellous, is a great consumer of meat; a Hindu, whom a tropical climate has rendered indolent and sedentary and whose external temperature needs not be kept high by internal combustion, instinctively yearns for rice. The food of one climate therefore is ill adapted for the other, and in fact would prove injurious. With this modification it is necessary that all the principles of food should combine in a way as to be easily assimilable with the blood. Primarily all these

different principles are resolvable into three great elements, viz., carbon, hydrogen and nitrogen. These are abstracted from the soil and air by the plants and are elaborated into starch, woody fibres, &c. ; upon these the animals feed themselves and assimilate them into their own tissues. We have here three grades of elaboration and development, viz., mineral, vegetable and animal. Each process of development is attained not without an expenditure of force ; the higher the development and the more allied is the substance to our structures, the easier it is for absorption in the blood. Hence nature has designed a more complicate system of digestive apparatus for animals that habitually live on vegetables, and whose intestinal canal is long, to allow time for elaboration of the nutriment before it becomes assimilable ; whereas in carnivora, as the nutriment comes ready formed and the process of digestion is a simple one, the apparatus is simple also and the length of the tube smaller by several feet.

Man stands intermediate between the two, and evidently he was intended for a mixed diet to suit his constitution. Only the proportion of one ingredient to the other varies, as I have said, with the climate and the mode of life. Vegetables afford all the ingredients for the support of healthy functions, but the animal diet being a concentrated and more elaborate variety of the same a less quantity of it is required to give the same amount of nourishment. To act upon this reduced quantity there will be a less expenditure of vital force, and more of it will be spared to be stored up for any future emergency. So that whilst a vegetarian would enjoy health equally well with one accustomed to animal diet, the latter will have advantage over the former in the long run in having that reserve force at his disposal which gives him stamina. Besides, the vegetable diet by its bulk will have a tendency to make the stomach more and more capacious. It is not an unusual feat amongst the Hindus to gulp down 3 or 4 lbs. weight of eatables just after an ordinary meal without the slightest concern. The evil tells its own tale in the numerous disorders of the digestive apparatus that are habitual with a large portion of them. The food of the Hindus principally consists of rice. The poorer classes make one meal

of it in a day with a little salt and vegetables. Fish is used by the better classes as a sauce, and meat, from the religious objection attached to the butchers' stall, forms a rare luxury. Ghee and milk are largely consumed by them, and no doubt contribute to the healthy nourishment of the frame. They generally take two meals a day, and for tiffin sweets, in which ghee and sugar are used with an unstinted hand, constitute the main refreshment. Thus in the diet of a Hindu starch and oil play an important part, and as the maintenance of external heat in a tropical climate is not essential the excess of oil is wasted and causes illness, or is stored up to produce an unseemly *embonpoint*. A well-to-do man always represents an unwieldy figure. To digest a large quantity of heterogenous vegetable substance, hot spices, as curry stuff, are needed to excite the secretion of gastric juice. This disorders the functions of the liver and stomach and produces acidity. To counteract the effect of the latter, recourse is had to the chewing of betle-nut leaves with lime and *catechu*. The nuts themselves are great exciters of salivary secretion, which forms a necessary item for acting upon the starchy constituents of food.

The food used by the Hindus is therefore greatly defective in principle. It contains too little nitrogen, excess of oil and starch, and is objectionable for its quantity. Nitrogen is the flesh producing element, whilst oil and starch supply fat and maintain the heat of the body. The subjoined list of the nutritive quality of the various articles of food will show at a glance their relative value :

Ingredients per ounce as given by Dr. Parkes :—

Substances.	Water.	Nitrogen.	Carbon.	Salts.
Meat	328	10.35	64	7
Bread	175	5.5	119	5.6
Flour	65.6	7.6	169	7.4
Rice	43.7	3.5	176	2.2
Oatmeal	65.6	8.7	172	13
Peas	65.6	15	161	10
Potatoes	324	1	49	4.4
Butter	26	.2	315	11.8
Egg	321	9.3	71.5	4.4
Milk	380	2.75	30.8	2.6
Sugar	13	—	187	2

The quantity of food required in 24 hours by a healthy adult Englishman in moderate work has been set down as follows:—Albuminous substance, free from water $4\frac{1}{2}$ oz., fat 3 oz., starch and sugar $14\frac{1}{2}$ oz., salts 1 oz. = 23 oz. But as all these substances exist in their natural condition more or less mixed with water, the addition of it will raise it to nearly double the quantity, viz., about 46 oz., *i.e.* about a seer and half. The above calculation refers to diet in a temperate climate, but in this country a less quantity will be needed, and the fat will have to be reduced. Our diet therefore ought to correspond as much as possible with the standard given below. Morning meal—Rice 4 chittae, dall 1 ch., vegetables, as potatoes 2 ch., fish 2 ch., ghee or oil $\frac{1}{2}$ ch., salt $\frac{1}{2}$ ch. Evening meal—Flour 4 ch., vegetables 2 ch., meat 4 ch., or milk 8 ch., ghee or oil $\frac{1}{2}$ ch., salt $\frac{1}{2}$ ch.

Salt exists naturally in all the ingredients, but it is not sufficient, and the excess is added only to make the dishes more palatable. The acids form an invariable accompaniment of all the meals of a Hindu, in fact he seldom relishes his food without them; but let it be said once for all that in a concentrated form and taken in quantity they interfere with digestion by reducing the secretion of the gastric juice. However, a little of lime juice, or fresh and feebly acid curd, or the conjee that has undergone slight acetous fermentation, or a little of tamarind pulp, or stewed acid fruit, is a great promoter of digestion. The secret of a gourmand is the variety with which he entertains his palate. Monotony clogs the appetite and brings on dyspepsia; the dishes should be changed daily. The food should not be gobbled, but chewed thoroughly, and a little time taken over the meals. The dishes should be as plain as possible, and not too much mixed with curry stuff. The vegetables are to be sufficiently boiled to tenderness. Too much water taken with the meals dilutes the gastric juice and impairs its digestive quality.

Rice, raw eggs, milk, sago, barley, lamb, chicken, potatoes, are the most easily digested substances, and will suit the delicate stomach of an invalid. Beef, pork, mutton, butter, bread and roast fowls and ducks are less digestible. They disappear from the stomach in three or four hours. *Loochees*,

or pastry, and salt fish or meat are very indigestible, and should be taken as little as possible. It is equally necessary in sickness to support the body as in health, for the waste of the system continues, and unless repairs be proportionate the body will feed on itself and quickly decay. Mere sugar bubbles and water, with which the Hindus feed their sick, is tantamount to starving; and I have often seen patients reduced to their last extremity simply from want of attention in feeding. It is asserted in justification that the patient refuses food, or does not feel inclined for it, but that is no reason why we should refrain from giving it as medicine. In some diseases the waste is greater than in health, and we must strive to throw in a large amount of nourishment in a form that is easily digestible and least injurious. Now milk contains in it all the ingredients for nourishment of tissues; it should be given freely by itself, or in conjunction with sago, arrowroot or barley. As much as from half to one seer will be necessary in 24 hours, according to the nature of the disease and the age of the patient. For those in whom milk disagrees, or for the sake of variety, soup is prescribed to be taken; but soup alone, consisting as it does chiefly of albuminates, will form an inadequate substitute. From a mistaken idea of the phlegm-producing quality of milk the Hindus look upon it as poison in fever, diseases of the spleen and liver, and in the repair of wounds. The sooner the mind is disabused of that prejudice the better for the safety of the nation.

Deficiency of food is as much a source of disease as its excess. In large feeders with defective exercise the crude materials of digestion give rise to a febrile state, or produce gout. Food may be the medium of introducing many diseases into the system. Uncooked vegetables may convey the eggs of worms, or badly cooked meat may breed inside the parasitic diseases with which the animals are at times infested. New rice will cause indigestion and diarrhoea, diseased grains will produce gangrene and palsy. But the principal vehicle of the germs of disease internally is milk, which is largely adulterated by the vendors. Typhoid fever, small-pox and cholera are disseminated through this agency. I have mentioned how these poisons are conveyed by means of water, and as this impure

water is often used for adulteration of milk and various other articles of food, we should be always on our guard in using them, and let them be first heated to the boiling point.

In conjunction with food something may be said of beverages, especially as the habit of drinking ardent spirits is fast gaining ground amongst a society that was noted for sobriety and abstemiousness. Amongst the lower classes of Hindus the native spirits obtained by fermentation of rice, or distillation of *mokara* flowers, or *goorh* (treacle), or date palm juice are largely consumed. The agricultural class are not so much addicted to it as the day labourer, who will generally deprive himself of an ordinary meal to satisfy this ardent craving. Amongst the better classes brandy and rum are the favourite drinks. The lighter wines are more expensive and are not pungent enough to their taste. It is woful to contemplate the havoc that is slowly going on in the midst of society from this inordinate thirst after intoxicating drinks. Wine in any shape does not constitute a necessary item of diet in a tropical climate, and is *positively injurious* to health. It increases pauperism and crime, sows the seeds of fatal diseases, and deteriorates the activity of the brain. Though it is a valuable adjunct in weak states of health, in healthy constitutions it had better be avoided altogether. The Englishmen in India are beginning to be awakened to the mistake of taking wine regularly as a drink, and it will be an evil day for India if the Hindoos do not take the warning betimes. For delicate constitutions claret and Rhenish wines are recommended because of the small per centage of alcohol they contain.

Tea constitutes the best form of beverage. It is exhilarating and supporting in fatigue and toil. A cup of tea and milk after a great exertion is as refreshing as a glass of wine. Besides, how much it will open out the resources of India if the indigenous tea were to meet with an increased demand from her own people.

G. C. ROY.

[The latter part of Dr. Gopaul Chunder Roy's essay refers to the selection of a suitable soil for building upon, and to the best construction of houses in India, concluding with some remarks on drainage systems.]

RECENT LITERATURE OF WESTERN INDIA.

To a student of local politics the Bombay Government *Gazette* is a document of importance, for besides containing the changes of appointments of all important officers in every department of the administration, it gives a variety of information, often in the form of figures, which are distasteful to many people, but invaluable in some respects to those who would wish to be informed about the country or the progress that is being made in the prosperity and happiness of the nations in India. There is a part of the Government *Gazette* which every three months gives a record of the whole literature of whatever kind that comes out from the printing presses which have been established within recent years in every populous town in the Western Presidency. It is a work done under the supervision of the Director of Public Instruction, by an official, who is called the Reporter on the Native Press, whose business it is also to publish every week an English report of criticisms or suggestions made in the newspapers that are printed in the vernacular languages and to send the report, which may perhaps contain many remarks on the vices of the administration, to all great offices for the information and knowledge of the heads of the departments. This weekly report, very often an interesting one, is, for reasons which are satisfactory to the Government, published in secret and circulated in secret; but the quarterly list or catalogue containing the necessary information regarding every book or pamphlet printed here in any of the languages of the people is intended for the enlightenment of the public, and to be a record easy for reference of the literary activity of the people.

That literary activity must depend very much on the educational policy of the Government, and on the number of men in proportion to the population that receive education at the hands of the State. The proportion is very small, and some will say

that in the present circumstances it cannot be large enough to satisfy the wishes of Miss Florence Nightingale, who with her accustomed zeal and courage and benevolence has pointed out to the English people how small the results are as respects popular education in parts of the province of Bengal. Of the children in village schools, according to a statement made by Mr. T. O. Hope in his long and instructive speech, while introducing the Bill for the relief of indebted agriculturists in the Viceroy's Council, twenty-two per cent. are the children of the poor peasantry of the Deccan. Throughout the whole of the Presidency out of seventeen or eighteen children only one child receives any instruction, and that instruction in perhaps nineteen cases out of twenty is of the most elementary character. The keen intellects that enrich literature in England come from or are drawn from the whole body of the nation, among whom education is in a most advanced state, while here those who produce books are a part of a small minority of the people, the great majority being ignorant of letters, maintaining themselves by honest labour day by day and contented though poor. Yet if we look to the quantity of literature that is written and published in the vernacular tongues every year we shall find that this activity is creditable to those concerned, and that the educated classes cannot be charged with idleness or with neglecting their ancient books, or neglecting what modern times and the altered circumstances seem to render necessary.

Only a few books are found written in English, the bulk of them are in the vernaculars, and they deal with social matters and with the inexhaustible subject of religion; they are important in so far that they give us a clearer insight into the character and condition of the native populations, while politics seem scarcely to fall within the scope of the writers. For newspaper critics politics are a theme, but the authors of books and pamphlets treat in prose and in verse of a multitude of subjects connected with education, religion, and the social and industrial position of their countrymen. It is surprising that there are as many things written in verse as in prose; on tender subjects, when the feelings are greatly roused, the soul of the writer is poured forth in complaining verse. A great banker

fails and thousands of the poor fall in the ruin which he has wrought; the Hindu writer's piteous heart is not satisfied with simple unadorned prose, he seeks the aid of poetry to express his grief. In metrical lines a poor citizen of Ahmedabad complains of the haughtiness of the soldiery, and bewails the tyranny of the city police. Desai Panichand, whose lot was cast in Baroda and who appears to have been unhappy there, unjustly charges in warm terms the men of that place with treachery, and its women with wickedness and infamy. In Wania Wadi, not far from where I live, a poor boy six years old was killed in the fall of a house; in a periodical of modest pretensions I was much affected by reading a number of verses, the composition apparently of a young student, in lamentation of the accident, and in condemnation of the folly and neglect of the municipal authorities that rendered that accident possible. The wickedness of the grain dealer in raising the price of corn and causing an intense excitement in the town was at one time a fit subject for the poetic genius of the Hindu, and poetry was the medium through which, when a plentiful fall of rain blessed the land and cheered the hearts of the cultivators, thanksgiving was offered to the Great Supreme for His mercy towards the poor population of a vast territory.

In literary excellence and grace the publications of Indian writers, judged from a fair standard, may be deemed wanting, but they are greatly serviceable in showing us the minds of the people and their disposition, which is in favour of a stable government, which is singularly in favour of order and of peace, and their desire for slow progress such as may make the least possible disturbance in the constitution of society. Reverence for English character appears very clearly in these writings; it will be an evil day for India when its children forget their obligations to the English and cease to admire their character, such a character for example as that of Lord Lawrence, the principles of their government, and in spite of many errors the wisdom of their general policy. Looking over a long list I have found only one man who, in a small book which he has written, tells the public that the wisdom of the English is as nothing, and that we should look nowhere for excellence and perfection but in the

traditional customs of the Hindus and in everything that the Hindus have accomplished. But Mr. Ravji Shridhar Gondliker is free to express the opinions which he honestly holds, and so is another gentleman who has written a Marathi essay, which has been translated into English by Captain A. Phelps, advocating in spirited language the doctrines of the Socialists of Europe, and recommending for the prosperity and happiness of the people a thorough and radical change in the methods of the existing Government. Men with the best intentions may err on one side or the other, and may be wrong in their theory of the public good. But the native literature of the day is in its general result and in its tendency full of promise for the future; it is not great in inspiration, it includes not many works of rare art, but it has a high moral purpose and inculcates principles that are true and beneficent for all time and sanctioned by the wisdom of the age. Tukaram is a name familiar to a Maratha; I know a Tukaram who is a hardworking and intelligent person in the Government service, and who is an invaluable assistant to a high official of the medical department, a chemical analyser to Government, in the performance of his duties; but there was another Tukaram who was a poet, who lived many years ago, one of the most popular poets in the Deccan, whose melodious verse breathes the loftiest morality and the highest truths. It was then very wisely done that Sir Alexander Grant, when he was in Bombay, patronised the proprietors of a Marathi newspaper, and assisted them in bringing out a complete edition of Tukaram's poems. Some of those who at the present day imitate Tukaram would do better to write prose than verse, but it is not right to accuse them of corrupting the morals of society or in any way the tastes of the public; the Government reporter who often makes some remarks upon the character of these publications does not complain that the tendency has been bad or immoral of the current political literature in the two principal native languages of the Presidency.

Though Narmadashankar, of Surat, or Dalpatram, of Ahmedabad, both men of some renown, may sing the glory of civilization and the progress of the times, every step in advance is taken by those whom they address with extreme caution,

notes and comments, and that the authors are nearly equally divided between those who do not and have never belonged to the Government seats of learning, and those that have owed their learning to the exertions of the educational department of the Government. Many of them had no advantage of regular instruction; having received only an elementary knowledge they were never content with it, but devoted their leisure to study. Under such unfavourable circumstances works of great merit cannot reasonably be expected, nor does it appear, that the other class of writers have left them far behind in literary excellences. We have no school of criticism; there are no able critics to pronounce fair judgment upon native literature. A long essay in one of the native languages on the uncertainty of human greatness and the rise and fall of nations is probably reckoned a masterpiece, and yet it contains only ordinary sentiments, and illustrations which are very obvious spread out in an amount of space quite out of proportion to their real value. The matter indeed is not sufficient to be put into half-a-dozen pages, but it is extended to a tedious length, with a needless display of words, over about fifty pages. Some persons naturally free from conceit, treating of matters that have come within their own knowledge, and of which their minds and hearts are full, show themselves, without any literary training, to be artists, and from the form of diction and simplicity of expression, it is easy to discover that high art, of which the authors are not conscious, is not wanting in many of their pages. They do not employ the noble Sanscrit tongue; they use the common instrument of speech of the people, not that ancient and melodious language which answers well the highest purposes of the poet and the philosopher. The Marathi and the Gujarati, however, are not barbarous languages, but they are daughters of Sanscrit. Mr. Wordsworth, Principal of the Elphinstone College, who has learned the former, has expressed his conviction that it is rich and copious, and Tukaram's short poems prove that it is a language which, if not suited to express those beautiful forms of consciousness in which passion is sweetly mingled with reflection, is yet capable of touching a chord in every human heart, and of expressing the holiest aspirations of

a large Marathi population of the Deccan. We also notice in the collection a small book which, as it deals with some of the details of social life, should not be passed over. It may contain the songs collected by some industrious student while, in order to lighten his labour a hard-working Marathi woman sings in the first early hours of the morning, as she grinds the corn, whilst all the people are asleep; her voice comes from far in the calmness of the night, like the mother's voice inclining the child to sleep. There are other verses which are in Sanscrit, which are proverbs or maxims of wisdom, fit to be quoted on many occasions. The patriotic Mr. B. Dadabhai labours to teach in a few pages how to live in honour and how to enjoy the life which Providence has given us, without any of the accompaniments of wealth, which are by no means necessary for the attainment of happiness. Side by side with gospel songs in Marathi there are in the bookshop songs in praise of the various deities of the Hindoos. One writer gives us a dialogue between God and a king; a native professor of mathematics gives us a science primer; a pious Hindoo worshipper declares in print the glory of a certain lunar month; and an English student produces a drama which is an adaptation of Shakespeare's play of *Cymbeline*. I will not refer to works that in a vague and unmeaning style profess to expound the principles of Vedantism. We are not a bit better acquainted with the subject after reading them than we were before. The Indian mind has a keen sense of humour, and among the weapons of controversy ridicule is by no means the least commonly employed for the overthrow of an opponent. A great many little books and pamphlets are on matters of religion; in one of them it is argued that the present Brahmins are not the true Brahmins, but some of those who are reckoned as inferior castes at the present day are the real Brahmins, and ought to be treated and respected as such. In another place the unsparing author is busy in showing that a merciful Providence has fashioned his opponents "hollow" on purpose that they might swallow their principles. The piety of Narsi Mehta, a saint of Gujarat, is faithfully chronicled, and we are told also how beneficial it is to bathe in the sacred waters of the overflowing Godavery.

The dramas which are published in the native languages are for the most part founded on stories taken from Sanscrit books, or from Shakespeare, Shakespeare being among Indian students of English one of the most popular of English writers. The majority of the so called dramas are often long and tedious conversations, whose authors exhibit no dramatic instinct, or any talent whatever for the portraiture of human character. They are attempts which, however imperfect, must be considered creditable; in particular instances they must have cost much time and much labour; and therefore as a dawning for a better day for the dramatic literature of this country they are not to be despised. If we look for facility, or elegance, or to use one of Shakespeare's expressions, the golden cadence, either in prose or poetry, in dialogue or description, in a narrative form or controversial form of style, in truth, all that constitutes a work of high art and skill, we shall be much disappointed. Our disappointment will be great even if we look in many cases for only ordinary excellences, moral or literary. It was the hope of Lord Macaulay that as the knowledge of English and of English literature was more and more spread, the learned would, in the vernacular language, communicate to their ignorant countrymen what there is written in the literature of the west. This is being done every month, and the lists periodically published by Government of new books prove that my countrymen, according to their abilities, whatever they may be, are not unmindful of what they should do for the enlightenment of the races in India. In this respect some of them have done very valuable services, though it has met with no recognition, and has been only silently done. So much has native literature been attended to that very few works have been published by the natives in the English tongue. It is because such works do not command a sale, and very much because the labour of writing will in a foreign tongue seem to many persons unendurable, that many of the most promising of University men give up the task, and they have the satisfaction of addressing the people in their own language. Mr. W. T. Thornton, a great authority on Indian subjects, arguing from what happened in England in the course of two or three centuries, once told a native that the language in which

Shakespeare wrote, and in which Milton, with dauntless breast, fought for the liberties of the now powerful English nation, should be universally prevalent in India, and that the Government policy of encouraging the barren vernaculars was wrong, and that English should become the common language of the multitudes in India. Even if the proposals of Mr. Thornton were carried out the Indian languages could not be extinguished, for the support which the State gives them is necessarily very small and not sufficient to give them life and vitality, if they have not vitality without it. But it was only a dream that English should become universal, a beautiful vision and a fine frenzy; meanwhile several Indian University men are retiring from English studies; vernacular literature grows apace; translations are increasing, and the native presses are at work to popularize the results of European science and culture.

N. J. RATNAGAR.

THE LAHORE MUSEUM.

A correspondent of the *Athenæum* gave lately the following account of the Museum at Lahore:—"It is interesting to observe the importance which the Lahore Museum is gradually acquiring. Mr. B. H. Baden Powell first organized the museum collections in a truly scientific way, and it represents very thoroughly the raw products and arts and manufactures of the Punjab. Mr. Caird, indeed, in the *Nineteenth Century* testifies to its completeness as an economic museum. As to arts and manufactures, it is the only museum to which you can direct a craftsman for really good examples of old Indian work. Its collections of the sculptures which Dr. Leitner first called Græco-Buddhistic are the most extensive in existence; and the Mayo School of Industrial Art, which is affiliated to it, has moulded and photographed these treasures, so that casts and pictures of them are now available for the museums of Europe, and sets are being at this moment prepared for the Oriental Museum at Vienna and the Imperial Museum at St. Petersburg. But the strongest point is the popularity of the Lahore Museum. On the great native holidays the

place is crowded with people, who listen, open-mouthed, to the more learned among them as they read out loud the admirable vernacular labels on the objects exhibited. In Europe, with our shops filled with importations from the whole world, we forget how much of our education is an unconscious process through the eye. In India there are no shop-windows, no places where the masses can daily and hourly see the universe of things commercial, while our schools and colleges teach only words. The popularity of the Lahore Museum is thought a good sign, and situated as Lahore is on the high road between India and Central Asia, there is every hope that it will become in time the centre of a revival of the Persian influence on the arts of Northern India."

THE BARODA STATE.

The Report of the administration of Baroda, 1877-1878, by the Dewan, Raja Sir T. Madava Row, K.C.S.I., contains much interesting information, and indicates a steady advance in regard to stability of government and the abolition of injurious customs. The year was that of the severe drought, but by means of well-considered arrangements, no famine ensued. The bad season however told much on the finances. The Sirdars, whose privileges have been lately curtailed, were still rather dissatisfied, but some among them are beginning to fall in with the new order of things. Improvements have been made in the city of Baroda, and other towns have been attended to as to sanitation and roads. The High School under Mr. Tait, B.A., B.S.C., was flourishing, and a few more Government vernacular schools had been established. It is satisfactory to find that in the six Government schools for girls the number had more than doubled, compared with the previous year. In the Vernacular College of Science, under Dr. Bhalchandra, there were 62 students. A State Library has been formed, which is already very popular, and has a good collection of books and periodicals. Dispensaries and Hospitals are being provided very generally. Mr. Melvill, Agent to the Governor-General, in his remarks on the Report gives strong testimony to the ability and thoroughness shown by

Sir T. Madava Row in the discharge of his duties of administration, and states that Her Highness the Maharani seconds the Dewan's efforts in respect to the education of the Gaekwar, and measures affecting the good of the State. Sir Madava closes his Report as follows :—" From the foregoing narrative, imperfect as it is in many respects, I respectfully trust that it will be seen that the State is under steady transmutation into an orderly government, constantly concentrating its aims and efforts on the cardinal object of making its subjects contented and prosperous, and of thereby promoting the honour and happiness of His Highness the Gaekwar."

INDIAN INTELLIGENCE.

The Mahārāja of Burdwan died at Bhaugulpore on the 25th October. He was one of the largest landholders in Bengal, and was "distinguished for public spirit, enlightenment and liberality." During the Bengal famine in 1874 the Mahārāja supported at his own expense a large system of relief works. He was connected with a large number of movements for the public good, and his death is much lamented. Two years ago he presented a marble statue of the Queen to the city of Calcutta.

We have received the latest Report of the administration of the State of Travancore, 1877-1878, drawn up by the Dewan, Mr. N. Nanoo Pillay. It contains an encouraging account of progress. The prosperous condition of the finances had enabled the Government to carry out more public works than previously; roads, bridges and canals have been completed, tending to develop trade and to promote general convenience. The main line of road from Trevandrum to the northern frontier, 156 miles, an important means of communication, is now finished, and large fertile forest tracts are thus opened to cultivation. The country being now tolerably provided with roads, the Government intend for the next few years to lay out surplus funds on irrigation works, especially in South Travancore, which is the chief agricultural district. Education seems to be on the whole advancing. The increased rate of fees at the College and High School had not affected the numbers of students. In the District Schools the pupils are very fluctuating in attendance, but a larger number had passed on to the High School than in the previous year. The Girls' School at Trevandrum, which has a well-organized Infant Department, had

shown good results. The administration of justice is becoming more speedy, under improved arrangements, and the Dewan appears to lose no opportunity of promoting useful reforms in every department of the State.

At Calcutta and at Bombay there is a Society for the Prevention of Cruelty to Animals. That of Calcutta is the older society. It was established in 1862 under the patronage of the Earl of Elgin, the Ven. Archdeacon Pratt being President. The Bombay Society was formed at the end of 1874, with Sir Philip Wodehouse as Patron, and Sir Munguldas Nathooobhai, C.S.I., kindly consented to be President of the Executive Committee. The object was one in which all parties and sects could unite, and humane work has been carried on actively at Bombay as well as at Calcutta. The Committees warn, and if necessary prosecute persons found guilty of cruelty to animals. They prevent the overloading of carts, and the employment of lamed and disabled bullocks; they have supplied drinking troughs for cattle, and have interfered to hinder many cruel practices, as the suspension of fowls by the legs in the bazaars. It is endeavoured, too, to enlist public opinion on the side of kindness to animals. A branch of the Bombay Society has been established at Kurrachee, through the exertions of Mr. Lee Warner, C.S., who states that probably in no city in India is there more illtreatment of beasts of burden. The drivers are apt to use old and broken down horses, finding that it answers their purpose best to buy such and then to work them to death, owing to the high price of grain. This Branch Society has already effected much good in sending bullocks unfit for work to the plains for grazing and rest. The tramway car horses in Bombay are under the notice of the Society as they are often over-worked.

PERSONAL INTELLIGENCE

The following names are in the list of those who in October passed satisfactorily their Final Examination at the Inns of Court (Law of Real and Personal Property, Common Law and Equity):—Mr. Barada Das Bose and Mr. Abul Fazl M. Abdur Rahman, of the Inner Temple, Mr. V. K. Dhairyavan, Mr. Abul Hassan Khan, Mr. Abdul Haleem, and Mr. Muhammad Serajuddin, of the Middle Temple.

Mr. Barada Das Bose, of the Inner Temple, was called to the Bar on November 17.

DEATH.—On the 11th Oct., 1879, at sea, between Suez and Aden, Kazi A. Razzak, the only son of Kazi Shahabuddin, aged 22 years.

Contributors from India to this Journal are requested to send their articles to the Editor through one of the Local Secretaries in India of the National Indian Association, unless they are personally acquainted with any of the members of the Committee in London.

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